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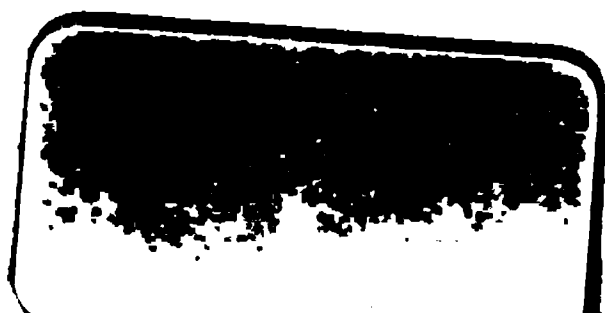
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PROCEEDINGS AND DEBATES

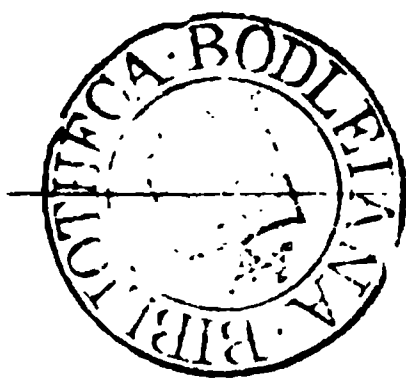
OF THE

GENERAL ASSEMBLY

OF

The Free Church of Scotland,

HELD AT EDINBURGH, MAY 1877.



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 - F. Equal Dividend Platform.
- II. Education.
- III. Home Mission and Church Extension.
- IV. Highlands and Islands.
- V. College.
 - A. Special Report on Professor Smith's Article "Bible."
- VI. Colonial Missions.
- VII. Continental Missions.
- VIII. Foreign Missions.
- IX. Conversion of the Jews.
- X. Buildings.
- XI. Fund for Pre-Disruption Ministers.
- XII. Assembly Arrangements.
- XIII. Finance Committee.
- XIV. Publications.
- XV. Examination Board.
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- XVIII. Custodier of Titles.
- XIX. Sabbath Schools.
- XX. State of Religion and Morals.
- XXI. Sabbath Observance.
- XXII. Temperance.
- XXIII. Assembly Hall.
- XXIV. Records of Disruption Ministers.
- XXV. Psalmody Committee.
- XXVI. Entrance Board Examination.
- XXVII. Church Rates.
- XXVIII. Marriage Affinity Bill.
- XXIX. Supply of Gaelic-speaking students.
- XXX. Duty of Systematic Giving.
- XXXII. Commission on Transfer of Schools.
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- XXXVIII. Principles of the Church.
- XXXIX. Widows' and Orphans' Fund.
- XL. Judicial Functions of the Church.

ROLL OF MEMBERS

OF THE

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND, MAY 1877.

ELEVEN DIVISIONS took place in the Assembly. The votes of the members are indicated by the figures added to their names corresponding to the numbers appended to the following list of motions. The Divisions were as follows:—

First Division—Anent Dissent by Rev. Thomas Gardiner regarding adoption of question to be put to Professor Smith, { Dr. Adam's motion,1
Mr. Sime's motion,2

Tellers (for 1.)—Dr. Adam, Rev. James Innes, Rev. Alexander Gregory, Sheriff Campbell.

(for 2.)—Professor Macgregor, Rev. Dr. Thomas Smith, Alexander Mackenzie, James Sime.

Second Division—Petitions of Presbyteries of Hamilton and Italy anent Professor Henderson, Rome, { Dr. Thomson's motion,3
Principal Rainy's motion,4

Tellers (for 3.)—Rev. Dr. John Thomson, Rev. Alexander Gregory, Rev. J. M. Sloan, Thomas M'Micking.

(for 4.)—Principal Rainy, Rev. Dr. Begg, Rev. Dr. Smith, Rev. J. Laird.

Third Division—Anent Professor Smith's Case,.... { Dr. Wilson's motion,5
Professor Candlish's motion,6

Tellers (for 5.)—Rev. Dr. Smith, Rev. Dr. Adam, Rev. Dr. Begg, David MacLagan.

(for 6.)—Rev. J. W. Laurie, Rev. John Jenkins, Rev. John Robertson, Rev. Dr. Candlish.

Fourth Division—Anent Appointment of Depute-Clerk—*First Vote*,..... { For Mr. Simpson.....7
For Mr. Bell.....8
For Mr. Tod.....9

Tellers (for 7.)—Rev. Dr. A. A. Bonar, David Dickson.

(for 8.)—Principal Rainy, David MacLagan.

(for 9.)—Rev. Dr. Smith, Provost Swan.

Fifth Division—Anent Appointment of Depute-Clerk—*Second Vote*,..... { For Mr. Simpson,.....10
For Mr. Bell,.....11

Tellers (for 10.)—Rev. Dr. A. A. Bonar, Rev. D. Fergusson, Duncan Grant, David Dickson.

(for 11.)—Rev. Dr. T. Smith, Rev. Dr. Candlish, Rev. Dr. Adam, David MacLagan.

Sixth Division—Anent Disestablishment..... { Dr. Begg's motion.....12
Principal Rainy's motion,13

Tellers (for 12.)—Rev. Dr. Begg, Rev. Dr. Smith, Rev. John Kay, William Kidston.

(for 13.)—Principal Rainy, Rev. Dr. Adam, Rev. R. Howie, Rev. James Smith.

Seventh Division—Anent letter from Moderator of Presbyterian Church of England { Dr. Adam's motion,14
Dr. Smith's motion,15

Tellers (for 14.)—Rev. Dr. Adam, Rev. A. Cusin.

(for 15.)—Rev. Dr. Begg, Rev. Dr. Smith.

Eighth Division—Anent St. Andrew's Case— <i>First</i> {		Dr. Adam's motion,.....	16
Vote,.....		Dr. Begg's motion.....	17
<i>Tellers (for 16.)</i> —Rev. Dr. John Thomson, Rev. Dr. Adam, William Ferguson, David M. Watson.			
<i>(for 17.)</i> —Rev. Dr. Begg, Rev. Dr. Thos. Smith, Wm. Martin, Joseph Wood.			
Ninth Division—Anent St. Andrew's Case— <i>Second</i> {		Rev. R. Howie's motion	18
Vote,.....		Rev. Dr. Adam's motion.....	19
<i>Tellers (for 18.)</i> —Rev. R. Howie, Rev. John Laird, Rev. William Scrymgeour, Joseph Wood.			
<i>(for 19.)</i> —Rev. Dr. Adam, Rev. Dr. Thomson, Wm. Ferguson, David, M. Watson.			
Tenth Division—Anent Inverness Case.....		Dr. Begg's motion,	20
		Principal Baily's motion,	21
<i>Tellers (for 20.)</i> —Rev. Dr. Begg, William Kidston, Duncan Grant, Joseph Wood.			
<i>(for 21.)</i> —Rev. Dr. Blaikie, Rev. Dr. Macgregor, John Cowan, D. MacLagan.			
Eleventh Division—Anent Professor Smith's Case.....		Sir Henry Moncreiff's motion, ...	22
		Rev. W. Scrymgeour's motion,...	23
<i>Tellers (for 22.)</i> —Rev. Dr. Begg, Rev. Dr. Elder, Rev. Dr. Smith, D. MacLagan.			
<i>(for 23.)</i> —Rev. Dr. Bruce, Rev. Dr. Candlish, Professor Lindsay, Rev. W. Scrymgeour.			

Synod of Merse and Teviotdale.

<i>Presbytery of Dunse and Chirnside.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Rev. William Shearer, Swinton,	—	3	6	7	10	13	—	—	—	21	23
„ Alexander Christie, Mordington,	—	4	6	7	10	13	—	17	18	—	—
„ Duncan M'Lean, Allanton,	—	3	6	9	11	13	—	—	—	—	23
„ Alexander Cameron, Greenlaw,	—	3	—	8	11	13	—	—	18	—	—

Elders.

Mr. John Wilson, Edington Mains,	—	—	—	—	—	—	—	—	—	—	—
„ George Logan, farmer, Humehall,	—	4	5	7	10	—	—	—	—	—	—
„ John Purves, clothier, Swinton,	—	4	5	7	10	13	—	—	—	—	—
„ John S. Bertram, farmer, Cranshaws,	—	—	5	7	10	13	14	16	19	20	—

Presbytery of Kelso.

Rev. Andrew Cunningham, Eccles,	1	4	6	9	10	13	—	—	—	—	23
„ James Izzet, Westruther,	—	3	5	9	10	13	—	—	—	21	22
„ Alexander M. Craig, Sprouston	—	3	5	7	10	13	14	16	—	—	23

Elders.

Mr. Jonathan Melrose, writer, Coldstream,	—	—	6	9	10	—	—	—	—	—	—
„ Matthew Craig, farm steward, Wedderlie,	—	—	5	7	10	—	—	—	—	—	—
„ John Clay, farmer, Kerchesters,	—	—	5	7	—	13	—	—	—	—	—

Presbytery of Jedburgh.

Rev. Duncan Stewart, Hawick,	2	3	5	7	10	13	—	—	—	—	22
„ William C. Russell, Wolflee,	1	4	6	9	10	13	—	—	—	—	—
„ Robert Fordyce, Hawick,	—	4	5	7	10	13	—	—	—	—	—

Elders.

Mr. Richard Rutherford, com. agent, Hawick,	—	3	5	—	—	—	—	—	—	—	—
„ Robert Elliot, Wolflee House,	2	4	5	8	11	13	—	17	18	—	22
Rev. C. G. Scott, Pilrig Street, Edinburgh	1	—	6	8	11	13	14	—	—	—	22

Presbytery of Selkirk.

Rev. Alexander Terras, St. Boswells.	—	—	5	—	10	13	—	—	—	21	22
„ Thomas M'Crindle, Yarrow,	—	4	5	7	10	—	—	—	—	—	—
„ James Phrie, Bowden,	—	—	5	7	10	13	—	—	—	—	—

Elders.

Mr. Ronald Porteous, agent, Newtown, St. Boswells,	—	—	—	7	10	13	—	—	—	—	—
„ Archibald M'Alister, teacher, Megget,	—	4	5	7	10	—	—	—	—	—	—
„ William Brown, manufacturer, Galashiels,	—	4	5	8	11	13	—	—	—	—	22

Synod of Dumfries.

<i>Presbytery of Lockerbie.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Rev. James Morrison, Eskdalemuir, . . .	—	4	5	7	10	—	14	—	—	—	22
„ George Mills, Kirkpatrick-Fleming, . . .	—	—	—	7	10	13	—	—	—	—	—
„ Alexander D. Campbell, Lockerbie, . . .	—	—	5	—	—	—	—	—	—	—	—
„ K. Moody-Stuart, Moffat, . . .	—	3	5	8	11	—	14	—	—	20	—
„ John Geddes, Kirkmichael, . . .	2	—	5	—	—	—	—	—	—	—	—

Elders.

Mr. John Towert, Edinburgh, . . .	—	3	5	7	10	13	14	—	—	—	—
„ Robert Ewart, Caldronlee, . . .	—	—	—	7	10	12	—	—	—	—	—
„ Edward Moffat, slater, Lockerbie, . . .	—	4	5	—	—	12	—	—	—	—	—
„ Samuel Carruthers, Moffat, . . .	2	—	5	7	10	13	—	—	18	21	22
„ John Brown, Carse of Kinnell, . . .	—	—	—	—	—	—	—	—	—	—	—

Presbytery of Dumfries.

Rev. David Purves, Maxwelltown, . . .	—	3	5	—	—	13	—	—	—	21	23
„ William Andson, Kirkmahoe, . . .	—	4	5	8	11	13	14	16	19	21	22
„ Robert M'Kenna, Dumfries, . . .	—	—	5	—	—	13	—	—	—	—	—
„ William Lorimer, Glencaple, . . .	—	—	6	—	—	13	—	—	—	—	—
„ James Bowie, Craig, Dunscore, . . .	—	—	5	7	10	13	—	—	—	—	—

Elders.

Mr. George Henderson, of Nunholm, . . .	—	4	5	9	—	13	14	—	18	21	—
„ John Crocket, farmer, Burnside, . . .	—	3	5	8	11	—	—	—	—	—	—
„ Robert M'George, hosier, Maxwelltown, . . .	—	—	—	—	11	12	—	—	—	—	—
„ William Dunbar, baker, Dumfries, . . .	—	—	—	—	—	—	—	—	—	—	—
„ Matthew Fairley, merchant, Glasgow, . . .	—	4	5	7	10	13	—	—	18	21	—

Presbytery of Penpont.

Rev. James Hutton, Closeburn, . . .	—	—	5	8	11	13	—	—	—	—	—
„ J. Moir Porteous, Wanlockhead, . . .	2	—	5	9	10	12	—	17	18	20	—

Elders.

Mr. Alex. Cowan, manufacturer, Closeburn, . . .	—	—	—	—	—	13	—	16	18	21	22
„ John Irving, farmer, Boreland, Glencairn, . . .	2	—	5	9	10	12	—	—	—	—	—

Synod of Galloway.

Presbytery of Stranraer.

Rev. George Wilson, Glenluce, . . .	—	4	5	9	—	13	14	16	19	—	22
„ William Armstrong, Kirkcolm, . . .	—	—	6	8	11	13	—	—	—	—	—
„ Alexander Warrack, Leswalt, . . .	1	4	5	7	10	13	—	16	19	21	23

Elders.

Mr. Thomas M'Micking, merchant, Glasgow, . . .	1	3	5	7	10	13	—	—	18	21	22
„ Alexander Milne, bookseller, Aberdeen, . . .	—	—	—	7	10	13	—	—	—	—	—
„ James Jones, blacksmith, Leswalt, . . .	—	—	—	—	—	—	—	—	—	—	—

Presbytery of Wigtown.

Rev. James Thomson, Port-William, . . .	—	4	5	8	11	13	—	—	—	—	—
„ James C. M'Taggart, Isle of Whithorn, . . .	—	—	6	—	—	13	14	—	—	—	—
„ James Gould, Newton-Stewart, . . .	—	4	5	7	10	13	—	—	—	21	22

Elders.

Mr. John Douglas, M.D., Port-William, . . .	—	—	5	—	—	13	—	—	—	—	—
„ Niven Matthews, farmer, Whitehills, . . .	—	4	5	7	10	—	—	—	—	—	—
„ James M'Cormick, farmer, Mindork . . .	—	—	5	—	—	—	—	—	—	—	—

					DIVISIONS.										
<i>Presbytery of Kirkcudbright.</i>					1	2	3	4	5	6	7	8	9	10	11
Rev. John Johnston, Balmaghie,					—	4	5	9	10	13	—	17	18	21	23
„ Patrick M'Neil, Auchencairn,					—	4	6	8	11	13	—	17	18	21	23
„ George Lawrie, Castle Douglas,					—	—	5	7	10	13	—	—	18	—	—
<i>Elders.</i>															
Mr. Walter M. Neilson, of Queenshill,					—	4	5	7	10	13	—	—	—	—	—
„ James Craig, farmer, Auchensfad,					—	—	5	7	10	13	—	—	—	—	—
„ William Young, farmer, Threane Mains,					—	—	5	7	10	13	—	—	—	—	—
<i>Synod of Glasgow and Ayr.</i>															
<i>Presbytery of Ayr.</i>															
Rev. John Miller, Newton-on-Ayr,					—	3	5	8	—	13	—	—	—	—	—
„ James Moir, Maybole,					—	—	5	8	11	13	—	—	—	—	—
„ David S. Hamilton, Symington,					—	—	5	7	10	—	14	—	18	—	—
„ Edward Hayman, Dalmellington,					—	4	5	8	11	13	—	—	—	—	—
„ Gordon Webster, Girvan,					1	—	6	8	11	—	—	—	—	—	—
„ James Porteous, Ballantrae,					1	4	5	8	11	13	14	—	—	21	22
„ Matthew Hutchison, New Cumnock,					1	4	6	7	10	13	—	—	—	—	—
„ Alexander Stirling, Monkton,					—	4	5	7	10	—	—	—	—	—	—
„ Andrew H. Cowan, Troon,					—	—	—	—	—	—	—	—	—	—	—
<i>Elders.</i>															
Mr. Daniel M'Kechnie, rope-spinner, Newton-on-Ayr,					—	3	5	—	—	13	—	—	—	—	—
„ Robert Young, farmer, Monkton,					—	—	5	8	11	13	—	—	—	—	—
„ Gilbert Chalmers, shoemaker, Girvan,					—	—	6	7	10	13	—	—	—	—	—
„ John M'Culloch, farmer, Ballantrae,					—	—	5	8	11	13	—	—	—	—	—
„ John F. Hunter, feuar, Prestwick,					—	—	5	—	—	13	—	—	—	—	—
„ John Mackie, cooper, Troon,					—	—	—	8	11	13	—	—	—	—	—
„ John Cowan, W.S., Edinburgh,					1	—	5	8	11	—	14	16	19	21	22
„ John M'Neille, ex-Provost, Ayr,					—	—	—	—	—	—	—	—	—	—	—
„ David MacLagan, Actuary, Edinburgh,					2	4	5	8	11	13	—	16	19	21	22
<i>Presbytery of Irvine.</i>															
Rev. Dr. M. G. Easton, Darvel,					1	4	5	8	11	—	—	—	—	—	—
„ William Mackenzie, West Kilbride,					—	3	5	7	10	—	14	—	—	—	—
„ William Pinkerton, Kilwinning,					2	4	5	7	10	13	—	—	—	—	—
„ Dr. Samuel Spence, Kilbirnie,					—	—	5	7	10	13	—	—	—	—	22
„ Robert C. Craig, Fenwick,					—	4	5	8	11	13	—	16	19	21	22
„ David Wilson, Irvine,					2	4	5	9	10	12	—	—	—	—	22
„ Robert Noble, Muirkirk,					—	—	5	—	—	12	—	17	18	—	22
„ John Stewart, Ardrossan,					—	—	5	—	11	—	—	—	—	—	—
„ Robert R. Thom, Kilmarnock,					—	4	5	7	10	13	—	—	—	—	—
<i>Elders.</i>															
Mr. John Paterson, farmer, Darvel,					1	4	5	8	—	—	—	—	—	—	—
„ William Freebairn, of Drummilling, W. Kilbride,					2	3	5	7	10	13	—	—	18	—	—
„ John Low, manufacturer, Kilbirnie,					—	—	5	8	11	13	—	17	18	—	—
„ William Reid, upholsterer, Irvine,					—	3	5	9	10	12	—	—	—	—	—
„ Thos. Morton, Greenock Mains, Muirkirk,					—	—	5	—	10	13	—	—	—	—	—
„ Robert Whyte, Raws, Kilmarnock,					—	4	5	8	11	13	—	—	—	—	—
„ Alexander Brown, merchant, Kilmarnock,					—	4	5	8	11	13	—	—	—	—	—
„ David Gray, town clerk, Irvine,					—	5	—	—	13	—	—	—	—	—	—
„ William Simpson, Carlung, W. Kilbride,					—	3	5	7	10	13	14	—	—	—	—
<i>Presbytery of Paisley.</i>															
Rev. Dr. John Thomson, Paisley,					—	3	5	8	11	13	—	16	19	—	22
„ Alexander Macintosh, Paisley,					—	3	5	8	11	13	—	—	—	—	22
„ Dr. William Fraser, Paisley,					—	—	—	8	11	12	—	—	—	—	—
„ David Neilson, Renfrew,					—	—	—	—	—	13	—	—	—	—	—
„ David Stewart, Pollokshaws,					2	3	—	—	10	13	—	17	18	—	—
„ George Clazy, Paisley,					—	—	5	7	10	13	—	—	—	—	—

ROLL OF MEMBERS.

xi

<i>Elders.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Mr. James Robertson, manufacturer, Paisley,	—	4	5	—	—	13	—	—	—	—	—
„ John Gibson, manufacturer, Paisley, ..	—	4	5	—	—	—	—	—	—	—	—
„ George Archibald, manufacturer, Paisley,	2	—	5	8	11	12	—	—	—	20	22
„ Andrew Brown, Castle Hill, Renfrew, ..	—	—	6	7	10	13	—	—	—	—	—
„ James Shirra Gibb, corn factor, Glasgow,	—	3	5	—	—	13	—	—	—	—	—
„ James Parlano, printer, Paisley, . . .	—	—	6	8	11	13	—	—	—	—	—

Presbytery of Greenock.

Rev. Murdoch Macaskill, Greenock, . . .	2	4	5	7	10	12	—	17	18	—	—
„ G. A. Marshall, Greenock,	—	—	—	9	10	13	14	—	—	—	—
„ David Boyd, Greenock,	2	—	5	—	—	—	—	—	—	—	—
„ Alexander Walker, Cumberae,	—	—	5	7	10	13	—	16	19	—	—
„ John J. Bonar, Greenock,	—	—	5	7	10	—	—	—	—	—	—
„ Peter Douglas, Inverkip,	1	4	5	7	10	13	—	—	—	—	—
„ Matthew Reid, Greenock,	—	—	5	8	—	13	—	—	—	—	—

Elders.

Mr. James Semple, magistrate, Port-Glasgow,	—	—	5	—	—	—	—	—	—	—	22
„ David Adams, clerk, Port-Glasgow, . .	—	4	5	7	10	13	14	—	—	—	—
„ Baillie C. Ross, tinsmith, Greenock, . .	—	4	5	9	—	13	—	—	—	—	—
„ George Reiach, Fishery Office,	—	3	5	7	10	13	—	—	—	21	—
„ Archibald Brown, merchant,	—	4	5	9	10	12	—	—	—	—	—
„ James M'Lean, merchant, Greenock, . .	—	4	5	8	10	13	—	—	—	—	—
„ Alexander Stewart, banker, Wemyss Bay,	—	—	—	7	10	13	—	—	—	—	—

Presbytery of Hamilton.

Rev. John White, Baillieston,	—	—	5	7	10	13	—	—	—	—	—
„ T. M. B. Paterson, Hamilton,	14	—	5	9	10	13	—	16	19	—	22
„ John Kay, Coatbridge,	2	—	5	—	—	—	—	16	19	—	—
„ David Berry, Airdrie,	—	—	5	7	10	—	—	—	—	—	—
„ David Ogilvy, Dalziel,	2	—	5	7	10	13	—	—	—	21	—
„ George Wallace, Hamilton,	2	—	5	8	11	13	14	16	18	—	—
„ Robert Macdonald, Blantyre,	—	—	6	—	10	13	—	—	—	—	—
„ James A. George, Airdrie,	1	—	5	8	11	13	—	—	—	—	—
„ William Reid, Airdrie,	—	—	5	7	10	13	—	—	—	—	—

Elders.

Mr. Robert Smellie, joiner, Baillieston, . .	—	3	5	7	10	13	—	—	—	—	—
„ Alexander Kirkpatrick, Allanahaw, . .	—	—	—	—	—	—	—	—	—	—	—
„ David Alison, baker, Coatbridge, . . .	—	—	5	—	—	—	—	—	—	—	—
„ Dundas Simpson, coalmaster, Airdrie, . .	—	—	5	7	10	12	—	—	—	—	—
„ James Dick, coalmtr., Glenclelland, Wishaw,	—	4	5	—	—	13	—	—	—	—	—
Dr. James London, Linnwood, Hamilton, . .	—	—	—	—	—	—	—	—	—	—	—
Mr. John Kirkland, purchaser, Larkhall, . .	—	—	—	9	10	12	—	—	—	—	—
„ Robert Watt, writer, Airdrie,	2	3	5	7	10	13	—	16	19	—	—
„ John Waddell, grocer, Langloan,	—	—	5	7	10	—	—	—	—	—	—

Presbytery of Lanark.

Rev. Robert Logan, Abington,	—	—	6	8	11	14	16	19	21	23	—
„ John Bain, Forth,	—	—	—	9	11	13	—	—	—	—	—
„ Thomas Ramage, Douglas Water,	—	3	5	7	10	13	—	—	—	—	—

Elders.

Mr. John Logan, W.S., Edinburgh,	—	—	—	8	11	—	—	—	—	—	—
„ Hugh Mosman, of Auchtyfardle,	—	4	5	7	10	—	—	—	—	—	22
„ James Stevenson, farmer, Earlsmill, Douglas,	—	3	5	7	10	—	—	—	—	—	—

Presbytery of Dumbarton.

Rev. Neil Stewart, Luss,	—	—	6	—	10	13	—	—	—	—	—
„ Walter M. Dempster, Renton,	—	4	5	7	10	13	—	—	—	—	—
„ William Beattie, late of Alexandria, . .	—	3	5	7	10	13	14	—	—	21	—
„ John M'Ewan, Roseneath,	—	3	5	7	10	13	14	—	—	—	—
„ James Kippen, Arrochar,	—	—	5	—	—	13	—	—	—	—	—
„ John Fiddes, Killearn,	—	—	—	7	10	13	—	16	19	—	23
„ Alexander Anderson, Helensburgh, . . .	—	3	6	7	10	13	—	—	—	—	—
„ John Tait, Dumbarton,	—	3	6	—	11	13	—	—	—	—	—

<i>Elders.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Mr. John William Burns, of Kilmahew,	—	—	6	7	10	13	—	—	—	—	—
Dr. Hugh Miller, of Broomfield,	—	—	5	7	10	13	—	—	—	—	—
Mr. James Marshall, sheriff-clerk, Dumbarton,	—	—	5	7	10	—	—	—	—	—	—
„ James Campbell, shipowner, Roseneath,	—	4	5	—	—	—	—	—	—	—	—
„ Alexander Black, farmer, Balfron,	—	—	—	7	10	—	—	—	—	—	—
„ Duncan Ferguson, engraver, Bonhill,	—	—	6	7	—	—	—	—	—	—	—
„ Robert M'Nicol, Helensburgh,	—	—	—	—	—	—	—	—	—	—	—
„ John Turnbull, of Bonhill Place,	—	—	—	—	—	—	—	—	—	—	—

Presbytery of Glasgow.

Dr. John Adam, Glasgow,	1	—	5	8	11	13	14	16	19	—	—
„ J. S. Candlish, Professor of Theology in the Free Church College, Glasgow,	1	3	6	8	11	—	14	—	—	21	23
„ William Symington, Glasgow,	—	3	5	7	10	13	—	—	—	21	22
Rev. Robert Bremner, Glasgow,	2	3	5	7	10	13	—	17	18	—	—
Dr. Andrew A. Bonar, Glasgow,	—	4	5	7	10	—	—	—	—	—	22
Rev. John M'Dermid, Glasgow,	—	—	—	7	10	13	14	—	—	—	—
„ Donald M'Kinnon, Glasgow,	—	3	5	7	10	13	—	—	—	—	—
„ Alexander Thomson, Millerston,	1	3	6	9	10	13	—	—	—	—	23
„ James Philip, Glasgow,	—	—	5	7	10	13	—	—	—	—	—
„ William Scrymgeour, Glasgow,	1	3	6	9	11	—	—	17	18	21	23
„ W. Ross Taylor, Glasgow,	1	3	6	8	11	13	—	—	—	—	—
„ A. B. Birkmyre, Glasgow,	—	—	—	—	—	—	—	—	—	—	—
„ James Dewar, Campsie,	1	—	—	7	10	13	—	—	—	—	—
„ David Farquhar, Glasgow,	—	—	—	—	—	—	—	—	—	—	—
„ Alexander Murchison, Glasgow,	—	—	5	—	—	—	—	—	—	—	—
„ John Torrance, Glasgow,	—	—	5	7	10	13	—	—	—	—	—
„ Andrew Keay, Glasgow,	—	—	5	9	10	13	14	16	19	21	—
„ William Keith, Cathcart,	—	3	5	8	11	13	—	16	19	21	22
Dr. Alexander B. Bruce, Professor of Theology in the Free Church College, Glasgow,	1	3	6	—	—	—	—	—	—	—	23
Rev. James Fordyce, Bishopbriggs,	—	—	5	7	10	12	15	—	—	—	22
„ William Scott, Queen's Park,	—	—	5	9	10	13	14	16	19	21	—
Dr. Thomas M. Lindsay, Professor of Theology in the Free Church College, Glasgow,	1	4	6	8	11	—	—	16	19	21	23
Rev. G. D. R. Munro, Hillhead,	—	3	6	—	11	13	14	—	—	21	22
„ Henry Bremner, Partick,	1	3	6	9	10	13	14	16	19	—	—
„ Gabriel Kerr, Glasgow,	—	4	5	7	10	13	—	—	—	—	—
„ George Davidson, Glasgow,	—	—	—	7	—	13	—	—	—	—	—
„ John Stewart, Glasgow,	—	4	5	7	10	—	—	—	—	—	—
„ James Drysdale, Tollcross,	—	—	5	9	10	—	—	—	—	—	—
„ John Edgar, Glasgow,	—	4	5	7	10	13	—	—	—	—	—
„ George Hanson, Glasgow,	—	—	—	—	—	13	—	—	—	—	—
„ Robert Howie, Govan,	—	3	5	7	10	13	14	17	18	21	—
„ Alexander Andrew, Glasgow,	—	3	5	7	10	13	—	—	—	—	22
„ Allan Cameron, Govan,	—	3	5	8	11	13	—	—	—	—	—

Elders.

Mr. J. C. Robertson, manufacturer, Glasgow,	—	4	5	7	10	13	—	17	18	21	—
„ John Hart, banker, Glasgow,	1	—	5	8	11	13	—	—	—	—	—
„ Thomas Binnie, architect, Glasgow,	—	4	5	7	10	13	—	—	—	—	—
„ Robert Connell, plumber, Glasgow,	—	4	5	7	10	13	—	—	—	—	—
„ James H. Dickson, upholsterer, Glasgow,	—	4	5	7	10	13	—	—	—	—	—
„ William Miller, merchant, Glasgow,	—	4	5	7	10	—	—	—	—	—	—
„ James H. M'Clure, writer, Glasgow,	—	—	5	—	—	13	—	—	—	—	—
„ William Galbraith, merchant, Glasgow,	—	—	6	—	—	—	—	—	—	—	—
„ John Filshill, merchant, Glasgow,	—	4	5	7	10	13	—	—	—	—	—
„ David Cunninghame, die-sinker, Glasgow,	—	—	6	—	—	13	—	—	—	—	—
„ John Bell, merchant, Glasgow,	—	4	5	—	—	13	14	17	18	20	22
„ James Wishart, manufacturer, Glasgow,	—	3	5	7	10	13	—	—	—	—	—
„ John Muir, merchant, Glasgow,	—	—	—	8	11	13	—	—	—	—	—
„ William Temple, edge tool manufacturer, Glasgow,	—	—	—	—	—	—	—	—	—	—	—
„ Neil M'Kinnon, merchant, Glasgow,	—	—	5	—	—	12	—	—	—	—	—
„ William Symington, merchant, Glasgow,	—	—	6	—	11	13	—	—	—	—	—
„ John Wallace, manufacturer, Glasgow,	—	—	—	—	—	13	—	—	—	—	—
„ James C. Webster, merchant, Glasgow,	—	4	5	8	11	13	—	—	18	21	22

	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Mr. Dugald Cameron, coal agent, Govan, . . .	—	—	5	—	—	13	—	—	—	—	—
„ James Gordon, school-board officer, Auchin- airn, . . .	—	—	—	7	10	—	—	—	—	—	—
„ William Sellar, merchant, Glasgow, . . .	—	—	—	—	—	13	—	—	—	—	—
Dr. W. G. Blackie, publisher, Glasgow, . . .	—	3	5	—	—	13	—	—	—	—	—
Mr. John M'Clure, writer, Glasgow, . . .	—	—	5	8	11	13	—	—	18	—	—
„ John Gumprecht, merchant, Glasgow, . . .	—	3	6	—	—	13	—	—	—	—	—
„ James Paterson, accountant, Glasgow, . . .	—	—	5	—	—	13	—	—	—	—	—
„ James Paterson, merchant, Glasgow, . . .	—	—	—	—	—	—	—	—	—	—	—
„ William Morton, agent, Glasgow, . . .	—	—	5	—	—	12	—	—	—	—	—
„ John Russell, wood-merchant, Tollcross, . . .	—	—	—	—	—	—	—	—	—	—	—
„ David Patrick, merchant, Glasgow, . . .	—	—	—	—	—	13	—	—	—	—	—
„ Robert M'Cowan, accountant, Glasgow, . . .	—	—	5	7	10	13	—	—	—	—	—
„ John Stephen, shipbuilder, Govan, . . .	—	—	5	—	—	13	—	—	—	21	—
„ John Andrew, merchant, Glasgow, . . .	—	3	5	—	—	12	—	—	—	—	—
„ John Lang, merchant, Glasgow, . . .	—	3	5	—	—	13	—	—	—	—	—

Synod of Argyle.

Presbytery of Dunoon and Inverary.

Dr. Robert Elder, Rothesay, . . .	2	4	5	8	11	13	—	16	19	—	22
Rev. Joseph Stark, Kilfinan, . . .	—	—	—	—	—	—	—	—	—	—	—
„ Robert Rose, Inverary, . . .	—	—	5	—	10	—	—	—	—	—	—
„ Daniel M'Kerchar, Kilmun . . .	—	3	5	8	11	13	—	—	—	—	—
„ John Headrick, Sandbank, . . .	2	3	6	—	—	13	—	—	18	—	—
„ Duncan M'Nicol, Dunoon, . . .	—	—	5	7	10	12	—	17	—	—	—
„ Robert M'Morran, Dunoon, . . .	—	3	5	7	10	13	14	—	—	—	—

Elders.

Mr. Daniel Duncan, feuar, Rothesay, . . .	—	4	5	—	—	13	—	—	—	—	—
„ Daniel Macbeth, sheriff-clerk, Rothesay, . . .	—	—	—	7	10	13	—	—	—	—	—
„ John M'Pherson, gardener, Dunoon, . . .	—	—	5	—	—	12	—	—	—	—	—
„ John R. Thomson, factor, Rothesay, . . .	1	3	6	—	—	13	—	—	—	—	—
„ Alexander White, colporteur, Dunoon, . . .	2	4	5	8	—	13	—	—	—	—	—
„ James W. Macgregor, feuar, Sandbank, . . .	—	—	—	—	—	—	—	—	—	—	—
„ Donald M'Arthur, merchant, Rothesay, . . .	—	—	—	—	—	—	—	—	—	—	—

Presbytery of Kintyre.

Rev. Alexander Stewart, Whiting Bay, . . .	—	—	5	8	11	12	—	—	18	—	22
„ James M'Leod, Kilberry and South Knap- dale, . . .	2	4	5	7	10	13	—	—	18	—	—
„ Duncan Graham, Campbeltown, . . .	—	—	5	7	10	13	—	—	—	—	22
„ James Renny Caird, Campbeltown, . . .	—	—	6	—	11	13	14	—	—	21	23

Elders.

Mr. Lewis Hamilton, farmer, Whiting Bay, . . .	—	—	5	8	11	13	—	—	—	—	—
„ Joseph Tait, Inland Revenue Office, Camp- beltown, . . .	—	—	—	—	—	—	—	—	—	—	—
„ George Mitchell, dyer, Campbeltown, . . .	—	—	5	—	—	13	—	—	—	—	—
„ John Murray, writer, Campbeltown, . . .	—	4	6	7	10	13	14	16	19	21	23

Presbytery of Islay.

Rev. Alexander Mackintosh, Bowmore, . . .	—	4	5	8	11	13	—	16	19	—	22
„ James M'Millan, Kilchoman, . . .	2	4	5	8	11	—	—	16	19	—	—

Elders.

Mr. Alexander M'Conesky, farmer, Daill, Islay, . . .	—	4	5	8	11	13	—	—	—	—	—
„ Daniel D. Adamson, shipowner, Greenock, . . .	2	4	5	8	11	13	—	17	18	—	22

Presbytery of Lorn.

Rev. Duncan C. Ross, Appin, . . .	—	—	5	8	11	13	—	—	—	—	22
„ John Mackay, Oban, . . .	—	—	5	7	10	12	—	—	—	—	—
„ Thomas M'Kensie, Muckairn, . . .	2	—	5	8	10	13	—	—	—	—	—

<i>Elders.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Mr. Alexander Brown, Oban,	—	—	5	8	11	12	—	—	—	—	—
„ John F. Sim, Oban,	—	—	—	—	—	—	—	—	—	—	—
„ James White, optician, Glasgow,	—	—	5	—	—	—	—	—	—	—	—

Presbytery of Mull.

Rev. Alexander Fraser, Coll,	2	—	5	7	10	12	—	17	18	20	22
„ Alexander Paterson, Kilninian,	2	4	5	9	11	13	—	—	—	—	—
„ John B. M'Neill, Torosay,	2	4	5	8	11	13	—	—	—	—	—

Elders.

Rev. Dr. Murray Mitchell, Secretary to the Foreign Missions Committee, Edinburgh,	2	—	5	9	—	13	—	—	—	—	22
Mr. David J. Brakenridge, M.D., physician, Edinburgh,	1	—	6	9	11	—	—	—	—	21	23
„ Neil M'Kinnon, merchant, Tobermory,	—	—	—	—	—	—	—	—	—	—	—

*Synod of Perth and Stirling.**Presbytery of Stirling.*

Rev. Charles Wedderburn, Stirling,	—	—	5	9	11	12	—	—	—	—	—
„ James M. Scott, Alloa,	—	—	5	8	11	13	—	—	—	—	—
„ Andrew Thom, Tullibody,	—	4	6	9	10	13	—	—	—	—	—
„ James Wallace, Alloa,	—	4	6	7	10	13	—	—	—	—	—
„ Samuel Niven, Bannockburn,	—	3	5	8	11	13	—	—	—	—	—

Elders.

Mr. John S. Muschet, M.D., Stirling,	—	3	—	—	—	12	—	—	—	—	—
„ Thomas Brydie, banker, Alloa,	—	3	5	—	—	—	—	—	—	—	—
„ Henry Drummond, seedsman, Stirling,	—	—	5	7	10	13	—	—	18	21	—
„ Alexander Garden, examining officer, Customs, Alloa,	—	4	5	7	10	—	—	—	—	—	—
„ Andrew Wilson, teacher, Bannockburn,	—	4	5	9	10	13	—	—	—	—	—

Presbytery of Dunblane.

Rev. Patrick T. Muirhead, Kippen,	2	4	5	8	11	12	—	—	18	—	22
„ Dr. William Ross, Bridge of Allan,	1	3	5	7	10	13	—	—	—	—	22
„ John S. Bowie, Dunblane,	—	—	5	7	10	13	—	—	—	—	—
„ Andrew Bogle, Callander,	—	—	—	7	10	13	—	—	—	—	—
„ Malcolm M'Lean, Gartmore	—	—	5	7	10	13	—	—	18	—	—

Elders.

Mr. David Black, farmer, Port of Monteith,	—	—	5	—	—	—	—	—	—	—	—
„ John M'Isaac, merchant, Bridge of Allan,	—	—	5	7	10	13	—	—	—	—	22
„ Robert Main, bank agent, Doune,	—	4	6	7	10	13	—	—	—	—	—
„ Donald M'Laren, merchant, Callander,	—	4	5	—	—	13	—	—	—	—	—
„ Gilbert Beith, Ballochneck House, Buck lyvie	—	—	5	8	11	13	—	—	—	—	—

Presbytery of Dunkeld.

Rev. John Stewart, Moulin,	—	4	5	7	10	13	—	—	—	—	22
„ David D. M'Isaac, Kirkmichael.	—	4	5	7	10	13	14	—	—	21	—
„ Alexander Gordon, Lethendy,	1	4	5	7	10	13	14	—	18	21	22
„ A. C. Sutherland, Strathbraan and Dalguise,	1	3	6	—	—	13	—	—	—	—	—

Elders.

Mr. George F. Barbour of Bonskeid,	—	4	5	7	10	13	—	—	—	—	22
„ John M'Lauchlan, feuar, Pitlochrie,	—	3	5	7	10	—	—	—	—	—	—
„ Donald Douglas, farmer, Dowally,	—	—	5	7	—	13	—	—	—	—	—
„ John Borrie, merchant, Birnam,	—	—	5	7	10	13	—	—	—	—	—

ROLL OF MEMBERS.

XV

<i>Presbytery of Breckalbane.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Rev. Alexander Stewart, Killin,	—	—	—	—	—	—	—	—	—	—	—
„ Donald R. Clarke, Aberfeldy,	—	—	5	8	11	13	14	—	—	—	22
„ Donald Mackay, Strathfillan,	1	4	5	9	10	13	—	—	—	—	23
„ John M'Coll, Glenlyon,	2	4	5	8	11	—	—	—	—	20	22

Elders.

Mr. James M'Kerchar, banker, Aberfeldy,	—	—	—	—	—	—	—	—	—	—	—
„ William Stewart, farmer, Strathfillan,	—	—	—	—	—	—	—	—	—	—	—
„ Duncan Campbell, farmer, Glenlyon	—	—	5	8	11	—	—	—	—	—	—
„ John Maclaren, bookseller, Edinburgh,	2	3	5	—	—	13	14	—	—	21	—

Presbytery of Perth.

Rev. James Reid, Collace,	—	3	5	8	11	13	—	17	18	—	22
„ John Rainnie, Perth,	—	4	6	8	11	13	—	—	—	—	23
„ John H. Wells, Dunbarney,	—	3	5	7	10	13	—	—	—	—	—
„ John Watson, Logiealmond,	1	4	5	9	11	—	—	—	—	—	22
„ J. J. G. Kippen, Pitcairngreen,	—	4	6	8	11	12	—	—	—	—	23
„ John M'Leish, Methven,	—	—	5	8	11	13	—	—	18	—	—
„ Robert Cowan, Perth,	—	—	5	—	—	13	—	—	—	—	—

Elders.

Mr. Archd. Macdonald, Lord Provost of Perth,	—	4	5	7	10	13	14	—	—	—	—
„ William Thomson, carriage-builder, Perth,	—	—	5	—	—	—	—	—	—	—	—
„ James M'Leish, plumber, Perth,	—	4	5	8	—	13	—	—	—	—	—
„ William Belford, Perth,	—	—	—	7	10	13	—	—	—	—	23
„ Peter Scott, farmer, Pitcairngreen,	—	—	5	—	—	13	—	—	—	—	—
„ David S. Salmond, farmer, Errol	2	4	6	8	—	—	—	—	—	—	—
„ James M'Currach, agent, Forgandenny,	—	4	5	8	11	—	—	—	—	—	—

Presbytery of Auchterarder.

Rev. Andrew Donald, Blackford,	—	3	5	8	11	13	—	—	18	21	22
„ John A. Fletcher, Muthill,	1	3	6	8	11	13	—	—	—	21	23
„ W. E. W. Brown, Auchterarder,	—	4	5	7	10	13	—	—	18	—	22

Elders.

Mr. David Lawson, banker, Blackford,	—	4	5	8	11	13	—	—	—	—	—
„ James Morrison, postmaster, Muthill	2	—	5	8	11	13	—	—	—	—	—
„ Andrew Brydie, farmer, Braco	—	4	5	8	—	12	—	—	—	—	—

Synod of Fife.

Presbytery of Dunfermline.

Rev. James M. Shiach, Dunfermline,	1	4	6	—	10	13	14	—	—	21	23
„ John W. Laurie, Tulliallan,	1	4	6	—	10	13	14	16	19	21	23
„ David Imrie, Dunfermline,	1	3	5	7	10	12	14	17	18	—	23
„ James B. Brown, Dunfermline,	—	—	5	7	10	—	14	17	18	21	22

Elders.

Mr. Duncan Wright, manufacturer, Kincardine-on-Forth	—	4	6	7	10	13	—	—	—	—	—
„ William Dick, manufacturer, Dunfermline	—	4	6	—	—	—	—	—	—	—	—
„ James Walls, miller, Dunfermline	—	—	—	—	—	—	—	—	—	—	—
„ George Edington, baker, Torryburn	—	—	—	—	—	—	—	—	—	—	—

Presbytery of Kinross.

Rev. William Macara, Strathmiglo,	—	4	5	9	10	13	—	—	—	—	—
„ Thomas Gillison, Fossaway,	—	4	5	9	10	13	—	—	—	20	22
„ Alexander S. Mitchell, Orwell,	1	4	5	9	10	13	—	—	18	21	22

Elders.

Mr. Alexander Petrie, weaver, Strathmiglo,	—	4	5	9	11	13	—	—	—	—	—
„ Alexander Norval, wright,	—	—	5	9	10	—	—	—	—	—	—
„ James Stevenson, farmer, Westfield,	—	4	5	9	10	13	—	—	—	—	—

	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
<i>Presbytery of Kirkcaldy.</i>											
Rev. Andrew D. Donaldson, Gallatown, . . .	—	—	5	7	10	13	—	—	—	—	—
„ William M'Ghie, Buckhaven, . . .	—	3	5	7	10	13	—	—	—	—	—
„ George F. Knight, East Wemyss . . .	2	3	5	9	10	13	—	—	—	—	—
„ John H. Ballingall, Kinghorn, . . .	2	—	5	9	10	—	—	17	18	20	22
„ Donald Fergusson, Leven, . . .	2	3	5	7	10	12	—	—	—	—	—
„ James Black, Dunnikier, . . .	—	4	—	7	10	—	14	—	—	—	—

Elders.

Mr. Patrick Don Swan, merchant, Kirkcaldy	—	3	5	9	10	13	—	—	—	21	—
„ Donald Ross, teacher, East Wemyss, .	2	—	5	—	—	—	—	17	18	21	—
„ Thomas Speedie, sen., merchant, Pathhead,	—	—	5	7	10	13	—	—	—	—	—
„ Alexander Davidson, merchant, Kirkcaldy	—	4	6	7	10	13	—	—	—	—	—
„ William Ireland, manufacturer, Buckhaven,	—	—	—	—	—	—	—	—	—	—	—
„ James Allan, Sinclairtown, Kirkcaldy	—	—	6	7	10	13	—	—	—	—	—

Presbytery of Cupar.

Rev. Alexander Maxwell, Kettle, . . .	—	—	5	7	10	13	—	—	18	21	—
„ Nathan Cosh, Strathmiglo, . . .	—	3	6	7	10	13	—	—	—	—	—
„ John Laird, Cupar, . . .	2	4	5	9	11	13	—	—	18	—	—
„ John Murray, Newburgh, . . .	1	4	5	7	10	13	—	17	18	—	22
„ Anthony M'Millan, Ceres, . . .	—	4	5	7	10	13	—	—	—	—	—

Elders.

Mr. James Fleming, merchant, Cupar-Fife, .	—	—	—	9	10	13	—	—	—	—	—
„ Peter Cameron, farmer, Auchtermuchty,	—	3	5	8	11	13	—	—	—	—	—
„ William Guild of Lindores, . . .	—	—	5	9	10	13	—	—	—	—	—
„ John Scott, gardener, Kemback . . .	—	4	5	9	11	12	—	17	18	—	—
„ Joseph Morrison, weaver, Strathmiglo. .	—	4	5	7	10	13	—	—	—	—	—

Presbytery of St. Andrews.

Rev. James B. Irvine, Strathkinness, . .	—	4	5	8	11	13	—	—	—	—	—
„ Walter Wood, Elie, . . .	1	4	5	7	10	13	—	—	—	—	22
„ Alexander Gregory, Anstruther, . . .	1	3	6	—	—	13	—	—	—	—	—

Elders.

Mr. John Findlay, teacher, Strathkinness, .	—	—	—	—	—	—	—	—	—	—	—
„ David B. Meldrum, of Kincapple, . . .	1	—	5	9	—	13	—	—	—	—	—
„ John Martin, Provost of Kilrenny. . .	—	3	5	7	10	—	—	—	—	—	—

*Synod of Angus and Mearns.**Presbytery of Meikle.*

Rev. John F. Linn, Airlie, . . .	—	4	5	7	10	—	—	17	18	—	22
„ Adam Ross, Rattray, . . .	—	—	5	7	10	13	—	—	—	—	—
„ John Baxter, Blairgowrie, . . .	—	4	5	8	11	13	—	—	—	—	—
„ Thomas Bain, Coupar Angus, . . .	—	3	5	8	11	13	14	—	—	—	—

Elders.

Mr. James Mealmaker, farmer, Airlie, . .	—	4	—	—	—	—	—	—	—	—	—
„ John Thom, Rosebank, Rattray, . . .	—	—	5	7	10	13	—	—	—	—	—
„ William Davie, merchant, Blairgowrie, .	—	—	5	—	—	—	—	—	—	—	—
„ David Matthewson, Balloch, Alyth, . .	2	3	5	9	10	13	—	17	18	21	22

Presbytery of Forfar.

Rev. Alexander Cumming, Forfar, . . .	—	—	—	8	11	—	—	—	—	—	—
„ John Hood, Dunnichen, . . .	—	—	5	8	11	—	—	—	18	—	—

Elders.

Mr. A. S. M'Lagan Wedderburn, M. D., Forfar,	—	—	5	8	11	13	—	—	—	—	—
„ James Findlay, farmer, Dunnichen, . .	—	—	5	8	11	—	—	—	—	—	—

ROLL OF MEMBERS.

xvii

Presbytery of Dundee.

<i>Presbytery of Dundee.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Rev. James E. Somerville, Broughty Ferry,	—	3	6	7	10	13	—	—	—	—	—
„ John Dunlop, Dundee,	—	—	6	8	11	13	—	—	—	—	—
„ Robert Macgregor, Monifeith,	—	—	—	9	—	13	—	17	18	—	22
„ John Jenkins, Dundee,	1	3	6	8	11	13	—	—	—	—	23
„ James A. Simpson, Dundee,	—	—	5	7	10	13	—	17	18	—	22
„ John Wilson, Abernyte,	—	—	5	—	—	13	14	—	—	—	—
„ John F. Ewing, Dundee,	—	—	6	9	10	13	14	16	19	21	23
„ George Milne, Dundee,	—	—	5	9	—	—	—	—	—	—	—
„ John Gall, Liff,	—	4	6	9	10	13	—	—	—	—	—
„ Alexander O. Laird, Dundee,	—	—	5	8	11	13	—	17	18	—	22
„ Dr. William Wilson, Dundee,	—	4	5	8	11	13	14	16	19	21	22

Elders.

Mr. William W. Renny, Broughty Ferry,	.	-	3	-	8	11	-	-	-	-	-
„ Thomas Smith, Mains of Foulis,	.	.	-	4	-	8	11	13	-	-	-
„ Patrick H. Thoma, of Aberlemno,	.	.	-	-	-	8	11	-	-	16	19
„ John Miller, farmer, Omachie,	.	.	-	-	5	-	-	12	-	-	-
„ John Henderson, banker, Dundee,	.	.	-	4	5	8	11	13	-	-	-
„ J. Cunningham, merchant, Broughty Ferry,	.	.	-	-	6	8	11	13	-	-	-
„ James Milne, millwright, Guildy Den,	.	.	-	4	5	8	11	13	-	-	-
„ Robert Dargie, retired teacher, Newbigging,	.	.	-	3	5	8	11	13	-	-	-
„ William Connell, builder, Dundee,	.	.	-	-	-	-	-	-	-	-	-
„ David M. Watson, papermaker, Bullionfield,	.	.	1	4	5	9	11	13	14	16	19
„ James Craig, Newport	.	.	2	-	5	7	10	-	-	-	-

Presbytery of Brechin.

Rev. Donaldson Rose, Brechin	.	.	.	-	4	5	8	11	13	—	—	—	—	—
„ Andrew M'Pwraith, Lochlee,	.	.	.	-	—	5	7	10	—	—	—	—	—	—
„ John Lister, Montrose,	.	.	.	-	3	5	8	11	13	—	—	—	—	—
„ Dr. Hugh Mitchell, Craig,	.	.	.	-	—	5	8	11	—	—	—	—	—	—

Elders.

[illegible]

Presbytery of Arbroath.

Rev. William Masterton, Inverkeillor	.	.	.	.	—	3	5	8	11	—	—	—	—	—
“ Frank Mudie, Arbroath,	.	.	.	.	—	—	6	8	11	13	—	—	—	—
„ James Innes, Panbride,	.	.	.	.	1	4	6	8	11	13	—	—	—	23
„ John Robertson, Arbroath,	.	.	.	.	1	—	6	8	11	13	—	—	18	21 23
„ John Keith, Carmylie,	.	.	.	.	—	—	—	8	11	13	—	—	—	—

Elders.

Mr. John Nicoll, gardener, Arbroath,	—	—	—	—	—	—	—	—	—	—
„ Alexander Ferguson, sailmaker, Arbroath,	—	4	5	8	11	13	—	—	—	—
„ George W. Laird, of Denfield,	—	4	5	8	11	13	—	17	18	21 22
„ Donald Falconer, quarrymaster, Carmylie,	—	4	5	8	11	13	—	—	—	—
„ Robert Summers, banker, Carnoustie,	—	4	5	—	11	12	—	—	—	—

Presbytery of Fordoun.

Rev. David Simpson, Laurencekirk,	.	.	.	4	5	7	10	13	14	—	—	21	22
„ John Philip, Fordoun,	.	.	.	2	—	5	7	10	13	—	—	—	—
„ James G. Small, Bervie,	.	.	.	2	4	5	7	10	13	14	16	21	22
„ Alexander Watt, Kinneff,	.	.	.	1	.	5	7	10	13	—	—	18	22

Elders.

[illegible]

Synod of Aberdeen,											
Presbytery of Aberdeen.					DIVISIONS.						
	1	2	3	4	5	6	7	8	9	10	11
Rev. William Robertson Smith, Professor of Hebrew, &c., in the Free Church College, Aberdeen,	—	—	—	8	11	—	—	—	—	21	23
„ James Gage, Dyce,	—	—	6	8	11	13	—	—	—	—	—
„ Robert Semple, Ruthrieston,	—	3	6	7	10	13	—	—	—	—	—
„ Stewart D. F. Salmond, Professor in the Free Church College, Aberdeen,	—	—	6	8	11	13	—	—	18	21	23
„ William Innes, Torry,	—	4	6	7	10	13	—	—	—	—	—
„ Andrew Macqueen, Aberdeen,	—	—	—	7	10	13	—	17	18	—	—
„ John M. Sloan, Aberdeen,	—	3	—	7	10	13	14	—	—	21	22
„ Dr. Walter M'Gilvray, Aberdeen,	—	—	—	—	—	—	—	—	—	—	—
„ Dr. David Brown, Principal and Professor of Theology in the Free Church College, Aberdeen,	—	4	—	7	10	13	—	—	—	—	—
„ Dr. Alexander Spence, Aberdeen,	—	3	6	7	10	13	—	—	—	21	23
„ William L. Mitchell, Aberdeen,	—	—	—	—	—	—	—	—	—	—	—
„ John Stephen, Aberdeen,	—	—	5	—	—	—	—	—	18	—	—
„ Dr. John Longmuir, Aberdeen,	—	4	5	8	11	—	—	—	—	20	—
„ Alexander Leslie, Aberdeen,	—	—	—	—	—	—	—	—	—	—	—

Elders.

Mr. Thomas Curr, merchant, Aberdeen,	—	3	6	—	—	13	—	—	—	—	—
„ David M'Hardy, Cranford, Aberdeen,	—	—	—	—	—	—	—	—	—	—	—
„ Alexander Lyon, merchant, Aberdeen,	—	4	5	—	—	—	—	—	—	—	—
„ George Grant, advocate, Aberdeen,	—	3	5	8	11	13	—	—	—	—	—
„ Robert Lumsden, banker, Aberdeen,	—	4	5	8	11	13	—	—	—	—	—
„ Dr. James Gordon, Old Aberdeen,	—	—	5	8	11	13	—	16	19	—	—
„ William Garvie, builder, Aberdeen,	—	4	—	—	—	—	—	—	—	—	—
„ George F. Duthie, teacher, Woodside,	1	—	6	—	—	—	—	—	—	—	—
„ James Bryce, advocate, Aberdeen,	2	4	5	8	11	—	—	—	—	—	—
„ James Abernethy, ironfounder, Aberdeen,	—	3	6	7	10	13	—	16	18	—	23
„ John Webster, manager, Aberdeen,	—	3	6	7	10	12	—	17	18	—	—
„ George Shirra Gibb, Cults, Aberdeen,	—	4	5	7	10	12	15	17	18	20	—
„ Colonel Gravenor Kirby, Aberdeen,	2	4	5	7	10	13	14	—	18	21	22
„ Duncan Macmillan, architect, Aberdeen,	—	4	6	7	10	13	14	—	18	—	—

Presbytery of Kincardine O'Neil.

Rev. James Smith, Tarland,	2	—	5	7	10	13	14	—	—	—	22
„ Robert Reid, Banchory-Ternan,	2	4	5	7	10	13	—	16	19	21	—
„ William Smith, Craigmyle,	2	4	5	8	11	13	—	—	18	—	22
„ James Nicoll, Oluny,	—	4	6	—	—	13	—	—	18	—	—
„ Alexander F. A. Moir, Ballater,	2	—	5	—	—	—	—	—	—	21	—

Elders.

Mr. William Dickson, Edinburgh,	—	4	5	7	10	13	14	—	—	—	—
„ Dr. Charles E. Wilson, H.M. Inspector of Schools, Edinburgh,	2	3	5	8	11	13	—	—	—	21	22
„ David Mitchell, advocate, Aberdeen,	—	—	5	8	11	13	14	—	—	21	22
„ Robert C. Gray, S.S.C., Edinburgh,	1	4	5	7	10	13	14	16	19	21	22
„ John Greig, printer and publisher, Edinburgh,	2	—	5	8	11	13	—	—	18	21	—

Presbytery of Alford.

Rev. Dr. William Pirie Smith, Keig and Tough,	—	—	6	8	11	—	—	—	—	—	—
„ John M. Shirreffs, Towie,	1	4	6	9	10	13	—	16	19	—	—
„ James H. Allan, Strathdon,	—	—	6	8	11	—	—	—	—	—	23

Elders.

Mr. James S. Gordon, of Craig,	—	—	—	—	—	—	—	—	—	—	—
„ David R. Lyall Grant, of Kingsford,	—	—	6	9	10	—	—	—	—	—	—
„ F. Brown Douglas, Edinburgh,	—	3	—	8	11	13	—	—	—	—	—

<i>Presbytery of Garioch.</i>		DIVISIONS.										
		1	2	3	4	5	6	7	8	9	10	11
Rev. P. W. Minto, Inverurie	. . .	1	3	6	7	10	13	—	16	19	—	23
„ John Burnett, Lealie,	. . .	1	4	5	7	10	13	—	—	—	—	—
„ Andrew Galloway, Oyne,	. . .	—	4	5	7	10	13	—	17	18	—	—
„ Alexander Yule, Blairdaff,	. . .	1	3	6	7	10	13	—	—	—	21	23

Elders.

The Right Honourable, the Earl of Kintore,	. . .	1	4	6	8	11	—	14	—	18	21	23
Mr. John Harvey, Stirling,	. . .	—	—	5	8	11	13	—	—	18	21	—
„ David Dickson, Edinburgh.	. . .	—	3	5	7	10	13	—	17	18	21	22
„ James Watt, Edinburgh.	. . .	2	3	5	7	10	—	—	—	—	—	22

Presbytery of Ellon.

Rev. James E. Duguid, New Machar,	. . .	—	—	6	8	11	13	14	—	—	21	23
„ John Paterson, Old Meldrum	. . .	—	4	5	8	11	13	—	—	—	—	—
„ George Manson, Slains.	. . .	2	4	5	8	11	—	—	—	—	—	—

Elders.

Rev. George Brown, of Longhaven,	. . .	—	—	5	7	10	13	—	—	18	—	—
Mr. William Henderson, Devanha House, Aberdeen	. . .	1	3	6	7	10	13	14	16	19	21	23
„ George W. Clark, Dumbreck House, Glasgow.	. . .	1	3	6	8	11	13	14	—	—	—	23

Presbytery of Deer.

Rev. Alexander Urquhart, Old Deer,	. . .	—	4	5	8	11	13	—	—	18	21	22
„ Alexander Cobban, Rathen	. . .	—	4	5	9	10	13	—	—	—	—	—
„ James Murdoch, Pitaligo,	. . .	2	4	5	8	11	13	14	—	—	21	22
„ John Tainsh, Strichen	. . .	—	3	5	7	10	13	—	—	—	—	—

Elders.

Mr. John Bruce, merchant tailor, Peterhead	. . .	—	—	6	—	—	13	—	—	—	—	—
„ Charles A. Barclay, Aberdour House,	. . .	—	—	5	9	10	13	—	—	—	—	—
„ Robert Tindall, ironmonger, Fraserburgh,	. . .	—	—	5	9	10	13	—	—	—	—	22
„ William Ferguson, of Kinmundy,	. . .	1	—	6	—	11	—	—	16	19	21	23

Presbytery of Turriff.

Rev. Alexander Forbes, Drumblade,	. . .	2	4	5	7	10	13	—	17	18	—	—
„ William Grant, Forglen,	. . .	—	—	—	7	—	13	14	—	—	—	—
„ James Simpson, Monquhitter,	. . .	1	4	5	8	—	13	—	16	19	21	22

Elders.

Mr. John Cowan, of Beeslack,	. . .	—	—	—	—	—	—	—	—	—	—	—
Major John Ross, of Tillicorthy,	. . .	—	3	5	7	10	13	14	—	—	21	22
Mr. James M. Garden, advocate, Aberdeen,	. . .	1	4	6	8	11	13	—	—	—	—	—

Presbytery of Fordyce.

Rev. William Anderson, Boyndie,	. . .	—	—	5	8	11	13	—	—	—	—	—
„ G. G. Macdonald, Ordiquhil,	. . .	—	—	5	8	11	13	—	—	—	—	22
„ Alexander Millar, Buckie,	. . .	1	—	6	—	10	13	14	—	—	—	23
„ John Forgan, Cullen,	. . .	1	4	—	7	10	13	—	—	—	—	—

Elders.

Mr. James Wood, merchant, Banff,	. . .	—	—	—	—	—	—	—	—	—	—	—
Dr. James Young, Edinburgh,	. . .	—	—	5	7	10	13	—	—	—	—	—
Mr. James Stevenson, merchant, Glasgow	. . .	—	—	6	8	11	13	—	—	19	21	23
Dr. John Pringle, Edinburgh,	. . .	—	4	5	8	11	13	14	—	—	—	22

Synod of Moray.

					DIVISIONS.										
<i>Presbytery of Strathbogie.</i>					1	2	3	4	5	6	7	8	9	10	11
Rev. Robert Grant, Botriphnie,	.	.	.	.	—	3	5	8	11	13	14	—	—	—	23
„ William Moffat, Cairnie,	.	.	.	.	2	4	5	—	—	12	—	17	18	—	—
„ William Burnet, Huntly,	.	.	.	.	2	4	5	7	10	13	14	16	19	—	22
„ William Gillespie, Keith,	.	.	.	.	—	4	5	8	11	13	14	16	19	—	23

Elders.

Mr. John Barclay, slater, Keith,	.	—	—	5	7	10	12	—	17	18	—	—
„ George Mellis, merchant, Huntly,	.	—	—	5	8	11	13	—	—	—	—	—
„ William Law, ironmonger, Elgin,	.	1	4	5	7	10	13	14	16	19	21	—
„ John Drybrough, 15, Coates Crescent, Edinburgh.	.	—	—	—	9	—	13	—	17	18	21	23

Presbytery of Abernethy.

Rev. John Macqueen, Kirkmichael,	.	—	—	5	8	11	13	—	16	19	—	23
„ Alexander M'Diarmid, Cromdale,	.	—	—	5	—	—	13	—	—	—	—	—
„ Ewan M'Leod, Duthill,	.	—	4	5	7	10	12	—	—	—	—	—

Elders.

Mr. Neil C. Campbell, advocate, Sheriff of Ayr,	.	1	—	5	—	—	—	14	—	—	—	—
„ John R. Miller, ironfounder, Glasgow,	.	—	—	5	8	11	13	—	—	—	—	—
„ Alexander Calder, farmer, Grantown,	.	—	—	5	—	—	—	—	—	—	—	—

Presbytery of Aberlour.

Rev. William Morrison, Boharm,	.	—	3	5	8	11	13	14	—	—	21	—
„ James Scott, Aberlour.	.	2	—	5	7	10	—	—	—	—	—	22

Elders.

Mr. Adam Sharp, banker, Rothes,	.	—	—	5	8	11	13	—	—	—	—	—
„ J. W. Norris Mackay, M.D., Elgin,	.	—	—	6	8	11	13	—	—	—	—	—

Presbytery of Elgin.

Rev. James Morrison, Urquhart,	.	—	4	5	8	11	13	—	16	19	—	22
„ John Allan, Garmouth,	.	1	4	5	8	11	13	—	16	19	—	—
„ Charles Tulloch, Lossiemouth,	.	2	4	5	8	11	13	—	16	19	—	22
„ George Cassie, Hopeman,	.	1	4	6	8	11	13	14	16	19	—	23

Elders.

Mr. Robert Anderson, shipowner, Garmouth,	.	—	—	5	8	—	13	—	—	—	—	—
„ James Macconachie, fishcurer, Lossiemouth	.	1	—	5	8	11	13	—	—	—	—	—
„ John Kintrea, house painter, Elgin,	.	—	—	5	8	11	13	14	—	—	—	—
„ William More, fisherman, Burghead,	.	2	3	5	8	11	12	—	—	—	—	—

Presbytery of Forres.

Rev. Adam Robertson, Forres,	.	—	—	—	—	—	—	—	—	—	—	—
„ Alexander Anderson, Edinkillie,	.	—	—	—	8	11	13	—	16	18	—	—

Elders.

Mr. John M'Kessack, farmer, Balnaferry,	.	—	4	6	8	—	—	—	—	—	—	—
„ James Scott, farmer, Tearie.	.	—	—	5	9	—	—	—	17	18	—	—

Presbytery of Inverness.

Rev. George Mackay, Inverness,	.	2	4	5	8	11	12	—	17	18	—	23
„ Alexander Fraser, Kirkhill,	.	2	4	5	7	10	13	14	—	—	—	22
„ John Macqueen, Daviot,	.	2	—	5	—	—	12	—	—	—	—	—
„ A. C. Macdonald, Inverness.	.	—	4	5	8	11	12	—	17	18	—	—

ROLL OF MEMBERS.

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<i>Elders.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Mr. Arthur Forbes of Culloiden,	—	—	—	—	—	12	—	17	18	—	22
„ Captain John Fraser of Balnain, . . .	—	—	—	—	—	—	—	—	—	—	—
„ Alexander Simpson, Provost of Inverness,	—	—	—	8	11	12	—	—	—	—	—
„ David Munro, Church Street, Inverness,	2	4	5	8	11	12	—	—	—	—	—

Presbytery of Nairn.

Rev. Alexander Macdonald, Ardelach, . . .	—	—	5	9	—	13	14	—	—	—	—
„ Adam G. M'Leod, Croy,	—	—	5	8	11	13	—	—	—	—	—

Elders.

Mr. Donald Beith, W.S. Edinburgh, . . .	—	3	5	8	11	—	—	—	—	21	—
„ William Turnbull, Lodgehill, Nairn, .	2	—	5	8	11	13	—	—	18	—	22

Synod of Ross.

Presbytery of Chanonry.

Rev. James M'Lauchlan, Resolis,	—	—	5	—	—	—	—	—	—	—	—
„ Charles Falconer, Fortrose,	2	—	5	—	11	13	—	16	19	21	22

Elders.

Mr. John Taylor, sheriff-clerk, Cromarty .	—	—	6	7	10	13	14	16	19	21	23
„ Alex. A. Middleton, Rosefarm, Cromarty	—	—	5	8	11	13	—	—	—	21	—

Presbytery of Dingwall.

Rev. Malcolm Macgregor, Urquhart, . . .	2	3	5	8	11	12	—	17	18	—	—
„ Dr. John Kennedy, Dingwall,	2	—	5	8	11	12	—	—	—	—	—
„ Donald Macfarlane, Strathconon, . . .	2	4	5	8	11	12	—	—	18	20	—

Elders.

Mr. Benjamin Bell, surgeon, Edinburgh, .	—	3	6	8	11	13	14	—	—	21	23
„ William Martin, Royal Blind Asylum, Edin.,	2	4	5	7	10	12	—	17	18	20	22
„ Aneas, Adam, Humberston, Dingwall, .	—	—	5	8	11	13	14	—	—	—	—

Presbytery of Tain.

Rev. Murdoch Macdonald, Logie Easter . .	—	—	5	—	10	—	—	—	—	20	22
„ John M'Callum, Kincardine,	2	—	5	8	11	13	14	16	—	20	22
„ Colin Sinclair, Invergordon,	2	—	5	8	11	13	—	—	—	—	—
„ Thomas Grant, Tain,	—	—	5	7	10	13	—	17	—	—	22

Elders.

Mr. William Mackenzie, Ardross,	—	4	5	9	10	12	—	—	—	—	—
„ Thomas Martin, C.A., Edinburgh, . . .	2	—	5	—	—	13	—	17	18	21	22
„ John Fraser, merchant, Tain,	—	—	5	7	10	13	14	—	—	—	22
„ Thomas J. Boyd, publisher, Edinburgh .	—	—	—	—	—	—	—	—	—	—	—

Synod of Sutherland and Caithness.

Presbytery of Dornoch.

Rev. Gustavus Aird, Creich,	2	4	5	9	11	12	—	17	18	20	22
„ Charles Mackenzie, Golspie,	2	3	5	8	11	13	—	16	19	21	—
„ John Macpherson, Laig,	2	—	5	7	10	12	15	17	18	20	22
„ John Ross, Stoer,	—	—	—	—	—	—	—	—	—	—	—

Elders.

Mr. John Gardiner, S.S.O., Trinity, . . .	—	—	—	9	11	—	—	—	—	—	—
„ James Spence, Coventry Bank, Dundee,	2	4	5	9	11	12	—	17	18	20	22
„ Duncan Grant, publisher, Edinburgh, .	2	4	5	7	10	12	—	—	—	20	22
Dr. Thomas A. G. Balfour, Edinburgh . .	2	—	5	8	11	12	—	17	18	20	22

DIVISIONS.											
<i>Presbytery of Tongue.</i>											
	1	2	3	4	5	6	7	8	9	10	11
Rev. John S. Mackay, Aultnaharra, . . .	-	-	-	8	11	13	-	-	-	-	-
„ Donald Mackenzie, Farr, . . .	-	-	-	-	-	-	-	-	-	-	-
„ Christopher Munro, Strathy, . . .	-	-	-	-	-	-	-	-	-	-	-
<i>Elders.</i>											
Mr. John Macdonald, Treasurer of the Free Church, Edinburgh, . . .	-	-	5	-	-	-	-	-	-	20	22
Rev. J. Roberts, 5 St. Andrew Sq. Edinburgh, . . .	2	3	5	9	11	13	-	16	-	21	22
Mr. John Gow, merchant, Wick, . . .	-	-	5	-	-	13	-	-	-	-	-
<i>Presbytery of Caithness.</i>											
Rev. John Durran, Bower, . . .	-	4	5	9	10	13	-	-	-	-	22
„ John O. Connell, Thurso, . . .	-	3	6	9	10	13	-	-	-	-	-
„ George Renny, Wick, . . .	1	3	6	9	11	13	14	-	-	21	-
„ Donald Munro, Reay, . . .	2	4	5	-	10	-	-	-	-	-	-
„ Robert I. Gunn, Keiss, . . .	-	4	5	7	10	13	-	-	-	-	-
„ William G. Murray, Bruan, . . .	2	4	5	7	10	-	-	17	18	-	22
<i>Elders.</i>											
Mr. Donald Mackay, farmer, Thurso, . . .	-	4	5	9	10	12	-	-	-	20	-
„ William Iverach, gardener, Thurso, . . .	2	-	5	7	10	12	-	-	-	-	-
„ John Scott, farmer, Moss, . . .	2	4	5	7	10	13	-	-	18	21	22
„ James Loutitt, shipowner, Wick, . . .	2	4	5	9	10	13	-	-	18	21	22
„ William Sinclair, rope-manufacturer, Wick, . . .	2	4	5	-	11	12	15	17	-	20	22
„ John Macdonald, farmer, Thrumster, . . .	2	4	5	-	-	-	-	-	-	-	22
<i>Synod of Glenelg.</i>											
<i>Presbytery of Lochcarron.</i>											
Rev. William Sinclair, Plockton, . . .	2	-	5	9	10	12	15	17	18	20	-
„ John M'Leod Glenelg, . . .	2	-	5	7	10	-	15	17	18	20	-
„ John M'Millan, Lochbroom, . . .	2	3	5	7	10	-	-	17	18	20	-
<i>Elders.</i>											
Captain W. E. Webster, Stirling, . . .	2	4	5	7	10	12	-	17	18	-	22
Mr. Simon, W. C. Gauld, bank agent, Balmacarra, . . .	-	-	5	9	-	12	-	-	-	21	-
„ Duncan M'Callum, portioner, Glasgow, . . .	2	-	5	7	10	12	15	17	18	20	-
<i>Presbytery of Abertarff.</i>											
Rev. Murdo Mackenzie, Kilmallie, . . .	-	-	5	7	10	12	-	-	-	-	-
„ Angus M'Rae, Glenurquhart, . . .	-	-	5	7	10	12	-	-	-	-	-
<i>Elders.</i>											
Mr. John Erskine, merchant, Greenock, . . .	-	4	5	8	11	13	-	16	-	21	22
„ Donald Boyd, merchant, Fort William . . .	-	-	-	-	-	-	14	17	18	-	-
<i>Presbytery of Skye and Uist.</i>											
Rev. James Reid, Portree, . . .	-	4	5	7	10	13	-	-	-	-	22
„ Alexander Davidson, Manish, . . .	-	4	5	8	11	13	-	16	19	21	22
„ Norman M'Leod, North Uist, . . .	2	-	5	7	10	13	-	-	-	20	-
„ Joseph Lamont, Snizort, . . .	-	4	5	8	11	13	-	-	-	-	-
„ John S. M'Phail, Kilmuir, . . .	-	4	5	8	11	13	-	-	-	21	-
<i>Elders.</i>											
Mr. William Wood, O.A., Edinburgh. . .	-	3	6	8	11	13	14	-	-	21	23
„ John Cowan of Beeslack, . . .	1	4	5	9	11	13	14	16	19	21	-
Rev. John Laing, New College, Edinburgh, . . .	2	4	-	-	11	12	15	-	-	20	22
Mr. D. Campbell, 49 Cathcart St., Greenock, . . .	2	-	5	9	11	13	-	16	19	-	-
„ Neil M'Leod, 26 Brisbane St., Greenock, . . .	-	4	5	9	11	13	-	-	-	-	-

ROLL OF MEMBERS.

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<i>Presbytery of Lewis.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Rev. Malcom M'Ritchie, Knock,	2	4	5	7	10	12	15	—	18	—	—
„ Hector Cameron, Lochs,	2	4	5	7	10	12	—	—	18	—	—
„ Donald J. Martin, Stornoway	—	—	6	7	10	13	—	—	—	—	—

Elders.

Mr. David Macdonald, merchant, Aberdeen,	—	—	5	7	10	12	—	—	—	—	—
„ Joseph Wood, Marischal Street, Aberdeen,	2	—	5	8	11	13	15	17	18	20	—
„ Donald Mackintosh, teacher, Dykehead,	2	—	5	7	10	—	—	17	18	20	—

Presbytery of Orkney

(Having Synodical powers.)

Rev. Neil P. Rose, Rousay.	1	4	5	9	10	13	—	—	—	—	—
„ James Stuart, Kirkwall,	1	4	—	9	10	13	14	—	18	21	23
„ Daniel M'Neill, Holm,	—	—	—	—	—	—	—	—	—	—	—
„ Alexander M. Rose, Evie and Rendall	1	—	5	7	10	—	—	—	—	—	—
„ Robert Kay, South Ronaldshay.	2	4	5	8	11	13	—	—	—	—	22

Elders.

Mr. Charles Cowan, of Loganhouse,	—	—	—	7	10	13	—	—	—	21	—
Dr. Robert Omond, physician, Edinburgh,	—	—	—	—	—	—	—	—	—	—	—
Dr. John Moir, physician, Edinburgh,	—	4	5	9	—	13	—	—	—	—	—
Mr. Robert Brodie, of Swanney, Orkney,	1	4	5	7	10	13	—	16	19	21	22
„ Thomas Dishington, merchant, Leith	—	4	5	8	11	13	—	—	—	21	—

Presbytery of Shetland.

(Having Synodical powers)

Rev. James Bain, Delting,	—	—	5	8	11	13	—	16	19	—	—
„ James J. D. Smith, Fetlar,	1	—	—	7	10	13	—	—	—	21	—
„ John Ingram, Unst,	—	—	5	7	10	13	—	—	—	21	—

Elders.

Mr. George Martin, of Auchendennan,	—	4	5	—	—	13	—	—	—	—	—
„ Thomas Clark, publisher, Edinburgh,	—	3	6	9	11	13	—	—	18	20	23
„ Jas. Berry, chronometer maker, Aberdeen,	—	4	5	7	10	13	—	—	—	—	—

Synod of Lothian and Tweeddale.

Presbytery of Edinburgh.

Rev. Dr. William H. Goold, Edinburgh,	—	—	—	—	—	—	—	—	—	—	—
„ Thomas M'Lauchlan, Edinburgh,	2	—	5	8	11	13	—	—	—	—	22
„ A. Moody Stuart, Edinburgh,	—	—	5	8	11	12	—	—	—	—	22
Sir H. Wellwood-Moncreiff, Bart., Edinburgh,	—	—	5	8	11	13	14	—	—	—	22
„ D.D.,	—	—	5	8	11	13	14	—	—	—	22
Rev. Dr. James Begg, Newington,	2	4	5	—	—	12	15	17	18	20	22
„ Robert Rainy, Principal and Professor of Church History, New College,	1	4	5	8	11	13	14	—	—	21	—
Rev. James Jolly, West Port,	—	4	5	7	10	—	—	17	18	—	22
„ John Fleming, Tron,	1	3	6	—	—	—	—	—	—	21	—
„ James Morrison, Corstorphine,	1	—	6	7	10	13	—	—	—	—	—
„ Alexander Cusin, Lady Glenorchy's,	—	4	5	9	11	13	14	16	19	21	22
„ Thomas Addis, Morningside,	2	—	5	8	11	12	—	—	—	—	—
„ Dr. Thomas Smith, Cowgatehead,	2	4	5	9	11	12	15	17	18	—	22
Rev. George R. Davidson, Lady Glenorchy's,	2	—	5	8	11	—	—	—	—	20	—
„ Jacob S. Alexander, St. David's,	2	4	5	7	10	—	—	—	—	—	22
„ James C. M'Phail, Pilrig,	2	4	5	—	11	13	14	—	—	21	22
„ Archibald Smellie, Greyfriars,	2	—	5	8	11	12	—	—	—	—	23
„ Gavin Anderson, St. Outhbert's,	1	4	5	8	11	13	—	—	—	—	22
„ John Morgan, Viewforth,	2	—	5	7	10	13	14	—	18	21	22
„ Alexander Mackenzie, Tolbooth,	2	4	5	8	11	13	14	—	18	—	22

	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Rev. Dr. Andrew Bruce Davidson, Professor of Hebrew, New College,	1	3	6	—	—	13	—	16	—	21	23
„ James Macgregor, Professor of Systematic Theology, New College,	2	4	6	7	10	13	—	16	19	21	23
„ William G. Blaikie, Professor of Apologetic Theology,	1	4	5	8	11	—	14	16	19	21	22
<i>Elders.</i>											
Dr. John Henderson, Provost of Leith,	—	—	—	—	13	—	—	—	—	—	—
Mr. Thomas Methven, one of the magistrates of Edinburgh,	—	—	5	8	11	13	—	—	—	—	—
„ John J. Muirhead, one of the magistrates of Edinburgh,	2	3	5	7	10	13	—	—	—	21	—
„ Thomas Rowatt, one of the magistrates of Edinburgh,	1	4	5	7	10	13	—	—	—	—	—
Dr. T. Grainger Stewart, Professor of the Practice of Physic in the University,	—	—	5	7	10	—	14	—	—	—	—
Mr. John Clerk Brodie, W.S., Edinburgh,	—	—	—	7	10	12	—	—	—	—	—
„ William Hamilton, merchant,	—	4	5	7	10	—	—	—	—	—	22
„ James Gibson Thomson, merchant,	2	—	5	8	11	12	—	—	—	—	22
„ Robert R. Simpson, W.S.,	—	—	5	—	—	13	14	—	—	21	22
„ Duncan M'Rae, builder,	1	—	5	7	10	—	—	—	—	—	—
„ John Ryder, confectioner,	—	—	—	—	—	—	—	—	—	21	—
„ David Crole, Solicitor of Inland Revenue,	—	—	—	—	11	—	—	—	—	21	—
„ Patrick Sandeman Beveridge, S.S.O.,	2	3	5	7	10	—	—	—	—	—	22
„ Robert Fraser, merchant,	—	—	5	8	11	13	—	—	—	—	—
Dr. William Finlay, physician, Newhaven,	—	—	5	7	10	13	—	—	—	—	22
Mr. David Shaw, W.S.,	—	—	—	9	10	13	—	17	18	21	22
„ James Brown, merchant, Leith,	—	—	5	7	10	13	—	—	—	—	—
„ John Hill, builder,	—	4	5	8	11	13	—	—	18	—	—
„ Norman Macbeth, R.S.A.,	—	3	6	8	11	13	14	—	—	21	23
„ James Sime, of Craigmount,	2	—	5	8	11	—	—	16	19	21	—
„ Peter Lang, banker,	—	4	5	—	—	—	—	—	—	—	—
„ John Chalmers, of Castle Bank, Merchiston,	2	4	5	—	—	12	—	—	—	21	—

Presbytery of Linlithgow.

Rev. Dr. William Millar Nicolson, Linlithgow,	2	3	—	7	10	13	—	—	—	21	22
„ John Sinclair, Grangemouth,	1	4	5	7	10	13	14	—	18	21	23
„ James Hunter, Laurieston,	—	4	—	7	10	13	14	—	—	—	—
„ Archibald Black, Armadale,	—	4	5	7	10	13	14	—	18	—	—
„ Donald Taylor, West Calder,	—	3	—	7	10	13	14	—	—	—	22
„ Archibald Reid, Slamannan,	—	—	5	7	10	13	—	—	—	—	22

Elders.

Mr. Thomas Chalmers, Longcroft, Linlithgow,	—	4	5	7	10	13	—	—	—	—	22
„ Archibald Kerr, miner, Crofthead,	—	4	5	7	10	13	—	—	—	21	—
„ John Thomson, accountant, Laurieston,	—	3	—	7	10	13	—	16	19	21	23
„ Thomas Wilson, mineral borer, Armadale,	—	4	5	7	10	13	—	—	—	—	—
„ Thomas Thomson, inspector of poor, West Calder,	—	—	5	—	—	—	—	—	—	—	—
„ William Pate, farmer, Slamannan,	—	—	5	7	10	13	—	—	—	—	—

Presbytery of Biggar and Peebles.

Rev. Charles D. Kay, Innerleithen,	—	—	6	7	10	—	—	17	18	21	23
„ Henry Carmichael, Peebles,	—	—	—	—	—	—	—	—	—	—	—

Elders.

Mr. John Waugh of St. John's Kirk,	—	4	—	8	11	—	—	—	—	—	—
„ John Masterton, farmer, Broughton Green,	—	4	5	8	11	13	—	—	—	—	—

Presbytery of Dalkeith.

Rev. James Kilgour, Cockenzie,	—	4	5	8	11	13	14	16	18	—	—
„ Alexander G. Macalpine, Stobhill,	—	—	5	7	10	13	—	—	18	21	22
„ James Brodie, Ormiston,	1	—	5	8	11	13	—	—	18	21	22

<i>Elders.</i>	DIVISIONS.										
	1	2	3	4	5	6	7	8	9	10	11
Mr. Hugh Munro, teacher, Kirkhill, . . .	1	-	5	8	11	13	14	16	19	21	-
„ Alexander G. Rutherford, farmer, West Linton, . . .	-	-	-	-	-	-	-	-	-	-	-
„ Charles W. Cowan, Valleyfield, Penicuik, . . .	-	4	-	8	11	-	-	-	-	-	22

Presbytery of Haddington and Dunbar.

Rev. W. B. Cunningham, Prestonpans, . . .	-	-	-	8	11	-	-	-	-	-	-
„ James Dodds, Dunbar, . . .	2	-	5	8	11	13	-	16	19	-	22
„ John Paterson, Tranent, . . .	-	4	5	8	11	13	-	-	-	-	22
„ Arthur Thomson, Yester, . . .	-	4	5	7	10	13	-	-	-	-	-
„ Samuel Robertson, Pencaitland, . . .	-	4	5	9	10	13	14	18	-	-	-

Elders.

Mr. John F. Hislop, Burnrig, Prestonpans, . . .	-	-	5	8	11	-	-	-	-	-	-
„ George Grahame, merchant, Dunbar, . . .	-	-	-	8	11	-	-	-	18	21	-
„ John Davie, merchant, Prestonpans, . . .	-	-	-	-	-	13	-	-	-	-	-
„ John M. M'Candlish, W.S., Edinburgh, . . .	-	4	6	8	11	-	-	-	-	21	-
„ Alexander Scott, Beanston Mains, Haddington, . . .	-	4	5	8	11	13	-	-	-	-	-

Presbyteries in India.

Presbytery of Calcutta.

Rev. Kenneth S. Macdonald, Calcutta, . . .	-	3	-	7	10	13	14	-	-	-	23
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Elder.

Mr. William Robson, M.D., inspector of schools, Eastern Bengal, . . .	-	3	5	7	10	-	-	-	-	-	-
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Presbytery of Bombay.

Rev. Dugald Mackichan, Bombay, . . .	-	-	-	-	-	-	-	-	-	-	-
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Elder.

Mr. Archibald, Graham, M.D., Edinburgh, . . .	1	3	6	-	-	13	-	17	18	-	-
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Presbytery of Madras.

Rev. William Millar, Madras, . . .	1	-	6	8	11	-	14	-	-	21	23
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Elder.

Colonel Archibald G. Young, . . .	2	4	5	9	11	13	-	16	19	-	-
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Presbytery of Italy.

Rev. John R. Macdougall, Florence, . . .	-	-	5	7	10	13	-	-	-	-	22
„ Donald Millar, Genoa, . . .	1	-	5	7	10	-	-	-	-	-	-
„ James G. Gray, Naples, . . .	1	-	5	7	10	13	-	-	-	-	-

Elders.

Mr. William T. Haskard, banker, Florence, . . .	-	-	-	-	-	-	-	-	-	-	-
„ Walter M'Lellan, of Blairvaddick, . . .	-	4	5	7	10	13	-	-	-	-	-
Rev. James Grant Mackintosh, Edinburgh, . . .	1	4	6	8	11	13	14	16	19	21	23

Presbytery of Caffraria.

Rev. James Macdonald, Lovedale, . . .	-	-	-	-	-	-	-	-	-	-	-
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Elder.

Mr. William Kidston, of Ferniegair, . . .	-	-	5	8	-	12	-	17	18	20	22
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PROCEEDINGS

OF THE

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

THURSDAY, MAY 24, 1877.

LONG before the hour set down for the meeting of the General Assembly of the Free Church of Scotland, the body of the Hall was well filled with members, while the galleries set apart for office-bearers of the Church, students, ladies, and the general public, were crowded to excess. By the time the retiring Moderator entered, all the members, it might be said, were in their places ready to receive Dr. M'Lauchlan. A few minutes after twelve o'clock, the reverend doctor, preceded by the officer, Mr. Stocks, and followed by the Clerks of the Assembly, Rev. Sir Henry Moncreiff, D.D., and Rev. Dr. Wilson, of Dundee, appeared at the entrance to the House, which was the signal for all present rising to their feet to receive him. Before taking his seat, the venerable Moderator bowed to both sides of the House. Thereafter the audience sang a portion of the 47th Psalm. Prayer having been offered, the Moderator read from the 2d chapter of the 1st Epistle of Peter. Four verses of the 132d Psalm were then sung, after which the Moderator proceeded to preach the customary sermon.

THE SERMON.

The retiring MODERATOR selected as the basis of his discourse John iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Starting with a reference to the clearness and distinctness of the Baptist's testimony regarding Christ and His redemptive work, he dwelt on the truths of the text under their positive and negative aspects, pointing out that the whole history of the race was an exhibition of judgment and mercy—of judgment no less than mercy; to refuse to own it was ignorance and folly. Everlasting life he exhibited as deliverance not only from divine wrath and the power of sin, but divine love in its fullest and most satisfactory manifestations. And what was true of the individual was true of the Church. Her strength, her prosperity, in all that deserves the name; her steadfastness, her success in her work, depended on the divine favour. Let her retain that

and she retains the secret of her strength. Showing next how the fulness found in Christ is to be attained, he remarked that there is no salvation in any Bible truth separate from Christ. We may believe in creation and providence, both as revealed in the Bible, and yet that is not unto salvation. We may, if possible, believe in every other truth that it contains, but without Christ such a faith is not unto salvation. It would seem, continued the preacher, that a heaven-given Christ has need of a heaven-given faith to deal savingly with man. Nothing less will suffice. Yet some say that it is not so, that faith may spring up of itself in the soil of the human heart, that it is as natural to believe the gospel as it is to believe any other truth. Then it was asked—Is saving faith an intellectual impossibility? Is there anything about the truth of the gospel that presents an insuperable intellectual difficulty to the acceptance of it? Is the understanding so darkened that it cannot embrace the truth of the gospel? I do not enter into that question; suffice it for us as preachers of the gospel that there is a moral impossibility, although it would seem as if the intellectual nature of man were more under the influence of his moral nature than we are disposed to allow. How ready are men to believe what they wish to believe! And that there is in us an insuperable hindrance by nature to our acceptance of the gospel, Scripture and human experience both teach us. But not to enlarge, faith has to do with all truth, whether it be truth regarding God or truth regarding men. Its natural object is truth. And in order to there being faith there must be truth. And the firmer the truth is established the firmer rests the faith that has embraced it. Shake the truth of God and you at once shake the whole fabric of man's faith. If the foundations be destroyed, what can the righteous do? The whole superstructure depends on the firmness of the foundation on which it rests. And where do we find this truth on which the faith of the Christian rests? If faith brings everlasting life, where does faith find that life? In Christ, no doubt. But where do we find Christ? In the Word of God. He is to be found nowhere else. Neither creation, nor providence, nor man's conscience, gives utterance to one word of Christ. It is the Bible and the Bible alone that speaks to the world of Christ. Shut out the Bible and you shut out the Saviour; shake men's faith in the Bible, and you shake their faith in the Saviour, of whom it alone speaks. No doubt God may employ special means of revealing Christ to His people, for "Abraham rejoiced to see Christ's day, and he saw it and was glad." And there was no Moses then to speak of Shiloh. But we know of no source of this knowledge of Christ but the Word which testifies of Him. That is the incorruptible seed of which the Church of God is born. Men, indeed, speak of the inner light as superior to and supreme over the Word—as entitled to sit in judgment on it, and correct its testimony. How differently the Bible speaks! "Thy word is a light unto my feet and a lamp unto my path;" and more emphatically still, "To the law and to the testimony: if they speak not according to this Word it is because there is no light in them." Light! "If the light that is in us be darkness, how great is that darkness?" It can only be light in as far as it reflects the light of the Word. Our Shorter Catechism tells us in its own clear, intelligible language, that the Scriptures teach what man is to believe concerning God and what duty God requires of man. The light that is in us must be derived from the Word. It may be said that it is from the Spirit it comes. That makes no difference, unless men are prepared to say that the Spirit has one light for the Word, and another for the soul. Truth is one, and what is truth in the Word of God is truth in the heart of man. That the Bible should be assailed, and the faith of the Church through it, is no cause of wonder. It would be a wonder if it were not. The Mohammedan Koran has never been assailed by professed Mohammedans as the Bible has been assailed in Christian lands, and by men professing

Christianity. But the cause of that is not far to seek. The Bible is truth, and must be provocative of assault from all the foes of truth. And so it has been from the beginning. Every age has produced its own assailants, and each age has come with its own weapons, sometimes more and sometimes less formidable, sometimes with the aspect of coarseness, and at others with great pretensions to what is called culture, whatever that may be. Never has a book withstood such hurricanes of assault as the Bible, and yet now, I do not fear to say, it is exercising a sway wider than it ever did in its history. Men by their assaults may have injured, ruined themselves—they have done (thank God) no real injury to the Bible. Nor will they. The preservation of the Bible is one of the miracles of the world's history, and we need not fear that it will not be preserved until it accomplishes all the blessed work it has to do. But we may all say that there is not a more pitiable, more disastrous, and for Christian men, more scandalous work in which men can be engaged than that of shaking the faith of the Christian community in the Bible. Let us, brethren, in the face of all the heathenism and immorality that surround us, put forth every power to foster men's reverence for the Divine Word. The Church will need it all. It is not difficult to see what the consequences must be if the authority of Scripture is shaken. These statements are not meant to refer to any particular case or cases that may at present be occupying the attention of this Church and country, but to those assaults that have been making of late, both at home and abroad, in so many different ways, on the credibility of Scripture. Enemies of God's cause and Church well know that if they can shake the foundations of the Bible they injure to that extent the cause of evangelical religion; and let men think of it as they may, there is a current—we fear a rising current—flowing against evangelical religion, with all those precious doctrines which are associated with it, which may lead to very disastrous consequences. No party is more interested in resisting it than this Free Church of Scotland.

Prayer was then engaged in, and a portion of the 132d Psalm sung.

ELECTION OF MODERATOR.

The Assembly having been constituted with prayer, the Clerk, Sir Henry Moncreiff, proceeded to read the list of members of Assembly.

Dr. McLAUCHLAN, the Moderator, rose and said—Reverend Fathers and Brethren, I have now to perform the last duty which falls upon me in connection with my occupancy of this chair. And in proceeding to do so I must take the opportunity of again expressing my deep sense of the honour conferred upon me in calling me to occupy it, and of the kind and brotherly treatment I have received from all the members of the House since that was done. I look back upon the whole with feelings of deep thankfulness, I trust not unmingled with humility. There was much about last Assembly to make it memorable in the history of our Church. The duty I have now to perform is one on which I enter with very great pleasure. I have to propose the election of my successor. The name I am about to mention is not the name of a man unknown in this Church, I may say in the Church of Christ throughout its borders. The name of Dr. Goold—is the name of a man who has distinguished himself in more than one field. I will mention some of these only. In the field of theological literature he has won for himself a high place. His edition of the works of John Owen, were there nothing else, entitles him to the highest esteem of the friends of a sound Calvinistic theology. Then, his long-continued and most judicious action in connection with the circulation of the Bible has been a noble contribution to the Church and the cause of Christ in this and other lands. Few men in our day have done more to promote the circulation of the Scriptures in many tongues than he. Perhaps this may be said to be more particularly the work of his life. But in addition to these two claims on the respect and admiration of the Christian community, there is his long connection with and active interest in the

affairs of the Church to which he recently belonged—the Reformed Presbyterian Church—now so happily united with the Free Church of Scotland, a result which he was not a little helpful in bringing about. We cannot forget his appearance among us at last Assembly, the noble address to which we then listened, and the wisdom and dignity of his whole action. I feel strongly that the Church could not do better than call him to fill this chair, and I now beg to propose that Dr. William Henry Goold be elected as Moderator of this General Assembly.

The Earl of KINTORE—Moderator, in a single word I am quite sure that I but express the wish of the laity and of the eldership of this Church when I most cordially second the resolution that has just come from the chair. In the mention of Dr. Goold's name, we are reminded, looking back to his ancestry, that the blood of the martyrs is the seed of the Church. We also say that, in anticipating his appearance amongst us as occupying that chair which will soon be quitted, we only feel this—that the seed will receive a resurrection power that will be felt in its energies in that chair for Christ's crown and Covenant. We know Dr. Goold well in all his exertions towards the special feature of our most beloved Church, and sitting as we shall hope to do under the benign influence of his sway as Moderator of the Free Church, we shall only feel this, that in him we have a fresh stimulant to be free, to be free to live, to be free to die, wishing that the truth as it is in Jesus may be more and more felt, and more and more circulated throughout the length and breadth of our beloved land. I have great pleasure in seconding the resolution.

The Earl of Kintore, Sir Henry Moncreiff, and Dr. Begg then left the Hall, and soon returned with the newly-elected Moderator.

Dr. M'LAUCHLAN having intimated that the Assembly had unanimously elected him Moderator, Dr. Goold took the chair amid great applause.

THE MODERATOR'S ADDRESS.

The MODERATOR said—Reverend Fathers and Brethren,—It is with unfeigned diffidence that I venture to accept the great honour you have conferred on me. I might well have been deterred from the acceptance of it by the recollection of the illustrious men who have filled this chair, and by the consideration that there are many around me in the Church with far superior claims to the dignity and privileges which the office of Moderator may imply. Conscious of my own defects and insufficiency, I must entreat of you at the outset of my duties, that to the kindness which has elevated me to this position, you would add the favour of your special indulgence and sympathy in my humble efforts to meet and fulfil its responsibilities. I have no such vanity as to forget that this honour has come to me not so much for my personal merit and services as on public grounds, that it is in truth an honour not so much to me as to the old Church of which in some sense I was the representative, a Church long separated from the other branches of the Presbyterian family in Scotland, and united only a twelvemonth ago with the Free Church, but able already to attest, even after such brief experience, that it has found in it the very home of its choice and affections, and a whole household of brethren. The fact, however, places me under obvious disadvantages, on account of which I bespeak your sympathy. My acquaintance with the ministry and eldership of the Church is necessarily limited, and the very novelty of your procedure in this venerable Court, to me as comparatively a stranger, may inspire misgivings as to my competency to preside over its deliberations. I look for help and guidance, however, to Him whose name is Wisdom. I look to you for kind indulgence. I look to my predecessor in office not only for a shining example of judgment and dignity in the fulfilment of its duties, but for a continuance of the effective aid and valuable suggestions already tendered me with the good sense which seems never to fail him, and with all the warm cordiality of the Highlander. Through these means let me cherish the hope that this Court will have no cause to regret its choice of a Moderator, while the simple fact of my position as such should have its own significance throughout Presbyterian Christendom, as proof that Churches may unite in perfect mutual esteem—proof of the magnanimous confidence the larger may repose in the smaller denomination—proof, in short, how effectually and completely, in the workings of providence and grace, the long estrangement of two centuries may be healed up in the union of a single year.

It has been the custom to allude at this stage in the proceedings of the Assembly to the losses which the Church has sustained since last it met. If events of this nature serve to remind us how soon the night may overtake us, in which no man can work, the custom may have the good effect of inducing us, as members of this Court, to engage in our duties with becoming zeal and solemnity. It is not for me to speak particularly of many good and able men with whom I cannot be expected to have had any personal acquaintance, but who can forget the personal worth and public services of James Craufurd, Lord Ardmillan? He was a man who had the whole community as a mourner by his bier; consistent and sincere in religious principle, overflowing with genial kindness, and possessed of various gifts and accomplishments, he shed honour on the profession to which he belonged. His faithful and unswerving adherence to the principles of this Church was of peculiar value to it. His dignified position, as well as abilities as a judge, was standing evidence that uncompromising attachment to the doctrine of the spiritual independence of the Church was perfectly compatible with loyalty to the constitution and Government of the country. His liberal views on political affairs were a sufficient proof that, in his judgment, it was the mere exaggeration of sectarian prejudice to represent the claim of the Church to autonomy as an aggression on the rights of the State or the civil liberties of its subjects, while the invariable kindness of his references to other Churches, whether to the Established Church from which he had separated, or the United Presbyterian with which he wished to be united, was evidence to all the world that Free Church principles could be embraced in a spirit at the furthest possible remove from bigotry and sectarianism. He was early enlisted in the cause of the spiritual independence of the Church, and it is worth noticing that the keynote he struck in an appearance, if not the first, among the very first—I believe it was the very first—he made in its vindication and support, continued to animate and distinguish his public utterances to the last. At a public meeting in this city, during the Non-Intrusion struggle in 1840, he made a singularly eloquent appeal to Dissenters to take a just and sympathetic interest in the movement he was seeking to promote, and expressly advocated the abolition of patronage with a view to reunion with them. The tone of his illusions to them was appreciative and kindly in a high degree, fitted to conciliate, as evincing with what sympathy he could enter into the position and views of other Churches, wherever he could find common ground with them. I may be permitted to add, that, listening on that occasion to the fervid eloquence of Lord Ardmillan in his comparative youth, as he advocated principles, in the faith of which he died, there was a young minister recently ordained, in whose mind those sympathies, with all that was sound and scriptural in the Non-Intrusion movement, were not certainly created, but greatly deepened and confirmed, through which that minister now finds himself in the enjoyment of an honour of which he never dreamed—Moderator of the Assembly of the Free Church of Scotland.

Another heavy loss which we have sustained has occurred through the decease of the admirable depute-clerk of this Assembly, George Meldrum. The Supreme Court of the Church year after year experienced the benefit of his knowledge of forms, his calm and clear judgment, his readiness in threading his way through the intricacies of any business requiring special attention, and his skill in reducing to order and system the result of deliberations, or the arrangements necessary to carry out any scheme on which the committees under which he acted might resolve. The eminent courtesy and reasonableness of his temper made every one transacting business with him feel that any service received at his hands was rendered, not with the coldness of official routine, but with all the kindness of the Christian gentleman. It is due that such a testimony should come from me, having had many earnest and delicate negotiations with him in connection with the union accomplished last May; and during them all it was a privilege to confer with one so competent to advise, so willing to look at any question as it arose on every side, and so anxious at all hazards and in all circumstances to do the thing that was just and right. Higher testimony has been borne than I can render to his valuable services as secretary of the Sustentation Fund, in regard to the method of distributing it, the illustration of its importance and working, and the enforcement of its claims on the support of the Church. The secret of his usefulness all who knew him will admit to have been his Christian principle, earnest and enlightened to a high degree.

One venerable form will be missed in the Assembly—the noble presence of him

who, exactly twenty years ago, filled the chair of this Assembly, and who, as conversant with all the struggles issuing in the Disruption, and with not a few of the trials consequent upon it, deserves special remembrance at this time. During frequent visits to the town of Ayr in my early life, I had some opportunities of knowing the fruitful and effective ministry of Dr. Julius Wood, the esteem in which the community held him, and his vigorous assertion of orthodox beliefs, in combination with much that was amiable and attractive in his character. His whole subsequent career has been worthy of the commencement of his ministry. To its close he never abated the earnestness of his religious convictions or his desire to be useful to his Church and to his fellowmen. He resigned only in the last meeting of this Court the convenership of one of its most important committees, and the whole Church knows with what ability and conscientiousness he fulfilled the duties of his office in directing efforts of various kinds designed to purify and heighten the tone of religion and morals in the community. He is no longer on earth to urge this department of the Church's work upon the attention of its Courts ; but his death, so recent and so deeply regretted, may well enforce upon us with peculiar solemnity the great objects to which he consecrated his energies, and stimulate us to renewed activity in the repression of vice, and in the spread of those religious principles through which alone morality can sway an influence on human character and action, and the wilderness blossom into a garden of the Lord.

It is not very difficult to explain the lack of popular enthusiasm in sustaining the higher education needed for the full equipment of the professions, and of the sacred profession among the rest—one must be very enlightened before he can appreciate the value of superior enlightenment in other minds. For the training of the poor, and even for the support of schools in which the primary and essential branches of education are taught, it is possible to obtain funds by an appeal to the liberality of the public, but to secure instruction in science and learning, the impression seems prevalent that they who need and wish such instruction should be able to pay for it. Had science and learning been thus left to shift for themselves entirely and absolutely, without national aid, without private endowments, without the noble apparatus which our universities provide for the acquisition of professional knowledge, two serious evils might have resulted—the amount of general culture in the community would have been greatly less than happily at present exists amongst us, and young spirits gifted with special aptitude and faculties for extending the sphere of science or embellishing social life with fresh stores of learning might have been lost to their race through their utter inability to pay the sum without which the key of knowledge could not be purchased. Such considerations render it imperative to offer a tribute to the memory of a generous benefactor of this Church, David Meldrum of Craigfoodle, whose legacy of thoughtful munificence enriches one of its colleges to the amount of £30,000. It is not the only instance of considerate liberality on behalf of the colleges of the Free Church, and it is due to the memory of the good men whose liberality has taken this direction, that we never forget their anxiety as manifested in such gifts and bequests, not merely for the advancement of sacred learning, but for the salvation of the lost through the sound and able preaching of the gospel, and for the glory of the One name by which we are saved.

There are other bereavements which the Church has had occasion during the past year to mourn, but to which I cannot allude particularly. The Rev. Dr. M'Millan was a special ornament of his denomination in the south of Scotland, and in the west the death of the Rev. Robt. Macindoe, of Galston, claims notice, as in this Church he was, with one exception, the only surviving minister of the Associate Synod which, in 1839, was reunited with the Church of Scotland. It was the first of the three unions to which the Free Church in some measure owes its present constituency. It was a union expressly to quote the resolution of the Associate Synod, "in the expectation that the General Assembly would steadily follow out its laudable endeavours to establish the principle of Non-Intrusion and maintain the spiritual independence of the Church." This resolution, expressive of noble confidence in the Non-Intrusion party, years before the test of the Disruption was applied to it, was moved by another survivor—belonging to another Church—ripe in honours as well as years, the venerable Dr. Willis. The assertion of the spiritual liberties of Christ's heritage has thus gathered into the pale of the Free Church three members of the Presbyterian family in Scotland—the Associate, Original Secession, and Reformed

Presbyterian Churches, long separated from it, but now one with it by common principles and kindred aims. I must not prolong these references to fathers and brethren who have been taken from us to the enjoyment of their eternal rest. Others might be mentioned, men of gifts and attainments, and of rare usefulness, whose names, if they cannot be recited now, will be heard again in the roll-call of the saints in glory.

You are met, Fathers and Brethren, suffer me to remind you, as the Supreme Court of the Church to which you belong. Much business lies before you, which, if we must describe as routine, is not the less important, seeing it is indispensable for the highest welfare of the souls entrusted to your charge. Interesting questions, besides, may be stirred and discussed in this Assembly for the due settlement of which we all need grace and wisdom out of the fulness that is in Christ our Head. It is mentioned to the honour of one tribe in Israel, that at a critical juncture they had understanding to know the times and what Israel ought to do. And so it could hardly be denounced as presumption if for a moment we strove to reach such an elevation above common interests and events that we could take the true bearings of the Church in its voyage through time, and mark alike the rate of its progress and the direction of its course. [We disclaim any such attempt. The subject is too vast and too delicate in present circumstances, but certain considerations may be briefly submitted, as suggestive of the great ends which, as a Court of Christ, embodying an organised representation of the intelligence and practical energy of an evangelical Church, it becomes us steadily to prosecute.

If we ask the question, what is the special and precise function of such a Church in our day and generation, it is a fact conveying its own solemn lesson that Providence seems shutting up the Church, especially its ruling and leading functionaries, more and more to aims and duties which are exclusively religious and spiritual. The missionary among a barbarous people has much to do besides imparting to them the elements of saving knowledge. There is scarcely one of the professions, indeed, from which he can altogether exempt himself. So was it in early ages with ourselves, and with the northern nations of Europe generally. The pious men who, in order to evangelise them, quitted with Christian heroism the warm sunshine and the wealth of beauty spread over their native land, and encountered the mist and storm and discomfort of bleaker regions, brought with them the arts of peace, although the principles of the Gospel alone could render these arts congenial to minds reclaimed from ignorance and barbarism. The cessation of the marauding excursions which wrought such havoc on our own shores has been ascribed to the introduction of the industrial arts amid the rude sea kings of Scandinavia. An eminent father of this Church, Dr. Welsh, has shown that on such a supposition a collateral effect has been mistaken for a cause, and that to the preaching of the Gospel must be traced the early prosecution of industrial arts, as well as the termination of piratical incursions. Of these arts, who could be the teachers but the missionaries from the south? With the advance of civilisation, spiritual functionaries could detach themselves more and more from secular work. Coleridge has described a series of changes in social life under three different epochs—when the professions fell off from the Church, when literature fell off from the professions, and when the press fell off from literature. The saying implies that at one time the Church had all these functions. It was centuries, however, before the clerical profession, or even the Church generally, could escape from the entanglements which civil commotions produced. In the stormy spring time, when the seeds of our civil and ecclesiastical liberties were sown, the ministry was necessarily embroiled in civil struggles in order to secure for the Church spiritual rights which in their essence and scope were identical with the rights of conscience. Alexander Henderson had work to do beyond the courts of the Church, and yet work strictly and directly on behalf of the Church. Within the limits of our own times, the Christian ministry has sometimes felt itself, under the call of duty and for the highest interests of the race, summoned to the front in questions which, like the struggle for the emancipation of the slave, had a civil character, and yet at the same time had moral and spiritual issues of the gravest importance. It seems as if the last reason for overstepping the sphere of spiritual duties was removed, when the Church is relieved from the obligation to provide for the community a system of education at least to the same extent as formerly. Such events by no means supersede the duty of the Church to infuse a measure of Christian

sacredness into all the acts and habits of our civil and national life. In one sense they enhance the obligation to such a duty, by increasing the facilities for the performance of it, in the concentration of our efforts upon Christian work and Christian ends. The call of God, under such evolutions of His providence, should be distinctly heard by His Church as enjoining it to recognise the paramount importance of its spiritual functions; and we may be stimulated all the more to such a recognition, when the conscientious discharge of our immediate and proper duty as a Church will necessarily spread a wave of sanctifying influence over all the relationships of life and the movements of our age. Nor will the real power of the Church be abated or diminished if it become more and more of a spiritual character, and directed to spiritual results.

It is with no regret, therefore, it is with feelings entirely the reverse, that we should contemplate this restriction of ecclesiastical energy to its specific sphere. While disposed on the one hand to affirm with peculiar and peremptory firmness the claims of national religion—not in the narrow and technical sense of the term, by which it is confounded with the mere sanction and support of a special creed by the State—but as implying the sanctification of our whole national life and spirit and aims—out of which alone the recognition of a special creed can be homage to Christ—and while, on the other hand, equally ready to condemn the withdrawal of Christian men from civil affairs, in forgetfulness that the law of Christ extends to all the relationships of life—we are anxious meanwhile simply to elicit and enforce the paramount duty of the Church, as the Church. It has manifold duties to fulfil, and manifold ends to serve. But under the present aspects of Providence, one duty rises to prominence, not the less deserving of regard, that in one sense it is the sum of all ecclesiastical functions, as well as the means by which all ecclesiastical ends are to be reached. It may seem a truism when we avow what we conceive that duty to be. We have at least the clear warrant of Scripture for our position when we call upon the Church of Christ to recognise as its primary function the custody, and maintenance, and exhibition of the truth as it is in Jesus—in other words, the faith-inspiring, heart-renewing, and soul-saving doctrines of the Cross. The Church has a great work to do in the enlightenment and edification of its own membership, in the conversion and recovery of the lost, and in diffusing throughout the community in general the regenerating and ennobling influences of sound principle and pure morals. For such a three-fold work, if it is to be done with energy and effect, the Church must abide by the distinct message of salvation which God has given it to proclaim. It must not go fishing for a creed in this nineteenth century of the Christian era. Welcoming every accession of light and truth by which that message may be more clearly understood and correctly declared, we are not to forswear true progress in religion, we are not to be laying again the old foundations or sacrificing the eternal verities of the Christian faith to mere speculation, akin to the Platonising dreams of Alexandria, the scholastic subtleties of mediæval times, and the rationalistic negations which sometimes arrogate the title of the higher criticism. There is a sense in which the Church by this time should have bought the truth, and if she has, she must not sell it. If she has no system of truth capable of embodiment in definite propositions, if she cannot teach, because she has never yet learned for herself, “what man is to believe concerning God, and what duty God requires of man;” if the labour of past ages has been fruitless in the attempt to extract from Scripture the creed essential to salvation, then the Church has failed to serve the purpose for which it was instituted, she has not accomplished the duty expressly assigned her by revelation itself—she has not proved herself “the pillar and ground of the truth.” It would not be the question of a new or revised Confession for the Church which would thus be forced on us, but whether the Church itself were worthy of our care and support.

It is no escape from the difficulties adhering to this subject—and where is the great question which involves no difficulties to be candidly owned and manfully confronted?—to dream of a Church on the basis of pious sentiment and brotherly affection, apart from any creed or confession. Without a common faith there can be no common worship, and if the right and privileges of membership were dependent on the frail temper and fluctuating moods of human beings, Church power might be prostituted into an engine of spiritual despotism. A confession, while in

the case of every voluntary association like the Church an expression of free thought, is at the same time the safeguard of our spiritual liberties. We know by means of it the terms on which we enjoy communion or hold office in the Church. We know the doctrines to which the teachers of the Church are pledged. Congregations are protected against the usurpation through which a preacher might thrust upon them crude theories of religious speculation, instead of the Gospel. It is a mental effeminacy, characteristic of certain circles, when a vague charity is inculcated as the bond of communion, and the soul is not braced to the vigorous exercise of every Christian grace and duty by the solemn recognition of all the truth and principle God has revealed to us for the purpose in His word.

Not that any confession is beyond change. No Church should be in bondage to an instrument of its own formation. There may be progress in theological science, not in the communication of truth by God, but in the apprehension of it by man. To rank any such document as a Confession with inspiration, and to regard it consequently as beyond revision, would be to defeat its very end. It would cease to express the sense in which the Church understands the divine word. The Church affirms the word to be "the only rule of faith and manners." The Council of Nice placed a copy of the Bible in the very midst of it, in token of deference to the supreme authority of Scripture. Amid the zeal for new forms in certain quarters, there is one common to evangelical Churches abroad, more worthy of adoption than many innovations—the practice when a new church is opened, of placing in the first instance, with special formality, a Bible on the desk of the pulpit as an intimation of the standard to which all the teaching imparted in it must be conformed. According to the forms of ordination among the Wesleyans, a Bible is publicly presented to every man when ordained to preach the Gospel. Better than any such usages is the question in all Presbyterian formulas, by which an acknowledgment is elicited that the Bible is the supreme and only rule—that all creeds and confessions are but subordinate standards. And if subordinate, it follows that they are subject at all times to revision, and that we do not, as some allege, interpret the Word by the Confession, but determine by the Word what the Confession is to affirm. It may be granted that such a document, if carefully prepared, is likely to attain some fixity of tenure in the Church. Obvious risk would be run if we tamper with it needlessly—the risk of agitation before any change were made, the risk of litigation after it, the far more serious risk of distraction for a season from the practical ends and duties of the Christian Church, and the risk of division in the wide and spreading family of Presbyterianism which throughout the world still clings to the Westminster Confession of Faith. In the view of these considerations it is an eminently reasonable and fair demand that any proposal for a change should be submitted with precision, and that the nature and extent of the change should be distinctly intimated. Whatever implies, however, an entire subversion of the theological system contained in it, or the rejection of some doctrine without which the system were not only incomplete but inconsistent, would be manifestly not a change in the Confession, but in the convictions of the Church. As such a document is worthless if it be not the expression of the living faith of all who subscribe it, any alteration in its terms to the effect supposed must be preceded by the reasonings and efforts through which a Church is rendered alive to the error ascribed to its Confession, or to the erroneous character of its Confession as a whole. It may be that under the bare proposal for revision benefit accrues if thereby the Church is prevented from settling down on the lees of traditional impressions and hereditary thought. It may be that our Confession is susceptible of abridgement. It may be that some process of relief for consciences burdened about certain details not affecting the essence of the saving truth contained in the document might be devised; but to object to its special form, when the real objection in the mind is to the system of doctrine it asserts, or to any form of confession whatever, is a greater snare to the conscience than any tenet embraced or expression employed in the whole range of our Confessional theology. If objections be urged to a science of theology in any shape, or in the requirement of subscription to it in the form of a confession, on the ground of a right, which no one disputes or hinders, to free inquiry, it is surely hard to believe on the one hand that during long centuries Christian thought failed to ripen to any definite and conclusive agreement about the method of salvation; and, on the other hand, it is not unreasonable to expect that youth trained for years to master the elements of

sacred science with academic carefulness and precision, should be able to commit themselves honestly to some special system or creed as a term of office in the Christian Church.

For the Church cannot dispense with a Confession. "Ye are my witnesses, saith the Lord," but if the Church has no Confession she cannot be a witness for God. If she has as yet no message to deliver, if she is not agreed upon its scope and substance, she is no ambassador of Christ to the nations, no herald of the Cross. We have been in the belief hitherto that, as a Presbyterian Church, we had arrived at such an agreement in terms of our venerable Confession. No man need be an advocate for the infallibility, or even for the optimism of that document, and I would go much further than some have done in the exercise of indulgent tenderness and forbearance towards minds that have scruples and difficulties about minor points contained in it. All the more do I feel it needful to protest, if not in the meekness of wisdom, at least in meekness, against recent invectives with which it has been assailed, impugning its scriptural basis, its logical conclusiveness, and even its literary merits. Let me simply quote in its defence the language of an able writer, an Episcopalian, who even takes exception to the Confession on the ground of what he erroneously calls its ultra-Calvinism. He is too enlightened and candid, however, to be blind to its general excellence, and it is in these terms that Marsden writes of it:—"It is in many respects an admirable summary of Christian faith and practice. None can lay it down with a mean opinion of the Westminster divines. The style is pure and good, the proofs are selected with admirable skill, the arguments are always clear, the subjects well distributed and sufficiently comprehensive to form at least the outline of a perfect system of divinity." So much from a competent witness. No mind of any culture, as it seems to me, can read the Confession on the authority of Scripture, the Larger Catechism on the observance of the Sacraments, and the Directory on the Preaching of the Word, without a deep impression of the lucid vigour and solemn beauty of the diction in which these old divines of the Westminster Assembly can clothe their thoughts. As to the substance of the document, the Confession may well be dear to every one to whom the doctrines of grace—grace, that noblest aspect and manifestation of the love of God—are dear. Ascribing salvation exclusively to grace, it proceeds upon a few great principles which have the clear warrant of Scripture, and which involve by necessary inference as well as by similar warrant its whole theology. In clear logical deduction and historical evolution, it traces all redemption down from divine purposes, including alike the objects to be saved as well as the means by which and the ends for which they are saved, and these purposes spring from the deep and teeming fountain of the divine nature, defined and described to us in its love with a fond copiousness of epithet to be found nowhere else in any confession of the Christian Church—"most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek Him."

A scholarly and courteous Dean, to the charms of whose genial nature, as well as to the merit of his literary efforts, no man can be insensible, came amongst us once inviting us to a species of friendly theological tournament, in which, as knights with visors down and lances poised, we were to tilt against each other under the peculiar device of "a blank shield." We are not fond of negative theology in Scotland, the demand is for stronger meat, and the Dean has thought better of it, urging for our acceptance now—what shall I call it? a new creed, a Confession of Faith, a system of theological science? It may at least be described as not merely dogma, but a decalogue of dogmas, in regard to which, if the Christian Church has nothing better to teach the nations, our ingenuous youth aspiring to the ministry may well content themselves with Professor Calderwood and his ethics, and never move onward to Principal Rainy and his theology. Our confessions of faith may be hung up, not, certainly, as blank shields, but like the escutcheons, black and gloomy, in spite of gilded lettering and figures, that wave at times over the vault where the dead peer rests in the sleep of death. They would be monuments only of a faith, dead, and confined, and buried. And how much would be lost if vital and evangelical Christianity perished from the midst of us! The sense of a living, loving God, the joy of salvation, the ecstasy of faith, the glow of sacredness, the bloom of immortal hopes, all that tends to raise man from the mire of earth, and give him even now denizen-

ship in heaven. We would be left ignorant of any remedial scheme for our misery, and of any divine provision for our spiritual wants. We would be left, to use the beautiful figure of the poet, "children crying in the night," without distinct knowledge or positive certainty of a father's ear to hear us, of a father's heart to sympathise with us. Yes. Of all the rocks on which the barque of the Church could founder, none so dangerous as Christianity without Christ, religion without the cross.

The temptation—perhaps not the only or the strongest one—under which this dilution of theology is urged, is the hope of preserving thereby civil establishments of religion. A system of comprehension is advocated under the vulgar error that free thought and fixed principle are incompatible, whereas the noblest exercise of mental freedom may consist in the assertion of, and adherence to, principle, just as allegiance to a constitutional throne is the best security for our public rights and liberties. It is supposed that this wide comprehension, admitting discordant and conflicting theologies within the Church, would take so many within its pale as to leave few to assault it from without. So far, however, from broadening and strengthening the foundations of the National Church, it would only extend the line and multiply the points of attack. To escape local invidiousness, look across the Border, and you have the unseemly spectacle of an Established Church split into divisions manifold—ritualism here, rationalism there, and high orthodoxy elsewhere. A bold front is assumed, and it is gravely argued that all this is as it should be in any civil establishment of religion. The ostrich dips its head into the sand, and dreams that it is safe. By the very terms of the argument, and in virtue of the very divisions it covers and abets, a Church with such a piebald creed cannot possibly be the Church of the nation, and has no right therefore to support from national funds. Any establishment of religion, based virtually on the surrender of all definite and positive convictions in theology, or indifference to the claims of truth, contains within itself the seeds and sentence of its own destruction. The moment the ground is taken, that within the Church of the State, a latitude of religious belief to the extent of antagonism and conflict should be allowed, so that the poor sinner in the hunger of his soul for peace with God, is bewildered with the various and discordant answers the same Church gives him when he would know the way of life—the moment such ground is taken, the death knell of any such establishment is rung, and it is high time the last echoes of the knell were heard. It perishes by its own sword. Is the Church, forsooth, to move throughout society or athwart the world asking the old question of jesting Pilate, who, as Bacon remarked, would not even wait for an answer, what is truth?—abdicating her high functions as the teacher of salvation—suggesting doubt rather than supplying hope—uttering, at the best, after the fashion of our old Scottish Moderatism, soporific homilies, however elegantly phrased, upon goodness and the duty of goodness, all the while that the one grand motive, which alone can quicken the dead heart to pulsations of life, and love, and holiness, and duty, is never pressed and sometimes disparaged—the motive supplied only in the Cross, that unique and all-wonderful magnet, drawing by the attraction of grace all men to Him uplifted on it, and uplifting them with Himself to heaven.

Let us never forget that the prolonged struggle which the Reformed Church of Scotland has had to maintain, under every shape and aspect it assumed, has been in reality a struggle for evangelical truth. In its earliest stage, and for nearly a century, it was a struggle for spiritual independence, in connection with efforts to secure for the Assembly freedom to meet in virtue of its own intrinsic right: and Knox himself tells us why this right was so earnestly contended for: "Take from us," said he, "the liberty of assembly, and you take from us the gospel." Again, in 1669, the Indulgences were rejected by the men to whom the origin of the Reformed Presbyterian Church, as a separate denomination, must be traced, and they rejected them on the ground that any concession to the State of a right to permit the preaching of the gospel involved the right of the State to withhold such permission. Rather than compromise the intrinsic right of the Church to preach the gospel to every creature, they took to the moors and died martyrs. Again, in 1782, when the tyrannical enforcement of the law of Patronage led to the Secession, in the very forefront of the grievances on account of which the Seceders left the Established Church, they urged in their testimony that under the influences dominant in the

Church, the gospel was not preached, and "the law," to quote their words, "was not enforced by gospel motives, nor pressed for gospel ends." Need I add that when all the long agony of the Scottish Church culminated in the Disruption of 1843, underneath the whole movement was the desire, not so much or so directly to get rid of patronage, as to secure the gospel by due control over the appointment of the ministers of the Church, and by perfect freedom to make all necessary arrangements to supply the gospel in accordance with the growing population of the country? It would be unfaithfulness to a noble heritage sealed by the blood of martyrdom, if ever the Church became indifferent to the claims and interests of evangelical truth.

It is right that all we have been saying about truth, and the duty of the Church as the pillar and ground of the truth, should end in Him who is the truth. The great German infidel, Strauss, in his very last work, giving to the world the consummation of his sceptical tendencies and researches, has a remarkable passage, in which he speaks of it as almost a discovery of his own, that the whole controversy between faith and unbelief turned upon the person of Christ. It is long since the Church has felt and owned that the whole question as to the claim of Christianity to be a divine and supernatural religion centred in this one point. It was under this conviction that Owen wrote his great treatise on the subject, in order to secure the stability of the Christian religion, and the unity of the Christian Church, by the re-enthroning, to use his own noble phrase, "the re-enthroning of the Person, Spirit, Grace, and Authority of Christ in the hearts and consciences of men." It was the same conviction to which we owe the conservation of the truth through the genius and energy of Athanasius. Is it not the same principle the Saviour Himself has taught us, when He builds His Church upon the first of all Christian confessions, the answer of Peter, "Thou art the Christ, the Son of the living God?" In the light of Christ's person as divine, how subordinate, as Strauss seems to have felt—I do not say unimportant—all questions about the letter of the record and miracles as seals of Christianity! Holding by a Saviour in whom dwelleth all the fulness of the Godhead bodily, we may remain serene amid the storms of controversy, but at the same time any prejudice against the supernatural element in the records and seals of the faith is dangerous, as tending to infuse into the mind the leaven of a principle through which our feet may slip from the Rock of Ages. Confessions, moreover, however excellent and orthodox, are in themselves of no avail—the truth confessed even is of no avail, if it is left a dead letter in our hearts. It is only as a Church lives in Christ and lives for Christ, that she is sanctified and saved by the truth, and can wield it as an effectual instrument for the elevation and happiness of the race. Drawing nearer and nearer to her divine Head, and receiving out of His fulness, clad with charity as with a mantle, and girt about with the might of principle, never stooping to court a fleeting popularity by the dilution of her creed, or the relaxation of her discipline, aiming at the highest welfare of mankind, and never diverted from this aim by internal conflicts or unprofitable discussions, warm in her sympathy with every burdened conscience, yearning with such tenderness over sinners, as once bedewed the brow of Olivet with sacred tears, spreading the triumphs of the Cross in distant regions, and yet striving at home to baptize all civil offices and secular work into the dignity and sacredness of the Christian faith, and so practically ensure the reign of Christ as King and Head over all things, what should hinder this Free Church of ours, conservative of glorious memories, to be heiress of a future more glorious still?

ADDRESS TO THE QUEEN.

On the motion of Dr. M'LAUCHLAN, a committee was appointed to prepare an address to Her Majesty. The reverend Doctor made the remark that there was not a more loyal body of subjects than the members of the Free Church Assembly.

THE DEPUTE CLERKSHIP.

Sir HENRY MONCREIFF said he had two motions to submit with reference to the vacant office of depute-clerk. The first was "That a committee be appointed to prepare a minute expressive of the sense the Assembly cherish as to the value of the late Mr. Meldrum's services, and of the severe loss the Church has sustained in his death."

Dr. BEGG seconded this motion, which was agreed to by acclamation.

Sir HENRY proceeded to say that they ought properly in order, to proceed immediately to appoint a successor to Mr. Meldrum in the depute-clerkship, but there were reasons in the present state of matters that they could not well proceed to an election for two or three days. He had therefore to move that the principal clerks be authorised to continue the services of Mr. Robert Hill, who had acted as Mr. Meldrum's assistant, until a depute-clerk be appointed.

Committees on the Arrangement of Business, on Acts of Assembly, and on Bills and Overtures, were then appointed.

The MODERATOR thereafter pronounced the benediction, and the Assembly adjourned at half-past three, to meet again on Friday at one o'clock.

A meeting for prayer on behalf of the General Assembly was held in the evening in the Assembly Hall. Rev. Dr. M'Lauchlan presided, and led the exercises, which were taken part in by Dr. Thomas Smith, Colonel Young, Messrs Smellie, Mossman, and Balfour.

FRIDAY, MAY 25.

The Assembly resumed at one o'clock—Dr. William Henry Goold, Moderator.

The Assembly engaged in devotional exercises, which were conducted by the Moderator, and Mr. Wilson of Glenluce.

MINISTERS TO PREACH IN THE ASSEMBLY HALL.

The Assembly took up the part of the Report of the Committee on Assembly Arrangements which related to the appointment of ministers to preach in this Hall. In accordance therewith the Assembly appointed Mr. John M'Dermid, minister of Renwick Church, Glasgow, to lecture and preach in the Assembly Hall in the forenoon; Mr. Gavin Anderson, junior minister of St. Cuthbert's Church, Edinburgh, to preach in the afternoon; and Mr. John Watson, minister at Logiealmond, to preach in the evening of Sabbath, 27th May. They further appointed Mr. William Miller, minister at Madras, to lecture and preach in the forenoon; Mr. William Millar Nicholson, D.Sc., minister at Linlithgow, to preach in the afternoon; and Mr. Thos. Grant, minister at Tain, to preach in the evening of Sabbath, 3d June. The Assembly instructed Mr. M'Dermid, when preaching, to urge the claims of the Society for the Benefit of the Sons and Daughters of the Clergy.

DEPUTATION TO THE IRISH PRESBYTERIAN CHURCH.

The Assembly appointed the following as a deputation to visit the General Assembly of the Irish Presbyterian Church:—The Moderator of the last Assembly (Dr. M'Lauchlan), Dr. Wilson, Dundee, and Dr. Andrew A. Bonar, Glasgow, ministers; with Mr. John M'Laren, Edinburgh, and Mr. John M'Clure, Glasgow, ruling elders.

PRACTICE OF THE FREE CHURCH.

The Committee reported that the second edition of the Practice of the Free Church is now ready.

ACCOMMODATION OF MEMBERS.

On the motion of Sir HENRY MONCREIFF, the Assembly gave the clerks power to make requisite arrangements for the sitting accommodation of members on days when there might be special necessity for doing so.

DECEASED MEMBERS.

Dr. RAINY moved that the Moderator, Dr. Wilson, Dr. Begg, Sheriff Campbell, and Mr. MacLagan be appointed to draw up obituary notices of recently-deceased members of Assembly—Mr. MacLagan, convener. This was agreed to.

THE APPOINTED COLLECTIONS.

Dr. WILSON reported that last year there were eighteen Presbyteries in which all the congregations had made all the collections appointed by the General Assembly. This year there were only five Presbyteries in this position. These were Kirkcudbright, Auchterarder, Ellon, Tain, and Dingwall. Besides these, there were twelve Presbyteries in which only one congregation had failed in making all the collections. Last year there were eight in this position. In the remaining Presbyteries failures were more numerous, though in five only two of the appointed collections had not been made. It was so far satisfactory that the failures were chiefly in congregations, whether in large towns or rural districts, either newly organised or whose members principally or wholly belonged to the poorest class. Though the failures were culpable and numerous, the amount of each collection had not been seriously affected by them. The collections appointed last year were eight; but the statement referred to nine, that for debt on Highland Churches not having been reported on to the previous Assembly, and this might account partly for the fact that in so very few of the Presbyteries the whole of them had been made. In regard to these, 26 had failed in making the collection for the conversion of the Jews, 37 had failed in that for the colonial scheme, 33 in that for home missions, 51 in that for the Continental scheme, 43 in that for the colleges, 22 in that for foreign missions, 66 in that for church and manse buildings, 93 in that for pre-Disruption and aged and infirm ministers, and 144 in that for debt on Highland churches. The failures in making the collection for the Jews were eight more than last year; the number of failures in regard to the colonial scheme was precisely the same as last year; the collections for home missions were 12 more numerous, and for the Continental 28; in regard to colleges, the failures were fewer by 10; and foreign missions and pre-Disruption ministers had about the same number of collections as last year. By much the largest number of failures were in regard to the debt on Highland churches, which was perhaps due to the circumstance of its being an extra collection beyond the usual number. The excuses made for non-compliance with the instructions to make the specified collections were enumerated. They greatly varied in character, some urging that the collections were too numerous, and one that trade was much depressed. The collections were also most diverse in amount, going so low in one case as 9d., and in another case being "without result of a material kind."

The Assembly approved of the statement, and appointed it to be printed in the "Daily Proceedings."

The Assembly appointed the schedules and lists to be dealt with in terms of the deliverance of the Assembly thereanent in 1860; and the Assembly also renew all the instructions given by the Assemblies of 1860 and 1864 to the Clerks of Assembly, to Presbyteries, and to Committees.

The Assembly also renewed the instruction to the general treasurer to furnish to the clerks in due time information as to the total amount realised for each scheme, so as to compare it with the amount realised on the occasion of a previous collection, with a view to their submitting a report to the Assembly on this matter.

THE STATE OF RELIGION AND MORALS.

The Assembly next took up the overtures anent conferences of Assembly on the state of religion and morals, which were from the Presbyteries of Dumbarton, Dunse and Chirnside, Garloch, and Linlithgow.

Dr. RAINY said that the Business Committee intended to propose that a conference on the state of religion should be held on Wednesday morning, and it would then be decided whether it was necessary to give more time to the subject.

The CLERK read the overture from the Presbytery of Dumbarton, which was as follows, the others being to the same effect:—"Whereas the conferences of the General Assembly on the state of religion in the land, and on various departments of Church work, have been the means of much spiritual refreshing; and whereas a very strong conviction exists that the interest of Christ's kingdom would be furthered by the Supreme Court of the Church giving a longer measure of time and attention to these conferences; it is humbly overtured by the Free Presbytery of Dumbarton to the Venerable the General Assembly of the Free Church of Scotland

to take this matter into consideration, and to dispose of it as in their wisdom may seem meet."

Mr. ALEXANDER MACKENZIE, Convener of the Committee on the State of Religion and Morals, gave in the report of that committee (Appendix No. XX.) In submitting the report, Mr. Mackenzie said it dealt with the great and important results of their ministry and ecclesiastical organisation. It was a very difficult thing to calculate what all the results of their past year's labours, religiously and morally, were, but they had to record with thankfulness that during the past year many of their brethren had been gathering blessed fruits from seed sown in past years. The attention of the committee was directed in the report to the great advantage which had arisen through the late religious movement in Scotland. Attention was also directed to the prevalence of philosophic and scientific scepticism. The committee also directed attention to what he believed was one of the prevalent evils of their day, the abounding worldliness. They heard from all quarters of the country complaints of the injurious effects of worldliness upon the Church and upon the families of the Church. There was a great necessity for watching carefully over this evil, which manifested itself in a variety of forms. They also found, from communications with their brethren in different parts of the country, that, especially in those places where there had been a work of God, they had been very much interfered with by the incoming of sectaries who tried to wile away from the stated ministry and the appointed ordinances of God's house, persons who might be promising, but who lacked instruction in the true nature of a gospel ministry and the true organisation of the Church. The committee had taken means to give in the report a summary of the results of the work of the committee, as stated in their reports for the past eleven years, which would be found interesting and useful. The committee thought it desirable that the Assembly should instruct the Presbyteries of the Church to hold a conference on the state of religion within their bounds, and send a report of that conference to the Committee on the State of Religion and Morals, who could thus make a summary of these reports an interesting feature of their own report from year to year. They lived in very solemn and critical times, and they had various difficulties to contend with both within and without the Church; and what they needed above everything else was a revival of the work of God. In this country, within the last month or two, they all knew how many evils had arisen from the long drought and the prevailing biting east wind. The universal cry was for heat and rain. The heat and rain came, and what a wonderful transformation came on the face of nature. Now, in the same way, in the Church they required heat and rain—they needed the downpouring of the Spirit of God. The first thing that was required to bring about a revival was a deep sense of the necessity for a revival; the next was, that they should pray for a revival, and work in the way of removing any obstacles in the way of revival; he must also preach for a revival. He found that, before all former revivals, ministers were found preaching the great truths of the Bible—the truths coming under the name of Calvinism, which were so much discarded in the present day. They must thus pray, preach, and work for a revival if they really wish that it should come. It was the remark of the great Elliot that by prayer and pains he could do anything. These efforts were the channel along which the stream of spiritual blessing was to flow, and they need not expect the blessing if they neglected the channel; he believed that if by the grace of God they were enabled thus to act, they would soon see their beloved Church a striking illustration of that great truth, "clear as a sun, fair as the moon, and terrible as an army with banners."

Mr. W. ROSS TAYLOR, Glasgow, one of the deputation appointed by the Assembly, spoke of the blessings which had resulted from Presbyteries being visited. He found in some of the districts visited last year there was a rooted impression that visiting could only have reference to the Sustentation Fund, and people thought that whatever the text might be, the sermon would glide into the old familiar groove. The Assembly in sending out the deputation had other ends in view than that of mere finances, and he was sure that the work was very helpful, both to the ministers and congregations visited, and tended to quicken their energies. He regretted that frequently the visits of the deputation were looked upon as being inquisitorial.

Mr. MAURICE PATERSON, elder, Edinburgh, another member of the deputation, described a visit to a number of congregations in Ayrshire. He thought it was a

pity that their visits in some instances had been looked upon with suspicion. He and those who had accompanied him had always taken care to assure the congregations that the Assembly counted other things important than mere externals and matters of funds, and was interested in their spiritual condition. The speaker gave an account of the warm religious atmosphere they found prevailing at the time of their visit to Maybole, Ayr, and other places. He spoke of the vigorous efforts which were being made in Girvan, to reach the non-churchgoers. He noticed particularly an arrangement in Girvan which struck him as peculiarly interesting, and he had been informed that it had been instrumental in doing good. An aged missionary traversed the streets of some district of the town each Sabbath morning reciting select verses of Scripture in a loud voice. In Ballantrae parish the custom was maintained of an annual visitation of each family, and a "diet of examination" in each group of families, the basis of instruction being the Shorter Catechism. The minister's Bible class here numbered one hundred. He left the towns which the deputation visited convinced of the essential importance of the Free Church getting hold of the young, whether by the Sabbath school or some other agency. Other Churches were recognising the vast importance of this duty. The deputies had made inquiries upon the subject of religious instruction in the day schools wherever they had gone, and in one or two cases the ministers and elders did not seem to know so sufficiently as seemed to him desirable, how it was given. In many districts ministers were members of school boards, and it was a very great pity if the office-bearers of the Church did not keep themselves informed as to what was doing in this matter, so as to bring the public opinion of the Church to bear if there was any appearance of neglect, and thus obtain a proper amount of religious instruction in the day schools. They had met with a case in which, in the absence of the minister, all the ordinary work of the congregation, except the preaching, had been satisfactorily carried on by the elders. He desired that this example should be followed generally, so that elders should recognise their responsibility, as well as that of the minister. They had heard of one case—though it was not that of a minister of their own denomination—in which an elder, who had been asked by his minister to offer prayer, replied—"Do it yourself; you are paid for it." It was pleasing to him to see how many able ministers possessing learning, ability, and culture the Free Church had even in the outlying districts.

Mr. JOHN H. FRASER, Rosskeen, gave an account of his visit to Skye and Uist in 1876. In round numbers, he stated the population of Skye was 18,000, and of Uist 15,000—in all nearly 34,000. The difficulty in that Presbytery was that ministers could not easily meet together for conference. In the Presbytery of Skye there were thirteen congregations belonging to the Free Church, eight in Skye proper, and five in the Long Island, and two of the thirteen were vacant. Indeed, the extent of territory of that Presbytery was equal to, if not larger than, many of their Synods. He must say they did not sufficiently sympathise with the brethren labouring in these distant, stormy, and extensive districts. A year's experience within the bounds of the Presbytery of Skye would give one the idea that ministers there had difficulties to contend with equal to those experienced by missionaries in foreign parts. He instanced some of the details in the report, and referred particularly to the wonderful way in which evangelical truth was first introduced into Skye. As bearing on the present state of the Presbytery of Skye and Uist, he reminded members that at the Disruption only three ministers came out in Skye, and one in Uist, and he saw that one minister who came out at the Disruption in the Presbytery of Uist, was a member of this House, and was now present. In some districts of Skye a deep religious movement was going on, and the minister of Raasay was able to report, that there was not a public-house in the whole island. The difficulties which the ministers there had to contend with were peculiar. In the first place, there was the extent of the district and the scattered state of the population. So much was this the case, that no man was able to undertake the entire work. There was a second disadvantage under which their brethren then laboured, and that was the drawback arising from the greater number of the able-bodied annually leaving their homes for a part of the year to eke out a livelihood. The influence for evil to which they were exposed, and the consequent want of family instruction, could not but tell on the rising population. The ministers felt this very deeply. Then there was the lack of Christian workers to assist the

ministers. There was no doubt that the Edinburgh and Glasgow Ladies' Associations, and the Gaelic schools, with their teachers, did much to strengthen the hands of the brethren in these districts. He would say this, that it was only when these agencies were removed that the Church could know under what obligation it lay to these associations and the Gaelic schools. He did not know of any agencies connected with the Church more blessed in their results than these. The large number of unbaptized adults in the district was a subject which required patience, but constant instruction on the part of ministers, yet with mild but firm dealing with parents. He would only bring before the Assembly the call there was at this time for the General Assembly of the Free Church to give an annual collection for the Highlands.

Mr. KAY, Coatbridge, moved the adoption of the report, and in doing so, took occasion to speak of the work which was being done by the Free Church in the way of propagating and extending true religion over the length and breadth of the land. Looking over the biographies of the early worthies of the Church, he found that all of them were thoroughly permeated with a sense of the importance of a free gospel as the means of elevating our countrymen. In fact, if he did not mistake, the Disruption itself was only the result of a movement going on for years of spiritual quickening and reviving throughout Scotland—a movement that culminated in the unfolding in the eyes of the nations of Europe—of perhaps the most glorious standard that had ever been unfolded for the Crown rights and Royal prerogatives of the Prince Messiah. There were, he proceeded, many points in the report which he trusted the Assembly would look at when the conference which had been spoken of by Principal Rainy should have been brought on. One point of importance was the evangelistic work, and he was glad to observe that the Committee strongly recognised the duty of every man who is brought into saving relationship to the Lord Jesus Christ to tell his fellowman of the power of the gospel of Jesus. In this connection it was of vast importance that the men who undertook evangelistic work should be men stamped with the *imprimatur* of the Church, men who understand the doctrines of the gospel, and who could present the just proportion of the truth of Christ to those with whom they are dealing.

And there was another point of great importance also referred to, and in some districts of Scotland of greater importance than in others. That was the efforts made by certain parties after every spiritual movement, after every wave of spiritual influence that had passed over the district, to withdraw from the ministrations of the gospel those who had been more recently brought to the knowledge of the truth. If there was a remark in the way of shortcoming which he would make against the report, it was that it speaks with somewhat more bated breath than it ought as to the injurious influence that had been brought to bear upon those who have been recently brought out of darkness into the marvellous light of God. He thought that from this Assembly there ought to go forth a clear and distinct statement of their view as to the injurious tendency of the operations of those individuals. Whenever he had been called to go among the bye-ways and the lanes, and out among their own home heathen, he had never found one of those parties there. He found their operations uniformly confined to the after dealing with those who had been, by the instrumentality of their ministers and missionaries, brought to the knowledge of truth. This was the point beyond all others in the spiritual history of the young convert, when he ought to be most carefully guarded by the ministers and office-bearers of the Church, who ought to throw their whole weight into the building of him up into a living stone in the temple of the Lord Jesus Christ.

There was a tendency, he thought, in their Church, and in other Churches also, to look upon the work of revival as having lost somewhat of its power since the departure from Europe of the two brethren who had laboured so earnestly, and with the Lord's blessing, so successfully in Scotland. He had had occasion in many parts of Scotland to mark the progress that the work was making, and it was his impression that it had by no means come to an end. There was less of outward demonstration, as they might expect—and special occasions could not, without danger, be made ordinary occasions—but he firmly believed that the special means which had been employed were telling in a most remarkable manner upon the ordinary means of grace. He had no faith in the efforts of art to raise men. He had no sympathy with the throwing open of museums on Sabbath, with the object of

converting our home heathen. He had never found Grecian art, splendid though it was, placing upon any man the crown of a king, or the stole of a priest unto God and the Father. The speaker next made allusion to that portion of the report bearing on the scepticism of the present day, which, he observed, was a wide and difficult subject. It was not confined to one class, but spread its ramifications over all classes of society. They found it among the most highly cultured of our population, and among our working classes also. The true remedy he held to lie in the closer conformity of the Christian life to Christ Himself. He concluded by moving that the Assembly approve of the report, record their thanks to the Committee, and especially to the convener, and reserve to a future diet all further deliverance on the report.

Mr. BROWN DOUGLAS said no report of any committee brought the General Assembly more in contact with the real business of the Church than this report of the committee now submitted. There was nothing more likely to bring any minister to speak of the want of result than to have a conference with brethren. He said the same of the elders. Many an elder might be satisfied with saying, "I do my work;" but it was a useful thing for them to be brought in contact with such deputies as they had had the pleasure of hearing that day, and then putting the question to themselves individually—"Am I to blame for the lack of results?"

Mr. D. IMRIE, Dunfermline, said he objected to a line of action the committee took two years ago; now, he found the report ran in favour of the Established Church. There were two statements in it, for example, to the following effect:—"A number of the members who reside at Annbank work in connection with the Established Church, as there is no Free Church mission there;" and, in regard to Dalmellington, "Close and cordial co-operation is also maintained with the Established Church minister in order to the better distribution of effort." That, to his mind, was one of the most satisfactory points in the whole of the report—of a minor kind—and it was by attending to these lesser matters that great results would be attained.

Mr. HOWIE, Glasgow, sympathised with what had been said as to the importance of deputations to congregations. He had taken part in the work, and held that it both blessed his own soul and did good to the congregations. It was, however, the most delicate kind of work that the Church had to do. He could sympathise with brethren throughout the country who were not ready to receive deputies from the Assembly, as it might seem that they came in a sort of inquisitorial way to see how they were doing their work. This idea would be strengthened by the details which had been published in the report, and which he hoped the Assembly would not allow to be repeated. If they permitted these details to be public, the prejudice against the deputations would increase. They would not get ministers to communicate facts if they were to be published in that specific form instead of being summarised and only results presented to the Assembly. He made these remarks in the interest of the work, which, he believed, if carried on in a right spirit, would greatly encourage their ministers.

Dr. THOMAS SMITH agreed in very much said by the previous speaker on this subject.

Sir HENRY MONCREIFF also sympathised very much with Mr. Howie, and thought there ought to be something said by the Assembly in reference to the publication of all these details about particular places. These were in the reports of the deputies, however, and not in that of the committee.

Dr. ADAM thought it was the duty of the committee to see to it that the reports of the deputies were in a fit state for publication. In the committee with which he was connected he got the reports of deputies, but he considered what parts were fit for public use, and what for private purposes. The convener of the Committee on the State of Religion and Morals had the same power, and ought to exercise it, so that nothing might be published except what could properly be brought under the notice of the public.

Mr. FERGUSON, of Kinmundy, said he was thankful that Mr. Howie had called the attention of the Assembly to the evil that might arise from the indiscriminate printing of the reports and notes of their work, handed in by the deputies. He spoke feelingly, for the report of two years ago, referred to by Mr. Imrie, had been written by him. He did not know whether or not that was the first occasion of these reports being printed in full; but he had made his report to the convener in

the full belief that it was a private document, for the information of the committee, of which he was not then a member; and that they would exercise their own discretion as to what use they made of it. He never saw his report in proof, and was surprised to find it *in extenso* in the Blue Book. Its being there had entailed on him a considerable correspondence, not altogether of an agreeable nature; and the notes had been a good deal referred to in leading articles which appeared in newspapers from the north side of the Forth. He therefore trusted that in future the committee would be careful to see that they admitted into their report nothing that could be made use of as a handle to damage any congregation or minister, and hoped that the attention which had now been called to the subject, would obviate in future any fear of evil accruing from undue publication of the reports of visits by the Assembly Deputies.

The Assembly then adjourned.

EVENING SEDERUNT.

The General Assembly met in the evening at seven o'clock, and was constituted with devotional exercises.

The Assembly called for the Report of the Committee on Commissions and Overtures, which was read by one of the Clerks, and approved of.

It appeared from the report that in the case of nineteen elders elected as members, no certificates had been produced to the effect that *bond fide* they were acting elders. The Assembly find that these elders cannot take their seats without production of such certificates, but instruct the clerks to add the name of each of them to the roll on the production of such certificate.

It appeared also that an elder who was sufficiently designated in the Commission was not so designated in the certificate. The Assembly having oral evidence before them as to the identity of the party, allow his name to remain on the roll.

It appeared that Mr. John Cowan of Beeslack had been elected as a representative elder for the Presbytery of Turriff, and also for the Presbytery of Skye and Uist. The Assembly find that Mr. Cowan must make his choice for which of these Presbyteries he will sit as representative.

It appeared that the Presbyteries of Edinburgh and Glasgow had both represented, in connection with their commissions, the circumstance of elected ministers and elders who had belonged to the Reformed Presbyterian Church before the recent union, not having signed the existing formula.

The General Assembly declare that, with reference to these, and all corresponding cases affecting the position of those who, having been ministers and elders of the Reformed Presbyterian Church, were parties to the recent union, they belonged previously to a Church which united with the Free Church on a thoroughly equal footing, and that consequently the signature of each of them to the formula previously required by the Synod of the Reformed Presbyterian Church ought to be held equivalent to the signature to the Free Church formula. The Assembly find, accordingly, that in the instances before them, as well as in future instances, the certificate that any one of the ministers and elders referred to has signed the formula shall be understood to mean that he has signed the formula previously in use by the Reformed Presbyterian Church.

It appeared from the Report of the same Committee, that 130 Overtures on various subjects had been presented, all of which the Committee had transmitted.

The Assembly called for the

REPORT OF COMMITTEE ON BILLS.

It appeared that the Committee had transmitted the papers in 48 out of 49 cases, but had refused to transmit a petition from Mr. James Robertson anent the Subordinate Standards, &c., against which refusal he had appealed.

APPEAL AGAINST REFUSAL TO TRANSMIT A PETITION ANENT THE SUBORDINATE STANDARDS.

Mr. ROBERTSON was called to take his place at the bar of Assembly in support of his appeal against the refusal to transmit, and on doing so, publicly offered prayer, petitioning the Divine blessing on behalf of his cause. The unusual proceeding excited considerable, though silent, astonishment among the members of Court.

Principal RAINY remarked that Mr. Robertson was to understand that he could speak in support of his appeal against the refusal to transmit his petition, but was not entitled to enter upon the merits of the document itself.

Mr. ROBERTSON said that his case had come irregularly before the committee, and had been rejected, and submitted that if they had read his case they would not have found any cause for refusing to transmit. The petition itself was perfectly respectable. It did not ask anything that might not, under any circumstances, be granted. He thought it would be necessary that he should proceed to read the petition, and indicate his meaning as he went along. Mr. Robertson then began to read the document, when

Principal RAINY said he thought Mr. Robertson announced his intention to go through the petition in order to show the reasonableness of the prayer. He asked if he was right in saying so?

Mr. ROBERTSON replied that he was right; but his prayers were such that they could be granted. He would not go into the merits further than was necessary to vindicate what he had stated with reference to the petition. Last year, the Committee on Bills and Overtures seemed to entertain the opinion that it was not quite proper for him to approach the Court about this matter. Their petitioner did not acquiesce in that view, and he submitted that in the absence of any reason stated for that refusal, it was a most extraordinary proceeding for the committee to take. The right to petition was one of the foundation rights of all who were not born to command or to be members of Assembly, and if he mistook not, it was one of the provisions of that charter by which the Sublime Turk hoped to stave off for a time the sword of justice. He trusted, however, that the Free Church would not be found obstructing or refusing to members the right to petition, except in a very restricted way. The first point in the petition was that the rule by which the proceedings of a kirk-session were not held to be valid unless there had been the Moderator present, could not be said to sound disrespectful. They did not like prelacy, but it was not a very bad thing—yet it was just sufficiently bad to alter any arrangement that seemed tainted with it; and he thought such an arrangement was one to which it was quite competent and proper to call the attention of the Court, and he submitted that that rule should be altered. He did not think that should be objected to, because there had been a great deal of talk about revising the Standards. He believed there was scarcely a member of this Assembly would say that they were perfectly in harmony—

Principal RAINY—Moderator, I rise to order. That is entering into the merits. It is quite right to state that a thing is respectful, and that it may be brought before this Court, but to enter into the verity of the assertion is another thing.

Mr. ROBERTSON—It is absolutely necessary. So far as I understand the point I submit to the ruling of the Court, but I want to show I have here what I consider a data to go upon for the course I have taken. In fact, in the opening of a document I have in my hand by a leading member of this Court, it is set forth that it is lawful for the Church to revise the Confession or to abolish or dispense with it altogether. In the face of that, I can hardly see how any one can rule that it is out of order for an ordinary member to say what one of the clerks of the Assembly is permitted to say with impunity. I submit that there is nothing incompetent or improper in what I have said. And then in the reasons there is nothing—but I will not go over them in the meantime.

Principal RAINY—I think Mr. Robertson is right; to have entered on the reasons would be out of order. I think so far he is justified in trying to show—with what success is another question—that the petition is a competent petition, but he ought not to enter into the reasons.

Mr. ROBERTSON—Then, sir, I think perhaps my better way is to desist from any further attempt to satisfy the Court at this stage. After we have heard from the Committee on Bills what their grounds were for refusing the petition I will take the liberty to explain, and that will very likely prevent any divergence or digression from the proper order.

Dr. WILSON—I do not think it is in the least necessary on the part of the Committee on Bills to say anything on the subject. The matter is in the hands of the Assembly.

The bar having been cleared,

Principal RAINY moved that the appeal be dismissed, and the finding of the Committee on Appeals be sustained. He did not mean to go into any question about the merits of this petition at all. Indeed, he did not feel much inclined to make remarks. He wished to say this, however, in order that in addition to any substantial ground that there may be felt by the Assembly for not entertaining this petition, he wished to point out that there was a clear technical ground, which he thought quite conclusive. They had no evidence before them that Mr. Robertson was a member of this Church at all. Of course he did not suggest any doubt as to the veracity of the gentleman who had spoken, and spoken so well. But they had no evidence at all, and it would be quite irregular that they should be entertaining petitions from those who might have no standing. The proper way would be for Mr. Robertson to bring his grievance under the notice of his kirk-session in the first instance, and then, in the knowledge that the kirk-session had of his standing, it would have come before the House one way or other in a manner in which they might have been relieved of difficulty. He made that remark for the purpose of pointing to another consideration in the case. There might be excellent reasons why an individual in the Church, on the ground of something personal or proper to himself—some grievance that in a special manner pressed upon him—should come as a petitioner to the Supreme Court; but in a matter like that referred to in this petition, it was the business of any single private individual member rather to see whether a ground could be established by the consent of many, ascertained outside, and in the inferior courts, for approaching the Supreme Court. He must express his surprise that the gentleman who had spoken with so much intelligence, and to a large extent with so much good feeling, as Mr. Robertson, had not felt there would be manifest impropriety in a system like this being countenanced.

Sir HENRY MONCREIFF seconded the motion, which was carried unanimously as follows:—

“The General Assembly, considering that they have no evidence that Mr. Robertson is a member of the Church, and that he has not brought the subject of the petition—which proposes the most sweeping changes—before any inferior court, or proceeded otherwise in a regular manner, dismiss the appeal, and confirm the decision of the Committee on Bills.”

REFUSAL TO GRANT A CERTIFICATE OF ELDERSHIP.

Sir HENRY MONCREIFF said that the next business for consideration was a dissent and complaint by the Rev. J. Moir Porteous against the Presbytery of Penpont for having refused to entertain the petition of Mr. John Irving, who complained that his session had, without any good grounds, refused to certify him as *bond fide* an acting elder of Glencairn session, in order to his carrying out the appointment as commissioner of the Presbytery to the General Assembly.

Principal RAINY thought this case might be settled without parties being called to the bar. If parties were able to say that this gentleman was really a *bond fide* acting elder, although from some misconception he had not been certified, that might save them from having to cite the session in order to protect the right of members of the House.

Dr. BEGG supposed that it would be admitted that Mr. Irving was present in the session as an elder at the meeting at which he was refused a certificate that he was an elder. If that were admitted, the General Assembly would no doubt come to the conclusion that there was a decided misconception in the matter.

In answer to the Moderator, Mr. SMITH, as representing the Presbytery of Penpont, said that they had no doubt whatever that Mr. Irving was an elder of the Free Church, but upon what ground the session refused to grant a certificate they were as ignorant as the members of the Assembly.

The following was the deliverance of the Assembly:—The question having been put to the bar, whether it was known to the Presbytery that Mr. Irving had acted in the kirk-session of Glencairn at the time when he was elected to represent the Presbytery, Mr. Smith replied that the Presbytery did not know the reason for the refusal of the certificate, but that they knew that he was then acting as an elder in that session.

Taking this reply into account, the Assembly supersede any further action with reference to the dissent and complaint, find that the reply is equivalent in

substance to what is involved in the certificate, and that Mr. Irving is truly an acting elder in the congregation of Glencairn, and appoint his name to be retained upon the roll.

CASE OF RESOLIS.

On the subject of the Reference from the Presbytery of Chanonry in relation to the case of Resolis, the Assembly agree to a representation by the clerks, that all the preliminary minutes need not be printed, but only those which are immediately connected with the reference.

REPORT OF BUSINESS COMMITTEE.

The Business Committee gave in a report, which was approved of.

REPORT ON THE CONVERSION OF THE JEWS.

Mr. NORMAN WALKER, of Dysart (in the absence of Dr. Moody Stuart), gave in the report of the Committee on the Conversion of the Jews (Appendix No. IX.)

In presenting the report, Mr. Walker said he had been requested to do so by Dr. Moody Stuart, whose absence they must all deeply regret. Dr. Moody Stuart had sent him the following address which he had intended to give had he been able himself to give in the report:—

In referring to the report on the table, we would direct the attention of the Assembly to our schools, our colportage, and the preaching of the Gospel. First, our schools at the different stations have, besides other children, between 500 and 600 Jewish boys and girls; and in Constantinople five languages are taught, German, Italian, French, English, and Hebrew. The schools are crowded in Constantinople, and so much so in Pesth that the teachers have had to refuse the latest applicants. As the Jews prize education, and as there are many rival schools, this is the best proof that our teaching is thoroughly good. But the singular fact is that, in the face of opposition, and sometimes denunciation, by the synagogues, the parents prefer our schools for their children. In Pesth they have not only schools of their own, but public schools without the Christian religion, yet they prefer the Mission schools, notwithstanding their fruitful and most impressive teaching of the New Testament. One cause of the preference certainly is the thorough teaching of the Old Testament history; but the Christian hymns also seem often to be an attraction rather than offence in the Jewish homes.

The power of the cross is remarkably brought out in these Jewish schools. When we remember how for eighteen hundred years the offence of the cross has been the great stumbling-block to the Jew, and how the Jews have taught their children to curse the Crucified One, it is very remarkable that these children seem to be attracted by the sad story of the cross even more than by the hope of their King coming in glory. One of the following answers gives us a glimpse of how Israel may yet stand before that cross and read the title, "Jesus of Nazareth the King of the Jews," with weeping adoration. One of our teachers writes:—

"There is a Jewish girl in my class who, along with a most astonishing knowledge of God's Word, unites a deep earnestness in her whole nature. Her behaviour is exemplary; everything she says is profound, and well thought out. 'See how much he loved Him,' was her answer on one occasion to my question, 'Why had Joseph of Arimathea begged the body of Jesus?' Another time, in the grammar hour, I asked for an example of the conditional form; she answered, with her earnest face, 'I would rejoice if I did not sin so much.' And another, who also appears to love the Lord, said, 'I would be glad if God would manifest Himself.' A third appears singularly to love the pierced hands of the Saviour, for during the account of the Crucifixion, she asked, 'Will we, when we are in bliss, see the marks of the wounds in Jesus' hands?' and in the history of the Resurrection it was the same who asked, 'Did Mary Magdalene, then, not see the pierced hands?' In general, the Passion season seems to make an indelible impression on the children. Another asked once, 'Was the malefactor the first who, by the blood of Jesus, entered paradise?' As I answered that all who were saved were saved only through the power of Jesus' blood, she said, 'I know that the first was Abel; only, after it was shed, the malefactor was the first, was he not?'"

In the Sabbath-school the Jewish scholars every Sabbath, of their own accord, bring with them companions of their own nation. A few weeks ago one of them

led in by the hand a beautiful Jewish girl from England. It was her first Sabbath in Hungary; she had never heard of a Sabbath-school in London, but as soon as she arrived, one of these juvenile missionaries brought her to our Sabbath-school in Pesth. One morning last month, when the superintendent, at the close of the school, asked, "Who shall behold the Lord Jesus at the last day?" it was answered, "The godly and the wicked." "But how shall they behold Him?" it was further asked; and one of these daughters of Judah returned the answer, "The wicked will see Him as the Lion of the tribe of Judah, but the righteous will see Him as the gentle Lamb." One of her other answers brought tears of joy to her teacher's eyes, and visibly moved some of her companions. The class was examined on the words, "I love them that love me," and to the question, "Who are they that truly love the Lord Jesus?" this Jewish maiden replied, with earnest look and voice, "Please, teacher, I love Him." One of the old pupils called lately on her teacher to purchase a Bible, and said, "Of course, we have one Bible, but my sister is very ill, and will not part with it; she sits up in bed and reads it constantly, and she calls it her sanctuary; and so I have come for another Bible for myself and my sister." She also told her that her youngest sister, a girl of eleven, had called on a girl of her own age in a Roman Catholic family, who had come to live next door, but was treated with great disdain, and told that they were Christians and she a Jewess. But the children met in the court, and the Roman Catholic mother overheard the little Jewess invite her daughter to sit down and listen to one of the beautiful stories they heard in school. After the child had rehearsed with great fluency the narrative of the miracle in Cana of Galilee, she came forward much moved, and said, "Come in, my dear girl; you know more of the Christian religion than I do myself." And now this Jewish girl entertains these Roman Catholics every evening with stories from the Gospel, and has asked permission to bring her Roman Catholic companion to school.

The following account of an hour in one school at Pesth is long, but does not admit of abridgment, and is most deeply touching. One teacher writes:—

"Go strengthen the cheering conviction that the labours of the Free Church of Scotland in Hungary are not in vain in the Lord! I shall ask you to accompany me to my well-filled schoolroom. I have 94 scholars this year, of whom 69 are of the House of Israel. It is eight o'clock precisely, and now we all unite, both Jewish and Christian children, in full chorus in one of our beautiful hymns, by means of which we have sung the marrow of Christian truth into the hearts and homes of Judaism. 'Jesus, still lead on till our rest be won,' and similar hymns are sung with loud, joyous voices, the notes mingling with the clear morning air, and upwards the sacred harmonies ascend till they reach the throne of God on high. After praise and prayer, we open God's Word as our first lesson—Old and New Testament alternating daily. On this occasion I would like to describe one of these precious hours which the dear Saviour at times permits us to enjoy. Our subject is the flood, and the righteous judgments of God upon the wicked have profoundly solemnised our children. Suddenly I perceive the uplifted finger of a little one, scarcely eight years old. She is the child of Roman Catholic parents, but her love for God's Word is great, and her questions and answers truly astonishing. To her persevering inquiries, in season and out of season, to have difficulties solved, I owe the spread of this spirit of inquiry and wakeful interest which more or less to my joy pervades the whole class. And now again she wishes to ask a question; and to my surprise I hear the following unexpected words, 'Is it possible to be saved without Jesus?' This question did not seem in connection with our subject, but the sequel will show what so deeply moved the heart of the child. I simply repeated her question to the whole class, and I wish you could have seen the lively interest it evoked. A perfect forest of fingers was raised in eager haste to answer the question, and all seemed to rejoice in the one conviction, 'No!' 'And *why* is it not possible?' I inquired of an eager little Jewish maiden, who had been but two months with us. 'Oh,' said she, 'God cannot save us; only Jesus saves.' This was, of course, unsatisfactory, still it was an answer according to the measure of her knowledge, and I have the comforting hope she has learnt to love the Lord Jesus, and has received His holy Word with joy. She is now removed, as her parents have left Pesth; this was to be her last day in school, therefore all the more weighty for her was what now followed. The question was put to another child, who answered, 'For this purpose the Lord gave His Son Jesus to save

us from our sins ;' while a third Jewish girl repeated in distinct tones, ' Jesus said, I am the way, the truth, and the life ; no man cometh unto the Father but by me ! ' This answer completely satisfied me, and I thought my little Roman Catholic scholar would be equally satisfied—but no ; again her finger was raised, and that momentous question, for Jews, so hard to answer, fell on my ear, ' Then can the Jews be saved ? ' Oh, it was painful for my Jewish children to answer that question—yes, *very* painful. As if spell-bound, the ' No,' escaped, reluctantly from their lips, and how many of them may have thought of their poor blinded parents. I told them how glad I should be could their dear parents sit on those school-benches, for Jesus could open their hearts to attend to the things spoken concerning Himself. A Jewish girl now rose to say, ' My mother often speaks to me about the Lord Jesus, and she allows me each evening to read the Bible to her.' And my dear little Catholic girl continued, ' My father learnt all about God's Word in Bohemia when he was young ;' and she added, casting a longing look around on the class, ' All *our* Jewish children should come to be baptized.' This, then, was her heart's desire ; if salvation without Jesus was impossible, the little missionary could only be satisfied if all her companions would believe and be baptized in the name of her Lord Jesus, whom she so truly loves. What I did not venture to say thus openly was now proclaimed by the mouth of a child, ' Believe and be baptized.' ' And why must we be baptized if we believe ? ' I asked her. ' Because Jesus Himself was baptized,' she quickly replied. In order to help my poor Jewish flock, whose eyes were sadly but intently fixed on me, I said, ' Yes, but if the parents refuse to give their sanction, what can you do to remove this difficulty ? ' A dear Jewish child at my side answered, ' We can love the Lord Jesus dearly without being baptized.' This was said with earnest glance and voice. ' Do you think so ? ' I asked our first questioner. ' No,' she said with emphasis, ' they must all entreat the Lord Jesus to convert their parents, and make them willing.' To this they all agreed."

For Jewish children living in their own homes, Christian baptism would be impossible without their parents' consent. The first Christian converts did not at the beginning renounce Judaism when they accepted Christ ; and the words of Moses in Deuteronomy, which the Jew learns to repeat with his infant lips, and which he utters with his dying breath, lie at the foundation of our Christian creed, " Hear, O Israel ; the Lord our God is one Lord ! " Yet the sad fact remains that hitherto the children, when they have left our schools, have not come forward for baptism in the name of Jesus. President Edwards has said that " nothing is more certainly foretold than the national conversion of the Jews in the eleventh chapter of Romans ; " and it often seems as if in the present day our work in Israel were not so much for a large individual ingathering as a preparation for the national conversion of Israel. It is not yet forty years since our mission of inquiry was sent to Palestine ; it seems now to be among things possible that another forty years may witness the return of the Jews to their own land ; and if this should take place, the thousands of its children that have learned the Gospel in these schools may be one of the many preparatory elements which the Lord will use for their national conversion. Meanwhile the Lord builds Zion in times of trouble, and during the past year our missionaries at Constantinople have had the great joy of receiving the first convert from our schools who has publicly confessed Jesus Christ and been baptized in His name. They have had no doubt of her sincere convictions, and they believe that through her teaching her father had died a Christian ; but it is only now that she has had the courage to make an open confession, to the great joy of all the Mission. May this be the first-fruits of a harvest from our scholars both here and in Hungary !

Turning next to our *colporteurs*, whom we employ at most of our stations, their journals give interesting proofs that the mind of many Jews is opening to the Gospel, although they will not openly confess Christ. The number seems to be increasing of those who, like Joseph of Arimathea, are " disciples, but secretly, for fear of the Jews." In Bohemia the circulation of the Bible by *colporteurs* was lately suppressed through the influence of Popery, and a few week ago the Archbishop of Canterbury said that it was the only country in Europe in which the circulation of the Scriptures was not free. But last week our missionary writes that the prohibition is now cancelled. In Hungary our *colporteurs* have many interesting conversations with

the Jews. The difference between the Christian and the Jew, which in its great essentials is so vast, sometimes appears to narrow itself to the one great fact, Messiah yet to come, or Messiah come already; and it seems as if, by the Spirit of God, their vain hope for the future might soon be transformed into a belief of what has been fulfilled. "The family of Mr. G," says Mr. Riedel, "is one of the most esteemed, and with children, grandchildren, nephews and nieces, forms of itself quite a Jewish community. I was a welcome guest, though we had some stormy discussions. After work each evening we had conversation based on God's Word. The venerable head of the family differed as a rule from my interpretation; but the elder sons, who had resided both at Vienna and Pesth, were more enlightened, and frequently agreed with me, to the father's evident displeasure. One evening we came to the promise given by Jehovah to His people Israel, that of David's seed Jesus was to come as Israel's Redeemer and Saviour. Great differences of opinion arose, the house was fairly divided; some took my part, while the rest repeated excitedly, 'Our Messiah is yet to come.' Yet, notwithstanding, they listened in silence to texts from the New Testament concerning the Messiah already come."

Of another place he writes, "The duration of Judaism, as I have seen it here, is a question that may be solved any day by the grace of God. The general and gradual evangelising of the various nationalities around is a power felt by all, and not least by the Jews. I have met with Jews who have said, 'We are not Jews, we are Christians.'" On his return to the farm first spoken of he says, "A Hebrew teacher stole up to my stand; he took a Hebrew Bible and a New Testament, paid the price, and seemed to wish a covered and speedy retreat, looking anxiously around before walking quickly away. The Lord bless His Word for that young man! I lodged among Jews here, and had many an interesting and hopeful conversation. Once, upon missions to the Jews and Gentiles, the old man already referred to shook his head very doubtfully, while the younger members agreed, and gave such cordial assent, that I felt obliged to repeat that intellectual conviction was not saving faith." An old man, eighty-two years of age, bought an Old Testament picture-book, but finding a Christian hymn in it, he asked what it had to do with Moses and the Old Testament. The colporteur read some passages from the New Testament to him and other Jews who had gathered round; and he went away rejoicing in his book, and saying, "And I like that hymn too, and will not tear it out of the book."

Another colporteur reports the conversation with a Jew on the passage, "To us a child is born," which ended in a manner that would sift many professing Christians if put to the same test. "Sir," said he, "were I alone I would renounce the Jewish faith; it is not in accordance with my heart's belief; but I have a wife and three children." Another Jew bought a Bible, after ascertaining that it contained the New Testament, saying, "I have been saving up money for long to buy this, but could never find it."

A Jewish shopkeeper who had bought a Bible for himself afterwards bought two more for friends, and when thanked for it, replied, "It is my duty and privilege to help to the utmost in disseminating God's Word." Another, after buying an Hungarian Bible, said, "Long ago I read a chapter in the New Testament; I well remember the place, it was the twelfth of Hebrews, and the second verse is spoken of by the prophet Isaiah in the fifty-third chapter. From that time forward I have been on the look-out for the New Testament, and to-day I rejoice to have found it." Afterwards meeting the colporteur in another town, he said, "Let me have another Bible for I have given my own to my brother-in-law. I want him to see that we have waited in vain for our Messiah."

An Hungarian peasant, seeing the colporteur's Bibles in the shop of a Jew, exclaimed, "Oh, what would I give if I had only money to buy a Bible!" The Jew, touched with his earnestness, asked, "And when do you expect to have money?" "After harvest; but I will bring you corn to any amount if you will give me money." The Jew generously paid down the price, and the peasant went home with his Bible rejoicing. In another town a Jew having asked for a Hebrew Bible, and there being none, was offered an Hungarian one, which he bought. On examination he found that it contained the New Testament, and remarked, "I shall certainly read it, for

Christ, as the Christians call him, was a great prophet, and His writings deserve perusal."

Such incidents amply prove that there is at present a wide and interesting and most hopeful sowing of the seed of the everlasting Gospel among the many Jews in Hungary.

Under the *preaching of the Gospel* we have an interesting example of preaching to the deaf and dumb, the number of whom, among the Jews abroad, appears rather to exceed the average among Christians. The Jews say that recent statistics bring out a greater increase in their population than in most other nationalities; and that this increase is not owing to a larger proportional number of births, but to a smaller number of deaths. They say also that the term of Jewish life is greater, but not on account of an exceptional longevity in individuals, but of a higher average of health and life. But in some European countries where Jews most abound, they note a remarkable, and to them unaccountable, exception to the generally favourable sanitary condition of their race in those countries, in the fact that they have a larger proportion of deaf and dumb. Mr. Van Andel gives a very curious instance of Gospel services interpreted to the deaf and dumb among the children of Israel. May it be an earnest of the hastening day when as a nation "They shall see the glory of the Lord and the excellency of our God; and the ears of the deaf shall be unstopped, and the tongue of the dumb sing." Our missionary says, "The attendance at our meeting of proselytes is generally between twenty and thirty, but at times we have as many as fifty or sixty present. The thing which would perhaps strike a stranger most of all is to see sitting near the speaker a group of six to eight persons of singular appearance, and who, oddly enough, during the whole of the discourse seem to take no notice whatever of the speaker or of what he is saying, but have their attention riveted by a woman who is seated just in front of them, at the left hand of the speaker, with her face turned toward them. This woman keeps making signs which to those people must have a strange interest or a deep meaning, for they watch closely every movement she makes, even the slightest, and frequently they show by signs in return, or by nodding their heads vehemently, or even by uttering unearthly sounds, their intense pleasure and satisfaction. This seemingly unaccountable spectacle will become deeply affecting to the beholder when he is informed that those people forming that little group are *deaf and dumb*, and that the woman at the left interprets to them the whole of the discourse. Their motions and other display show distinctly how earnestly they are bent on what they—*hear*, we were going to say, but they only *see*. None are more eager to understand the discourse than they. These people verily *drink in the Word like water*. And now, if you carefully study their faces and actions, you will be truly astonished to see how strikingly their expressions and signs correspond with the remarks made by the speaker, which proves how correctly and instantaneously that woman conveys to them the meaning of what is spoken. Indeed that woman is exceedingly clever at it, and in consequence of her remarkable gifts in dealing with the deaf and dumb (combined as they are in her with genuine personal piety), we have been induced to employ her as our assistant among this class of people, to which, strange to say, belong such a considerable proportion of our proselytes."

The most marked fruit of the preaching of the Gospel during the year has been at Constantinople. Few cities in the world are at this moment the centre of so much interest as the capital of that great dominion, which has been used as a chastising scourge to an unfaithful Christendom, and which is now girding itself as if for a final conflict. But this city has a very special interest for us at this moment, on account of the anxiety to which our missionaries will be subjected, and the possible interruption of their work. Hitherto, although in the capital of Turkey, it has been chiefly from Russia that those young Jews have come, who through our Mission have been gathered into the fold of the Good Shepherd; and, therefore, also one of the missionary trials has been a claim for the return of inquirers or converts as Russian subjects; but so long as the war continues there will be no young Russian Jews coming to our Mission Hall to ask what they must do to be saved. Our missionaries have been kept in peace, and the sense of safety of having the Lord for their refuge during the distractions of the past year; and they write: "By the inscrutable providence of our God, who carries out His highest problems on earth in the most mysterious way, we had to continue our work throughout the year under dark clouds, under a

sky surcharged with the most dangerous elements, war and rumours of war; revolution, bloodshed, and unparalleled atrocities passed, and were committed, near us, almost at our door; the echo of the rolling thunders we could hear, the flashes of its lightnings we could descry, but nothing came near us. There was not a day or an hour during the darkest time of the prolonged crisis that we or any of our fellow-labourers felt uneasy or had given way to fear. Truly, they 'that dwell and abide under the shadow of the Almighty' will say of the Lord, 'He is my refuge and my fortress: my God, in Him will I trust.'"

Mr. Tomory's last letter is full of the same confidence:—

"GALATA, May 4, 1877.

"I apprehend no danger here, but under certain eventualities an English fleet would surely make its appearance in the Bosphorus. In case of real danger, I would send away the female teachers, Mrs. Tomory and Mrs. Leonhard, with the children; for myself, I could not make up my mind to forsake our people at such a time. And I am happy to say that Mr. Leonhard is quite willing to share with me the trouble and the care, if there should be any. But we trust that we may be spared all these troubles and anxieties, and be permitted to carry on our work uninterruptedly. The friends at home need not be over-anxious. The papers do the mischief; they create constant alarm.

"Our schools are crowded, the evening class is quite full, the services are well attended, and we have encouraging work among the inquirers. But the sufferings of our people are very great. We shall soon have war prices, and how shall our people live? The bread is already twice as dear as last year; and if nothing can come from the Black Sea, how and where shall we get provisions? I still think the Committee should assist us at such a time with an extra grant. The public in general take too little notice of an appeal. My last letter, which you kindly sent to the *Record*, brought me just *two pounds*; but the members of Committee understand the circumstances, and feel for the station, and a corresponding liberality should accompany it.

"The Russians sent away *two* shiploads of Jews from Odessa who had Turkish passports. If I had the means, what a work could be carried on among this people! During the Crimean War a colony of Jews came over from Kertch; what a work we had among them! I was daily in the khan where they lived, and the Gospel was broadcast sown among them. At that time we had Lady Stratford here, and means were put into my hands; but now the distress here is so great on account of the commercial depression, and who is to help us? Help this time must come from home. Here is nothing to be had. We have a very unhealthy season, and numbers are ill with, and die of, typhoid. The members of our Mission are all well. It is a great mercy."

In the midst of these trials there have been at this station five conversions as the fruit of the year's work, although only three of the converts have been baptized at Constantinople, the enmity of the Jews having forced the other two to seek refuge elsewhere.

"We have been permitted to carry on our work as usual, and by the good hand of our God upon us we could sow precious seed, see some of it springing up into life, and others maturing and preparing to make a public profession, and others again taking courage to come forward, asking the way of Zion. Galata Mission seems standing out in the midst of the surrounding darkness like a beacon of light, and poor tempest-tossed and stricken souls descry it from afar, even from the very heart of Russia, and come and seek refuge here. But as the angry waves dash with a mighty roar against such a lonely rock, so our old enemy, the Jewry of Galata, roars out, and gives the alarm at each case of conversion and baptism.

"The three baptisms furnished them with no material for an open attack upon us, and with the greatest comfort we prepared them for the ordinance, and had the joy on the coming day to see them witnessing a good confession before a large assemblage of Jews and Gentiles. But when, a day after Isaac and Joseph's baptism, the two lads, Herman and Hirsch, made their appearance, just arrived with the Danube steamer, and asking in a most earnest way for instruction and admission into the Home, I saw at once the danger, or rather the handle it may furnish the Jews, but I could not help to feel also what duty demands of me in such a case. To

get an inquirer like Herman is not an everyday occurrence. And although I refused him the first day, when I found the next evening the two lads in the class, and heard Herman's pleading, it thrilled and fired my soul, and drove the tears into my eyes. The few weeks these two spent with us will not soon be forgotten in the history of our Galata mission. It was like taking the kingdom by violence, and they that use that holy violence will certainly prevail like father Jacob at Peniel. Herman seemed baptized with a baptism of fire from on high, and the name of Jesus became very early precious to him. The inquirers in the Home, the friends in the Mission, and the people in the congregation, felt astonished at the eager desire of the lad for the truth, and wondered at the progress he made both in knowledge and in the utterance of prayer. There was no day, no night for him. The Russian Testament never came out of his hand. It reminded me of Eliaser, who, eight or nine years before, received baptism after a few weeks' instruction. Dr. Schaufler said at that time to me, 'Delay not a day; the man has received baptism and the sealing from a higher hand.' Esther, Isaac, Joseph, Herman, and Abraham are trophies of grace. The first three are with us, and walk in the way of Lord; the fourth and the fifth, although far from us, the one in the East, and the other in the West, and both belonging now to other Churches, yet they are safe, and the day will come when both 'sower and reaper shall rejoice together.'

If Russia had been open, the Committee hoped to find a suitable missionary for that country. But, independently of this, several of their present missionaries have been for many years engaged in the work, and they look for younger men to be associated with them, and to supply their places when they shall have entered into their rest. On this account it is of the utmost consequence to have some fresh labourers entering the field. In the course of the present year there will be sufficient funds to maintain an additional missionary. It is earnestly hoped that, when the national condition and the future of the Jews have begun to attract the attention of the world, more of our own men will be found willing to devote themselves to Jewish mission-work. When we look at the position which our missionaries occupy in various countries, and at their field of manifold influence for good, we cannot but wonder that our ministers should all but unanimously prefer the most limited spheres at home.

Many ministers and members of this and other Churches remember Israel in their prayers on their own Sabbath, on Friday evening or Saturday morning, and the number of these remembrancers will surely increase year by year. Their Great Day of Atonement, the tenth day of the seventh month, falls this year on Monday, 17th September, and is a very special opportunity for asking that their eyes may be opened to see their true Sacrifice. On the Day of Atonement last year, the noon-day prayer-meeting in the Free Assembly Hall was devoted to prayer for the conversion of the Jews; many were there enabled to pour out a full heart in supplication on their behalf, and others need only to be reminded of the day to unite their prayers to those of thousands for the salvation of Israel.

Such details as are given in our Report of missionary work, encouragement, and trial among God's ancient people, are clothed with a double interest at the present time, when the Jews are beginning to occupy a greater place in the world than they have done since their final dispersion. Our prayers for the conversion of Israel to Jesus Christ, our teaching their children the knowledge of the glad tidings, and our gathering one here and another there into the fold of the Good Shepherd, are apt to seem little when contrasted with the great providential events that may be looked for in their national conversion. But the external rise of Israel as a nation during the present century has been coincident with Christian prayer and effort for the salvation of individual Jews, and for the sowing of the good seed in the minds and hearts of their children; and under God the hastening of the national salvation depends more on such prayer and effort than on any outward events, because those events themselves are in the counsels of God furthered by Christian prayer and labour, and would be retarded by their want. It is the mind of God in His people working together with the hand of God in His providence. As always to the question, "Who art thou, O great mountain?" our Lord's gracious answer is, "Thou shalt become a plain;" so from the beginning of time to its end, it has been and will be true, that the removal of the mountain, with all its greatness, is "Not by might, nor by power, but by my Spirit."

Mr. WALKER, after giving a summary of the address of Dr. Moody Stuart, said the first point the Assembly should keep in view was, that it was very natural that the station about which the committee should feel at present most concerned is the station at Constantinople. It was possible that if this war continued the battlefield might continue to be in Asia; yet even if that should be the case, it was not the least likely that the capital of the Turkish Empire should remain undisturbed in the midst of all the excitements that were taking place. They might expect that there should be war alarms and war crises, and that the fanaticism of the Moalem, and also the Jew, might lead to an attack against the Christians; and there was some premonition of that in a recent letter received from their missionary at Constantinople, who had intimated that preparation was made for every emergency. He had intimated that, even though the women and children might have to leave, he himself with Mr. Leonhard would abide by the ship. Under these circumstances it was a very reasonable thing that the committee should make an appeal to all the congregations of the Church to remember all the stations connected with the Jewish Mission, but especially to remember that station which was subjected at present to so much anxiety. There was another thing which he thought very interesting, and it was this, that the committee were in funds to commence a new station whenever it could be settled where fresh ground could best be broken. They had hoped that by this time they should have been able to report that a mission station had been commenced in Russia, but the unsettled state of matters had rendered it impossible to begin work there, and they must wait until things were clear before anything further could be done.

It was very plain that a matter of so important a kind could not be entered upon hurriedly, and that the gravest consideration would be required to fix upon the right locality; but it was interesting to know that they had means to support a new Jewish mission, and that it was the purpose of the committee to institute one. He might also venture to refer to a circumstance which he had never thought a very promising one, namely, that so far as he knew there had not been for years a single offer of service coming from any of the colleges of men ready to undertake work in connection with the conversion of Israel. They found young men ready enough to go to India and Africa and the colonies, but he did not recollect a single instance of a young man coming out of a college saying, "Here am I; send me to the lost sheep of the house of Israel." There was something inexplicable about that, because during the last few years there had been a decided rise in the scholarship of their seminaries. A great many more men knew Hebrew now as compared with men who knew it about twenty years ago, and the qualification for Jewish work could not now be uncommon. There must be scholarship enough to fit men for that particular department of the Church's work, and there was to him something inexplicable in the circumstance that no man was found to offer himself for the work. It was interesting to think that this great Eastern question, which was now engaging the attention of all thinking men in Europe and other countries, would never be settled without some reference to the Jew and his land; and it was a very curious thing to notice that the two nations at this moment at war were distinguished in their peculiar residence in their relation to the Jews. Russia contained more Jews than any other nation in the world—it had, he believed, nearly two millions of Jews within its territory. This nation, therefore, had the largest representation of the Jewish people; and on the other hand Turkey, though it had a smaller number of the Jewish people, had the land; so that here they had two powers in conflict, the one with the Jewish people, and the other with their land, and there was significance enough in that to suggest the thought that God might have something wonderful in store for us which we might see ere many years were past. And what was most wonderful to him about the Jews was this, that this ancient race, while it was maintaining and increasing its population, and thus not decaying physically, also showed no signs of being effete in the production of those mental gifts which gave men power. Not to speak of the contributions of the Jewish race to literature, journalism, the fine arts, and the higher forms of commerce, within the last few days the greatest nations—in many respects the most advanced nations of modern Europe—had for their premiers men of the Jewish race. That was still the case with our country, and although Jules Simon and Gambetta were in opposition, still no one who knew anything of politics could have any doubt that upon these men—members of the

Jewish race—in a very great measure depended the future of France. Mr. Walker concluded by intimating that the Assembly would be addressed by Dr. Furst, of Prague, and that the adoption of the report would be moved by one who was well entitled to speak in connection with Jewish work. It was a most wonderful thing that they had still among them one of the four men who were sent out in the year 1839 by the Church of Scotland to inquire into the condition of the House of Israel—and who had been all along identified with this work—Dr. Andrew Bonar—who would move the adoption of the report.

Dr. FURST said—Fathers and brethren, the subject to which this evening is devoted is of such magnitude and importance that I am in great perplexity as to what I shall say about it. It is, however, a great comfort to me to know, that it is by no means new to you, as it has been for so many years brought before you, and that by men of high standing in our Church, well qualified by their learning and oratorical powers to give you information, as well as to excite your interest and sympathy. I need only to refer you to the very eloquent and instructive speech at the last General Assembly, by our much-esteemed Convener, the Rev. Dr. Moody Stuart; a speech which made a great impression upon me when I read it, and from which I also have gained much information. You may therefore believe me when I tell you, I should have much preferred to sit down and listen to some of the brethren far better qualified to fix your attention than I can possibly be. For although I have the honour to be a naturalised subject of our gracious Queen Victoria, yet I am by birth and education a German, and my missionary duties are mostly carried on through the medium of the German language. Having thus explained myself, I must claim your indulgence while I say a few words on a subject so near and dear to my heart as that is, which has reference to the spiritual wellbeing of my nation. There was a time, and that not so very remote, when on speaking of the Jews it was necessary to excite sympathy on their behalf, and to agitate that their condition might be ameliorated, and the full rights of citizenship granted them. These were barbarous times, when the Jews, because they were such, were treated as if they had no claims to humanity, and very often as if they were not human beings. In those dark ages all kinds of prejudices were propagated and entertained against them, that the inhumanity of their persecutors and maligners might have some screen. Thank God, these times are gone for ever, and the Jews now, in all civilised Christian countries, enjoy civil and religious liberties. And whatever prejudices against them may still be found in such countries, we cannot but admire and respect them, that hardly were these rights granted them, when they at once took their place honourably among their fellow-citizens, and are in nothing behind them. This finds no parallel in the history of persecuted nationalities. History tells us of persecuted nations which have either been entirely exterminated, or have been reduced to such a low condition that, when freedom was granted them, it took centuries before they could raise themselves. But, gentlemen, centuries of unparalleled persecutions and cruel laws have not been able either to exterminate the Jew nor crush the life out of him. On the contrary, he lives and moves in our days of liberty, with such vitality and alacrity, as though he had been born and nursed in the free and exhilarating air of freedom. A nation with such vital energies in them has surely a glorious future before them, a glorious race yet to run, and needs surely no pity from us on this ground, whatever its condition may still be in those semi-civilised countries. The Jews are alive enough to their own interests in this respect, and will most assuredly not rest until they have everywhere obtained those rights to which humanity entitles them. When we, however, yet have to speak of pity and compassion for the Jews, which the Christians ought to have, we can only mean it on entirely religious ground. We pity the Jew that he does not rightly understand the meaning of the divine oracles committed to him; we pity him that he refuses to do homage to his Divine King, whom nations obey; and we pity him that, on account of his opposition to Christ and His religion, he is placed in direct antagonism against His covenant-God, and we know what that means. Jewish hostility or even indifference towards Christ and His kingdom, I must confess, is a great mystery, especially when we know that none more than the Jews are proud when one of their nation has risen to a position of honour and earned great fame, should such an one even have embraced Christianity. It is my conviction that Jewish unbelief would not have been so deep rooted in aversion and hatred towards

Christ and Christianity, if so-called Christians had not through centuries persecuted and killed them in the name of both, thus identifying both with cruelty and inhumanity. There were, indeed, not wanting even in those dark and barbarous ages truly pious and evangelical Christians, who raised their voice against the cruel treatment of the Jews, but they were scarcely heeded. So said, for instance, St. Bernhard: "Is it not a more glorious triumph which the Church would celebrate over the Jews, when she would day by day endeavour to convince and convert them, rather than killing them by the edge of the sword?" Such glorious triumphs has the evangelical Church since the Reformation gained over many Jews, but none more than in our present century, when liberty has been granted them. It is, however, greatly to be deplored, that in many of these countries, where they do enjoy full liberty, infidelity and materialism is prevailing to a fearful extent, and we cannot wonder, when they, too, are also largely infected by these soul-destroying systems. The Jew fights with his infidel Gentile brother under one and the same banner, and propagates in his own way the pernicious doctrines, alas! how often suggested by him. To his credit be it, however, said, that he speaks with greater veneration of the Founder of Christianity than most of those baptized apostates, and whilst these would often get into a rage, when called upon to discuss the claims of Christianity, the educated Jews are for the most part willing to do so, even with the missionary. When, a few years ago, the highest ecclesiastical authorities in Berlin charged the Jews, in a circular, with hating Christ, they indignantly protested against this false accusation. They have, indeed, no hatred against Christ nor to His religion, as their forefathers had, and as those Jews still may have who live under oppression and political disabilities; but these educated and enlightened Jews, who are not entirely ignorant of the precepts of Christ, do hate a Christian orthodoxy which instils ill-will towards their race into the hearts of its followers. Even the so-called orthodox Jews in such countries have not any more such bitter and hostile feelings against Christ and Christianity, and not even towards a Christian Israelite, as we know their fathers had. I speak from my own personal experience amongst them during eighteen years of missionary activity. I have by all classes of Jews been treated with kindness and respect, and could freely visit them, and have been visited by them. They know my calling, and I could, without any objection on their part, bring at any convenient time before them the claims of Christianity. I may just mention to you one instance, which I have selected from my experience among the orthodox Jews in Prague, one of the oldest and most celebrated Jewish communities. Last winter I was asked to attend a lecture given by a Rabbi there on Menasseh Ben Israel. The lecture was given in the interest of a Jewish society, and was consequently attended mostly by orthodox Jews. The lecturer had occasion to dwell on the persecution the Jews had suffered in Portugal and Spain, and used especially very strong language against some Jewish apostates, who played some dishonourable part in those inhuman proceedings. As the Rabbi was personally known to me, I went up to him at the close of his lecture, to shake hands with him. He had hardly taken hold of my hand, when he began to excuse himself for having used such strong language against converts, remarking that he did not know I was present. Twenty or thirty years ago, a converted Jew, and that a missionary, could hardly have ventured to show himself in such an assembly consisting of orthodox Jews, much less would a Rabbi have thought of studying his feelings. This shows that the bitter enmity against Christ and His followers has undergone a startling change for the better among the educated Jews, whether they belong to the reform or orthodox party, and we have reason to thank God for this, for we may entertain the hope that sooner or later the spirit of earnest and impartial inquiry about the truth as it is in Christ, may be awakened amongst them. Unfortunately, where the greatest number of Jews are, there they are still most hostile towards Christ and His divine claims—I mean Poland and Russia, where more than two millions of Jews are living. It has been truly said: "Every country has the Jews it deserves," and Russia has Jews which we do not find in any other civilised country. They would undoubtedly have been better than they are, if something more had been done for their education, and more rights granted them. But, brethren, were we always to wait with our Christian missionary activity until the nations were civilised, we should hardly have a heathen mission. Besides the express command of our spiritual King to preach the gospel to every creature, we are convinced that in offering, even

to the most degraded nations or tribes, the gospel, we offer them that which will renew and ennoble them, and thus promote true civilisation amongst them. It is, however, very cheering to see what exertions the Polish Jews of our time make to raise themselves. As the Hebrew language is well known among the majority of them, books are published and circulated in that language, on history, science, and literature, yea, we find among them even not badly written novels. This augurs well for the future condition even of the Polish Jews, who already feel it necessary to keep pace with modern progress and civilisation around them. We must consider it a most providential coincidence, that just now, when mission work among the millions of Polish and Russian Jews can be again carried on, and the Jews there are endeavouring to get all necessary information and instruction, that the well-known, eminent, oriental scholar, Professor Dr. Delitzsch, of Leipzig, has not only finished his translation of the New Testament in the Hebrew language, but that the British and Foreign Bible Society has already published it. There have been ever so many attempts made at different times in translating the New Testament in the Hebrew language, but all were more or less so badly done, that no Hebrew scholar of any taste could read any of them without aversion. What we may expect from Professor Delitzsch, his translation of the Epistle of the Romans in Hebrew has sufficiently shown. He has spent many years of labour on this most difficult task, prompted by his genuine Christian love to the Jewish nation, that they might learn to know Him whom to know is life eternal. Unfortunately Russia is at war with Turkey, and we cannot foresee what complications may arise out of it. If British interest will be threatened, we may find England drawn into a war against Russia, and thus we may again be hindered to do missionary work among the Russian Jews. Whatever the issue of this war may be, we cannot assuredly expect from Russia that she would of her own free will satisfactorily settle this puzzling Eastern Question; a question which reaches further than many politicians are conscious of, for with it also is bound up the destiny of Palestine with that of her legitimate inheritors—the Jews. Knowing this, we are the more surprised to see a son of Abraham at the head of the British Government persisting in keeping up the disgraceful and inhuman Mohammedan rule. If Lord Beaconsfield, of whom we know that he is proud of his Jewish nationality, would have also shared the true Israelite's hope, his endeavours would have been directed to procure for the cross the victory over the crescent, and thus pave the way to the restoration of his nation to the land of their forefathers. As matters however stand, we can only wish that the Russo-Turkish war may be of short duration, and that when peace is concluded guarantees will be obtained by all the great powers of Europe for the better and more human treatment of the Christians under the Turkish sway. We, advocating the Jewish cause, want peace that we might commence missionary operations among the great multitude of Jews under the Czar's suzerainty. It is undoubtedly not an easy task to preach the gospel to Polish or Russian Jews, for they are strictly orthodox in the old sense, well versed in the traditions of their fathers, and many of them even adhere to the mystical tenets of the Kabbalah, and are called Chassidim. Difficult as it may be to work amongst them, it is in spite of all a hopeful and encouraging field for operation, if the missionary brings to it the requisite knowledge as well as zeal and love. It would, indeed, be better to send to them men who have had already some missionary practice, but if such cannot be found willing to go, let young ministers enter the work with courage and faith, for a few years' experience will make the task easier, and qualify them better for their work. I must frankly confess that I had expected that when our Jewish Committee advertised for two ministers to go to the Jews in Russia, not two only would have applied, but even two hundred. That hardly any applied and the work is not yet undertaken, that surprises me greatly. I will not attempt to inquire after the cause of this strange phenomenon, but I would only state that our Church has every reason to thank God for what she has been able to do among the Jews, especially with such small means at her disposal. When we consider that of the five stations occupied by our Church, two are in Catholic lands, and one in the Turkish metropolis, we may well rejoice at the measure of success attending their activity. In those lands where Christianity is only known in a superstitious and idolatrous form, great results could not at once be expected. It is, therefore, very wise and judicious to devote much time and energy, especially to the education of the rising generation, and holding regularly divine

service in the simple, Presbyterian form. By thus pursuing the work systematically and in accordance with the requirements of circumstances, we can look with confidence in the future. Not that we by our missionary activity will ever convert the whole to Christianity, for such an assurance Scripture does nowhere give us. Heathen nations have been brought to the saving knowledge of Christ by the preaching of the gospel, and they are still by the same means brought to it, and this is in harmony with prophecy. But we have no such prophecy respecting the Jewish nation. As regards them, we have only to do with the individual Jew; he is one by one to be brought to the allegiance of his King and Messiah, but respecting the whole nation we can only do a preparatory work. It is God who has reserved to Himself that right, and He has informed us by the mouth of the prophets He will do it to His covenant-people in His own good time. When He will pour His Spirit on the dry bones, they shall live; when He will pour His Spirit on the Jewish nation, they will look upon Him whom their fathers have crucified; and when the fulness of the Gentiles has come in, all Israel shall be saved. He that scattereth Israel will also gather him. Then, and then only, will Christ be the King of all the nations of the earth, when those who have crucified Him will crown Him, and His kingdom will then be in its full divine power and glory, when the Jew will take his appointed place in it. This is the glorious future of the Church which Scripture holds out to us, and it is for this glorious future pious Christians at all times have prayed and worked. Looking forward, by faith, to this glorious time, Tertullian encourages the Christian, that it behoves them to rejoice rather than to feel vexed at the idea of the restoration of Jews, as all our hopes are bound up with some of Israel's expectations.

Dr. ANDREW A. BONAR moved the adoption of the report. He said that the time was coming when "the present shall be brought to the Lord of a people scattered and peeled; a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled." Isaiah foretold that in every age there should be found watchmen over the ruined walls of Jerusalem, who would not cease calling on the Lord to restore and to rebuild. There is a new church building in Glasgow, and every morning an old disciple who resides opposite has prayed for it, watching over every course of stone with supplication for blessing. It is even thus with the lovers of Israel watching over Israel. It was forty years ago since the Lord put it into his heart to be a watchman for Israel. The report made mention of a very noble lady who had fallen asleep in Christ, Mrs. Woodrow, of Glasgow. If she had been in Israel she would have been buried among the kings, because she had done good in Israel. Many of them might remember it was her husband, Mr Robert Woodrow, who was appointed along with others to visit Palestine and the Jews generally. More than that, Mr. Woodrow was one of the first, if he was not the very first, that put his hand to the memorial requesting the General Assembly, which was then the Assembly of the Church of Scotland, to undertake the mission to the Jews. Mr. Woodrow, on account of his health, was not allowed to go to Palestine, but just because of this he became the better watchman over the walls of Judah. He remained at home praying, and their success as a deputation in the year 1839, he had no doubt, was owing in some measure to his prayers, and the prayers which he was continually pouring forth. When he died, his widow took up the mantle of prayer, and for forty years nearly every week she had a prayer-meeting for Israel in her own house. It was only last year she fell asleep. Who would take up the mantle? Who would pray for Israel? Who would become a watcher like that noble lady? It was not a new thing to have such watchers over the walls. He found in the Liturgy of the Moravian Church that there had always been a prayer which asked the Lord to keep them in mind of Israel in this way—"Deliver the ten tribes of Israel from their blindness, and bring in the tribe of Judah in his time." That Church had offered that prayer ever since they were a Church, and their Directory enjoined them to pray for Israel. One of the fathers, known to all—Samuel Rutherford—was a great watcher. "What a heavenly heaven will it be when the daughter of Zion shall return to her first husband!" is one of his fervent aspirations. They would notice from the report that at every station there were buds of promise. It was a spring season at all their stations. At the same time they did not see work on a large scale, and they could not expect that. Captain Burton, who had lately travelled there, had visited old Midian, where Moses watched his sheep. He found gold and silver there, and ruins of substantially-built villages. He

said if we went back there, it would be a very California that land of Midian. They might not act on his hint, but, at any rate, let them go back to that land of Midian and learn a lesson that Moscs learned there. For forty years he drove flocks of sheep in that land. They would learn meekness there, and they would learn there the will of God. There were blessings attending the work among the Jews quite peculiar to it. They were promised a double blessing from Scripture upon their work there, and he wondered that the young men of the Church were not, even on this account, coming forward for that branch of mission labour. A soul revelling in the gospel would long, he thought, to carry it to Israel, knowing that there was an open door and a point of contact in Israel not to be found among any other unblest people. The Free Church had had the honour and the blessing in taking part in this work, and he trusted they might continue it still, and that the Lord would pour out His Spirit upon them, so that Jerusalem should have many more watchers over its walls. He concluded by moving—"That the General Assembly approve of the report, and record their thanks to the committee and the convener. They rejoice to observe the growing interest which is so generally shown in the spiritual welfare of the Jews, and they recognise with thankfulness the enlarged contributions which have been placed at the service of the Committee for Jewish Mission Work. The Assembly regrets that the disturbed state of affairs in Russia has prevented the committee from taking steps towards the organising of the mission which they had contemplated, and trusts that the restoration of peace may result in an early opportunity of beginning the proposed mission. The Assembly very earnestly urges upon the young ministers of the Church the invitation addressed to them in the report to weigh the claims which the Jewish field presents for missionary service, and commend to the prayers of the people all the agents engaged at their several stations, and especially those at Constantinople, exposed to unusual danger in the present alarming condition of the East of Europe."

Mr. HENDERSON (elder), Aberdeen, seconded the motion, urging the importance of the home at Constantinople, under the charge of Mr. Tomery, receiving increased support. He read extracts from a letter from Mr. Tomery, showing the present distress in Constantinople in consequence of the war now raging in the East, most of the converts suffering in the general calamity. Many of the Jewish children, the letter stated, were suffering from want, and some of their mothers had threatened to abandon them to the charge of the home, being utterly unable to keep them. He thought that the Church should address itself more than it had done hitherto for the conversion of the Jews, and suggested that special prayer should be made for this end throughout the whole Church, say on the first prayer-meeting of every month.

Rev. ANDREW THOM, Tullybody, formerly missionary at Buda, Pest, referred to the importance of certain aspects of the work, as noticed in the report, giving it as his opinion that the success of the mission was both abundant and permanent. He thought, however, that to judge of it merely by the number of conversions was to look at the matter in a wrong way. For unquestionably there was much real work done in the leavening of character with the energies of Christian principle in cases which did not issue in avowed conversion and public baptism. With regard to the matter of a Hebrew education for students and missionaries, the importance of which had been referred to, he declared that what was far more important was an acquaintance with German, inasmuch as the majority of Jews in Russia, Poland, and Hungary were accessible through that language.

The deliverance was then adopted by the House, which thereafter adjourned at a quarter-past ten P.M., to meet again at half-past ten o'clock next day.

SATURDAY, MAY 26.

The Assembly resumed this morning at half-past ten o'clock—Rev. Dr. Goold, Moderator.

MOTION AS TO PROFESSOR HENDERSON'S APPOINTMENT TO WORK IN ITALY.

Dr. THOMSON, Paisley, gave notice that when the petition anent Professor Henderson, with relative minutes of Presbytery of Italy, came up on Monday, he would move—"That the General Assembly has learned from the Presbytery of Hamilton that one of its ministers has accepted an appointment to Christian work in Italy, and as Professor Henderson, while accepting that appointment, retains his status as a minister and member of this Church, the Assembly commends him to the regards of the Presbytery of Italy; and further, with respect to the constitutional question raised by that Presbytery, the Assembly appoint a Committee to consider the question, and report."

Dr. RAINY gave notice of the following motion:—"That the General Assembly, while they cordially wish God-speed to their esteemed brother Mr. Henderson, in the important work to which he has seen it to be his duty to devote himself, with a view to the spreading of the gospel in Italy, find that the application of the Presbytery of Hamilton to constitute Mr. Henderson a member of the Presbytery of Italy is liable to grave objection on general and constitutional grounds, and cannot be acceded to; but they are well assured that wherever Mr. Henderson may labour, he will receive from ministers and members of this Church the cordial consideration to which he is so well entitled."

NOTICE OF MOTION AS TO THE HYMNAL.

Professor BRUCE gave notice that when the overtures on the Hymnal came up on Monday, he would move—"That the General Assembly, having taken into consideration the overtures anent revision and enlargement of the Hymnal, resolve to remit to a special Committee to consider if any, and what, changes in the way of revision and enlargement are desirable, with power to take all steps necessary to assist them in the inquiry, and to report to next General Assembly."

Professor Bruce said that all the sixteen overtures agreed in expressing dissatisfaction with the present Hymnal, on the ground of its being a very small and inadequate collection; but they did not all agree in the suggestions they made. Some proposed that the step taken should be the enlarging and revising of their own book. Others suggested that instead of appointing a committee to revise the Hymnal, the Church should adopt another, and the English Presbyterian book was named. One or two proposed that the Church sanction some hymn-book without naming any special one, and one overture proposed united action on the part of the Churches for obtaining one Hymnal for all Scotland. That was a very good idea, but he was afraid they must get one Church before they got one Hymnal. The last overture proposed that a Committee should be appointed to inquire into the whole subject. In accordance with the state of opinion thus indicated, he moved that the Assembly appoint a special Committee to consider whether any, or what, changes in the way of revision or enlargement were desirable, with power to take all steps necessary to assist them in the inquiry, and to report to next Assembly. He should, he said, prefer that the Free Church had a Hymnal of her own, and it was well worth their pains to try and make a good collection.

NOTICE OF MOTION ON DISESTABLISHMENT.

Dr. BEGG gave notice that, when the overtures on Disestablishment came up, he would move—"The General Assembly, whilst not satisfied with the existing relations between Church and State in Scotland, and deploring the divisions which exist, hold that it is the duty of this Church to maintain firmly the whole principles of the Disruption, and that this can only be done in connection with a decided adherence to the universal supremacy of Christ as King of nations, as well as King of saints, with the consequent duty of nations to honour and serve Him by recognising

His truth and promoting His cause; whereas the direct tendency of a policy of mere Disestablishment is to subvert the principles of the Reformation and of the Free Church, inasmuch as the abolition of the existing Establishment is advocated, whilst no clear views of national duty are maintained."

ADDRESS TO THE QUEEN.

Dr. M'LAUHLAN read the following draft of an address to the Queen on her birthday, which it was agreed should be signed by the Moderator in name of the Assembly, and transmitted to the Home Secretary of State for presentation to Her Majesty:—

"TO THE QUEEN'S MOST EXCELLENT MAJESTY,—

"May it please your Majesty,—We, the ministers and elders of the Free Church of Scotland, met at Edinburgh in our General Assembly, beg leave to approach your Majesty on the occasion of the anniversary of your Majesty's birthday, with this common assurance of our most loyal and dutiful attachment to your Majesty's person and throne.

"We feel deeply thankful, in common with all classes of your Majesty's subjects, for the continued preservation of your Majesty's life and health; and we earnestly pray that your Majesty may long be spared and strengthened for the performance of your Majesty's onerous and important duties.

"Sensible of the great and signal blessings enjoyed by the nation during your Majesty's reign, and owning with gratitude to God the peace which we have enjoyed, and which we trust we may continue to enjoy, our prayer is that these manifold blessings may continue and be multiplied; that your Majesty's throne may be established in righteousness; that grace through Jesus Christ may abound to your Majesty; and that your Majesty may freely enjoy the blessings of an heir of the life and the immortality brought to light by the gospel.

"May it please your Majesty, your Majesty's loyal and dutiful subjects, the ministers and elders of the Free Church of Scotland."

SYNOD RECORDS AND RECORDS OF STANDING COMMITTEES.

The Synod records, records of standing committees, and the record of Commission, were referred to a committee to examine and report.

CLASSING RETURNS TO OVERTURES.

A committee was also named to class returns to overtures.

APPLICATIONS ANENT COLLEAGUES AND SUCCESSORS AND ASSISTANTS, ETC.

It was agreed to refer to a committee the following cases—29 in number—of applications anent colleagues and successors and assistants, and grants from the Aged and Infirm Ministers' Fund—the committee to report to another diet of this Assembly:—

Dr. John Purves, Jedburgh; Mr. David Waters, Burghead; Mr. James Brodie, Monimail; Mr. Wm. Nixon, Montrose; Mr. L. H. Irving, Falkirk; Mr. Robert Wilson, North Ronaldshay; Mr. Donald Stewart, Cromar; Mr. James Findlay, Camlachie, Glasgow; Dr. Robert Macdonald, North Leith; Dr. Alexander Spence, Aberdeen; Dr. A. N. Somerville, Glasgow; Dr. James Fairbairn, Newhaven; Mr. John Stephen, Aberdeen; Mr. Alexander Stewart, Killin; Dr. William Symington, Glasgow; Mr. John Skene, Dundee; Mr. J. R. Simpson, Kirkcaldy; Mr. Duncan Macgregor, Glasgow; Mr. James Johnston, Glasgow; Mr. Joseph Davidson, Rothesay; Mr. Thomas Ireland, Aberdour; Mr. C. F. Corbet, Hopeman; Dr. Alexander Mackay, Rhynie; Mr. James Dixon, Glasgow; Mr. James Duncan, Temple; Mr. William Ingram, Rothiemay; Mr. W. K. Hamilton, Stonehouse; petition—Deacons' Court of Bridge of Allan; Dr. Samuel Miller, Glasgow.

APPLICATIONS ANENT SANCTIONING OF CHARGES.

There were remitted to a committee to consider and report the following applications anent sanctioning of charges:—Dalry, Edinburgh—Presbytery of Edinburgh;

Bank, New Cumnock—Presbytery of Ayr; Grange, Kilmarnock—Presbytery of Irvine; Langloan, Coatbridge—Presbytery of Hamilton; Eastpark, Glasgow—Presbytery of Glasgow; Tignabruach—Presbytery of Dunoon and Inverary; Cambusbarron—Presbytery of Stirling; Morven—Presbytery of Mull; Garve—Presbytery of Dingwall; South Ballachulish and Glencoe—Presbytery of Abertarff; Croick—Presbytery of Tain; London Road Territorial, Glasgow; petition—Pollokshields, to be placed on platform of equal dividend; petition—Glass, to be restored to platform; petition—South Ronaldshay, for alteration of terms of sanction; petition—Cranston Street congregation, Glasgow, for increased home mission grant.

APPLICATIONS ANENT STUDENTS AND MINISTERS FROM OTHER CHURCHES.

The following applications anent students and ministers from other Churches were referred to a committee to consider and report to another diet of the General Assembly:—Mr. John M'Neill, Mr. George Booth, Mr. John M'Laren, Mr. Lauchlan M'Lachlan, Mr. James Scott, and Mr. John Berry.

APPLICATIONS ANENT SALES AND TRANSFERENCES OF PROPERTY.

The following applications anent sales and transference of property were remitted to a committee to consider and report to the Assembly:—1. Anderston, Glasgow—sale of church and school; 2. Lyon Street, Glasgow—sale of mission buildings; 3. Fortrose—sale of manse; 4. Eyemouth—sale of church; 5. North Church, Greenock—sale of church; 6. West Kilbride—sale of church property; 7. Perceton and Dreghorn—sale of church, manse, and school; 8. Buckie—sale of property adjoining church; 9. Fraserburgh—sale of church; 10. Leslie—sale of church; 11. Kilmorack—sale of school buildings; 12. St. Cyrus—sale of school; 13. Moray, Edinburgh—sale of manse; 14. Morningside—sale of school; 15. Newington—sale of mission premises.

ACT ANENT COLLECTIONS.

A committee was appointed to prepare an Act anent collections.

PROFESSOR SMITH'S CASE.

The Assembly then proceeded to consider dissents and complaints on five queries proposed in the Presbytery of Aberdeen in reference to Dr. Smith's case. The first of these arose from a motion by Mr. Gardiner that the Presbytery should adopt the following query:—"Prophecy. In connection with this subject attention is directed to Psalm cx. Our Lord (Matt. xxii. 42-46; Mark xii. 35-37; Luke xx. 41-44), reasoning on this psalm, asked the Pharisees how, since by their own admission Messiah was to be David's son, David in spirit called Him his Lord. To this we are told they could make no reply. Professor Smith is requested to state—(1.) Whether this settles the Davidic authorship of the psalm; (2.) Whether the personal Messiah is not here held forth by our Lord and recognised by the Pharisees themselves as the primary subject of the psalm. (3.) Whether this is reconcilable with Professor Smith's view of prophecy as never spoken 'directly to the future,' and that 'no prophet ever received a revelation which was not spoken directly and primarily to his own time.' Compare 1 Peter i. 10-12." The Presbytery resolved to transmit this question, 19 voting therefor and only 16 for Mr. Gardiner's motion to adopt it, and he dissented for these reasons:—"Because, in merely transmitting and not adopting the question, the Presbytery withholds its *imprimatur* from the evidence conclusively held to be given by our Lord to the Davidic authorship of the 110th Psalm in His argument as to His own deity in the use He makes of it in the Gospels (see Mark xii. 35-37); and if this be not regarded as conclusive, the dissentient does not see what other evidence may not be regarded as insufficient as to the authorship of any of the Old Testament Scriptures as affirmed by our Lord and His apostles." In answer to this reason of dissent, it was stated on behalf of the Presbytery that it "has adopted a question covering the entire subject of prophecy at once as spoken directly to the future, and as having the personal Messiah for its primary subject, of which topic Psalm cx. can in any case be only a particular illustration; and further, that in acting as it has done, the Presbytery withholds its '*imprimatur*,' not from any evidence furnished by our Lord's use of the psalm

to its 'Davidic authorship,' but only from the implication of the interrogators that Professor Smith questions the Davidic authorship."

Mr. Gardiner appeared at the bar for himself, and Professor Salmond and Mr. Semple in support of the decision of the Presbytery.

Mr. GARDINER, in addressing the Assembly, assured them that it was with the most unfeigned regret, and no little pain, that he appeared at their bar as an appellant from the decision of the majority of his brethren of the Presbytery of Aberdeen. The appeals were about certain questions which were proposed to be put to Professor Smith. As to these questions, the Presbytery of Aberdeen had agreed to transmit a number of them, it being understood that it was agreed to distinguish between questions and statements "adopted" to be presented to Professor Smith by authority of the Court, and those simply "transmitted" by the Court; and it was also understood, though it did not appear on the minute, that some questions neither adopted nor transmitted should be deleted. There was no dissent from this resolution; but afterwards, when its bearing and effects were realised, there were not a few of the members who saw that a mistake had been made. In a case of this kind, it was most desirable and necessary that every opportunity should be afforded for having doubts and suspicions removed and views explained. Various members might have different views about points calling for enquiry, and some might think that some questions were not very judiciously and skilfully put; but it was not desirable to appear to be very cautious or chary as to what was to be put into the queries. Why should not the Presbytery have afforded an opportunity to Professor Smith for removing every suspicion and allaying every fear. Why should not those of the brethren who, knowing him most intimately, felt most assured of his ability to do that, not have said—"Ask him everything you please. Some of your questions may appear not very judicious; but do everything to satisfy yourselves, and, as you say, the Church, and you will find him sound enough to satisfy you out and out?" But that was not the course of the Presbytery; and when he realised the likelihood of the transmitted queries receiving comparatively but little attention from Professor Smith, or of not being answered at all, he appealed again and again to the Presbytery to allow the questions to be put. If the Presbytery believed Professor Smith was able to answer them satisfactorily, to disentangle any difficulty, and show his soundness in the faith, and if they believed these questions were to unburden the minds of members, why did they use their power to prevent the brethren getting their satisfaction and wish? But he and his brethren were unsuccessful in obtaining this. They could not convince their brethren. Proceeding to speak of his first dissent, Mr. Gardiner said that it referred to the Davidic authorship of the 110th Psalm. This question the Presbytery agreed only to transmit. Now, he need not remind the House that this was not the case of a psalm the precise authority of which was not of much moment, and of which the chief thing was the body, or the contents which they had for edification. Neither was our Saviour's reference to it of that general kind that they were at liberty to understand that He meant merely "the Psalmist," or was quoting merely from a collection of psalms usually and popularly ascribed to David. But a great argument by Him for His own deity hinged entirely upon its being the work, the very language of King David himself and none other. He (Mr. Gardiner) referred to Mark xii. 35-37. Nothing could be clearer than that Christ's meaning was that the author of that psalm and the ancestor of the Messiah were one and the same. David was undoubtedly the ancestor of the Messiah, and our Lord's question was—How, then, does he, in writing this psalm, call Him who was to be his son, his descendant—"Lord"? The Messiah was at once his son and his Lord. They knew how Christ was here endeavouring to give the Pharisees some glimpse of His divine glory and majesty, giving them some of the most momentous teaching He ever gave. The truth He was pressing home upon the hearts and consciences of His hearers was, that the expected and promised Messiah was the descendant of the most renowned and honoured king of Israel, yet were the greatness and dignity about Him such that even this great king looked up to Him, his son, with reverence and holy fear. Now, of course, if there were any doubts about the psalm, our Lord had no ground or foundation for His argument whatever. If it had not been David, but some other person possibly known under the general designation "the Psalmist," who was not therefore the ancestor of the Messiah, our Lord's reasoning would have

lost all its force, because there would have been no difficulty in any other believing Israelites speaking in such honourable language of one whom the whole nation was prepared to honour. But the remarkable thing to which the solemn consideration of the Pharisees was asked was, that the great and illustrious king himself so spake of his son. He must surely, then, be greater far than David with all his glory. In the view of this well-known argument for the undoubted authorship of this psalm, he was constrained to say that he read with no little dissatisfaction and pain the language of Professor Smith in his article "Bible," in reference to the authorship of the Psalms. In the midst of a good many statements, all designed to show that it had been a great mistake to ascribe so many of the Psalms to David, in the article "Bible," page 638, these words occurred—"The assertion, that no Psalm is certainly David's, is hypersceptical, and few remains of ancient literature have an authorship so well attested as the 18th, or even the 7th Psalm." He was sure hundreds when they read these words had been amazed. When Professor Smith condescended upon certain Psalms, the David's authorship of which he considered to be indisputable, how did he not specify among them the 110th? What critical or exegetical evidence could surpass—could be conceived to surpass—that which they had for David and none else being its author? Even the 18th, with all its unimpeachable evidence, could not be considered as superior in this respect to the 110th. It was unpleasant to be told only about this as being of indisputable Davidic authorship, and to have the claims for special mention of the 110th thus ignored. Now it might be said, as it had been said—"You may safely credit Professor Smith with believing and holding that David was the author." His answer was, "Well, give him an opportunity of so supplementing the statements of his article." It had been to many an occasion of perplexity, and even grief, that he had not himself appeared so to feel the weight and preciousness of this evidence in connection with the solemnising power of our Lord's argument; the force of His authority, and the value of the glorious truth He was seeking to unfold, as to feel constrained, whatever psalms he was willing to speak of as David's, indubitably to mention this. He respectfully asked the attention of the House to the answer given in by his brethren to his reasons of dissent and complaint, only to remark that its reference to prophecy, the justice of which he fully allowed, did not touch this question of authorship, or the way in which our Lord's seal upon a psalm being David's had been ignored. He therefore submitted that his was a question which ought to have been adopted by the Presbytery, and put by their authority to Professor Smith, if they were to recognise the New Testament confirmation of the authorship of Old Testament Scripture, or to maintain their reference for their Lord's own express teaching.

Professor SALMOND, pleading in support of the decision of the Presbytery of Aberdeen, pointed out that the Presbytery did not reject the question under dispute. They had no wish to set it absolutely aside. But they considered that the circumstances justified them in relegating it to the category of transmitted questions. The circumstances were these. The Presbytery had already cordially adopted a large and comprehensive query on the subject, which ran in these terms:—"Does Professor Smith mean that there is no prophecy in the Old Testament of which specific events long posterior to the prophet's own age are the immediate and direct burden; and in particular that the personal Messiah is not the primary subject of any prophecy of the Old Testament?" This question covered a large territory. It dealt with the entire subject of prophecy, and was intended to bring out whether, in speaking as he did of Messianic prophecy, Professor Smith admitted that in any case the personal Messiah was the primary subject of such prophecy. The general subject of Messianic prophecy having been thus embraced in the adopted question, the Presbytery did not feel themselves under any obligation to encumber their procedure by also adopting statements of difficulties relating simply to the 110th Psalm, which they could not look upon as anything more than a particular instance of what was already included in the query which they resolved to present. At the same time, in order to meet the difficulties of some of the brethren, it was agreed that the question as to the 110th Psalm should be transmitted. The reasonableness of the Presbytery's conduct might appear more clearly if attention were directed to the fact that it was also agreed to attach to the general question to which he had referred a specific instance illustrative of principles and their application. The psalm selected for this purpose was the 16th;

and the Court had good reason for making that selection, not only because this particular psalm was brought into view by another of the original papers of interrogation, but because Professor Smith's article on this psalm in the "Expositor" had been made the subject of much comment. The case, therefore, being simply this, that Professor Smith had written on Psalm 16th, and had not written on Psalm 110th, it was judged best, that, if any illustrative instance was introduced at all, it should be that one on which we had Professor Smith's distinct statement.

In so acting, the Presbytery had no wish, and gave no ground for supposing that they had the wish, to set aside any evidence as to the Davidic authorship of the Psalm, which our Lord's own reference might be shown to present. All that they wished to do was to keep themselves clear of an implication which the proposed query seemed to carry, namely, that Professor Smith meant to deny the Davidic authorship; for which conclusion they found no warrant in the article "Bible." Neither had they any desire to make light of the applications made by our Lord Himself of Messianic prophecy. This was witnessed by the fact that when that matter came up for distinct and separate consideration, they agreed, without any difficulty, and without any dissent from any party, to transmit a question dealing with that particular matter, which is found on pages 125 and 126 of the printed papers. And as to the whole subject of the bearing of New Testament citation upon the authorship of the various books and sections of books in the Old Testament, the Presbytery had no wish to foreclose the consideration of that matter, if it should become necessary. But they believed that the query proposed did overlook many of the difficulties and delicacies connected with that inquiry. They did not consider that the question in dispute brought that matter in an adequate way before them, and did not think, therefore, that its consideration could be rightly introduced in that connection. For these reasons the Presbytery did not see their way to adopt such a query. But in agreeing to transmit it, out of deference to the scruples of some of their number, they did what seemed amply sufficient; their intention in doing no more being simply to keep themselves clear of a cumbrous, superfluous, and entangling interrogation.

Mr. GARDINER, in replying, said that reference had been made to the difference between transmitted questions and adopted questions, and that was the vital point. Adopted questions went with the authority of the Presbytery, transmitted questions without this; and they saw a danger of transmitted questions receiving no answer. Granting that their friends felt that there was no necessity for these questions, what harm would there have been by sending them with their authority? The evidence being so clear for the authorship being David's, and the question of the Psalms having come up, the omission of any reference to this 110th was very much to be regretted.

Parties having been removed from the bar,

Dr. ADAM moved that the Assembly dismiss this complaint and appeal, and affirm the judgment of the Presbytery. He had not much sympathy, he said, with some of the proceedings in this case, but he thought their course with reference to this dissent was pretty plain. The distinction which was laid down by the Presbytery that there should be two classes of questions—one simply transmitted and the other adopted—was a very important and very valuable distinction. It afforded Professor Smith an opportunity of giving whatever answer he thought fit to give to any reasonable question that might be put to him. On the other hand, the Presbytery very naturally did not wish to assume a responsibility in regard to all questions which might be presented. To adopt the questions was to attach to them the authority of the Presbytery, and an importance which they might not otherwise possess. In this case there was no attempt to intercept the question, or prevent it being transmitted and receiving an answer, but the Presbytery hesitated—on what grounds he thought could be easily seen—to put upon the question the *imprimatur* of its own authority. The question was one which did not arise out of any specific statements made by Professor Smith in any of his published writings. It arose out of a general view of prophecy to which he had given expression, and the Presbytery adopted a question that covered the whole range of prophecy—a question that embraced the particular difficulty that was here raised in connection with the 110th Psalm. But more than that, the Presbytery wished not only to have a general question that would cover any special case of the kind, but to have a particular case

to which the general principle might be applied, and they took as one in point the 16th Psalm, and for a very obvious reason, that that was not only a psalm which furnished as good a test as the 110th, but was a psalm in connection with which Professor Smith had given certain utterances of his own, and therefore it was naturally fit to be selected as a test case by which to try the general principle. In these circumstances, he thought the Presbytery were warranted in transmitting the question and refusing to adopt it.

Mr. GREGORY, Anstruther, pointed out, in reference to Mr. Gardiner's argument for adopting the question—namely, that it would do no harm—that if that was the principle they were to go upon, there might be no end of questions. He seconded Dr. Adam's motion.

Mr. SIME, Craigmount (elder), moved that the appeal be sustained, and in doing so said Mr. Gardiner's question—or triplet of questions—was substantially the same as the Presbytery's question. There were two questions—one as to our Lord's application of Messianic prophecy, and one as to the apostles' application thereof—and it was asked which of these should be transmitted. The Presbytery then *adopt* a question dealing with the apostles' method of applying Messianic prophecy, and *transmit* another dealing with the Saviour's method. We might have expected them to *have adopted* the question bearing on the Master's method of applying His own prophecies to Himself, and to have *transmitted* the question bearing on the disciples' method. The place of honour would have been then given to the Lord, and the lower room kept for the servants. But here we have what may be called an intellectual feast, and it seems on the face of it as if the Presbytery had bidden the servants go higher up, and told the Master to remain lower down. I am surprised the Presbytery did this. It can only have been caused by the hurry of business in a very crowded day. The old adage was, the disciple is not greater than his Master: it is enough for him that he be as his Master. Perhaps that is old fashioned; but in the present case it may well be a safe rule for us to act on.

When he looked at the answers to Mr. Gardiner's reasons of dissent, he did not think they were so kind to Professor Smith as would have been the case had the question been actually put to him in Mr. Gardiner's triplet. They said, "In reference to Mr. Gardiner's reasons of dissent and complaint, it is answered that the Presbytery has adopted a question covering the entire subject of prophecy at once as spoken directly to the future, and as having the personal Messiah for its primary subject, of which topic Psalm cx. can in any case be only a particular illustration." He did not deny that, and he hoped no one in that House or in the Church would deny it. But they all knew what modern thought was; if they could not define what it meant in the innumerable waste of words and phrases which were not defined—and it was impossible to say what modern thought would not do—would it be held that what the apostles had said as to the application of Messianic prophecy was to cover their Lord's words. He could imagine a school of criticism of those who had some theories of inspiration, and who would say, "We shall take our Lord's words, but we cannot exactly put the apostles' words on the same footing." In that case the course for the House to follow was to say—We shall take the greater, and let the lesser of the two stand by.

Then the Answers said, "And further, that in acting as it has done, the Presbytery withholds its *imprimatur* not from any 'evidence' furnished by our Lord's use of the psalm to its Davidic authorship, but only from the implication of the interrogators that Professor Smith questions the Davidic authorship." Now, he had read Mr. Gardiner's triplical question, and he could not see how they took that interpretation from the triplet. He was not aware, and he supposed many in the House were unaware, what Professor Smith's views on the 110th Psalm were. He hoped these views were the same as theirs, but the implication put by the Presbytery was that Mr. Gardiner was expressing a doubt on Professor Smith's belief in regard to this psalm. Was there no implication in what the Presbytery said on the 16th Psalm, "Would Professor Smith state the bearing which in his view Acts ii. and xiii. have on the authorship of the 16th Psalm?" The Presbytery could not put a question on the 110th Psalm, but they put two on the 16th Psalm. Now, Professor Smith happened to have written an article on the 16th Psalm, in which he said that the words "of David" in the inscription of that psalm were no sure guide—that the psalm must be allowed to speak for itself. The 16th Psalm was clearly one of which

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He might he said that Professor Smith was in doubt whether David was the author of the 110th Psalm, and in kindness to Professor Smith he thought the 110th Psalm should have been taken.

In the report of the College Committee, Professor Smith said—"It is asked whether our Lord does not bear witness to the Mosaic authorship of Deuteronomy. This were so I should feel myself to be on very dangerous and untenable ground. But it appears to me that only a very strained exegesis can draw any inference of authorship from the recorded words of our Saviour." Now these were golden words. When he read these words he hoped, and he still hoped, that they were a bridge by which Professor Smith might be brought into accordance with the views of the Church, and that if the question were put on the 110th Psalm it would give him the chance of taking the words of our Lord Himself and not of the disciples. He concluded by moving that the General Assembly sustain the complaint and appeal, and instruct the Presbytery to add Mr. Gardiner's question to the list of adopted questions.

Dr. THOMAS SMITH, Edinburgh, seconded the amendment. He might have argued that the Presbytery had no right to transmit questions at all unless they adopted them. They should have satisfied themselves, and through themselves the Church, what really were the views of Professor Smith on the matters touched upon. He would not insist upon this argument, however, because the whole Presbytery adopted the distinction of which mention had been made. The question was therefore whether there was a ground suggested by Professor Smith's writings of asking information from him in regard to his views on this particular point. It was admitted that in regard to the general question of the authorship of the Psalms, there was occasion for some interrogation of Professor Smith, and it was held that the interrogation in one particular question, bearing on the 16th Psalm, was sufficient. To his mind it was not sufficient, inasmuch as that question referred to the prophetic character of the Psalms, and not to the authorship of the Psalms at all. That was an important difference. It was quite possible that any man might hold that this 110th Psalm was a prophetic prediction, and at the same time should set aside altogether the argument which our blessed Lord founded upon that in regard to His divinity. It was this question Mr. Gardiner specially dwelt upon, for the whole question in reference to the 16th Psalm, though bearing no doubt on the authorship of the psalm, did so in a different relation and with a different view of the matter, and did not cover the ground that Mr. Gardiner rightly intended to be covered by this question. This query was absolutely relevant to the question, inasmuch as Professor Smith had at least negatively given them reason to believe that he did not consider the authorship of any psalm to be very definitely proved with the exception of two. That opened the question whether he considered such evidence as our Lord gave by His founding one of the most solemn arguments which He during His life employed, in favour of certain authorship, tantamount and equivalent to, yea, as exceeding all other arguments put together, and any argument that could be found respecting the authorship of any classical book that had come down to us. If the Presbytery of Aberdeen desired, in the interest of truth and righteousness, sitting in solemn judgment upon a most important case, to find what that truth was, without regard to the fear and favour of man, and with a stern yet gentle desire to do justice in this case, he thought they were bound as a Presbytery to take the means open to them to furnish themselves and this Assembly with information as to Professor Smith's precise view in regard to the weight and value of our Lord's testimony on the authorship of one of the books of the Old Testament. This the Presbytery declined to do, and he did not think either their printed answers to the dissent and complaint or the pleadings had gone a single shadow of a hair's breadth towards justifying the course they had adopted.

Mr. DONALD, Blackford, while he thought there could not be a doubt as to the Davidic authorship and Messianic character of the psalm being the conviction of nine-tenths of the Christian population, was not very sure that it was wise in Mr. Gardiner to appeal to the General Assembly and bring up this question, when his brethren had agreed with such a full measure of acquiescence to adopt another question that covered it. By this appeal they were really called upon to decide whether the 110th Psalm was Davidic and Messianic. He would like to see an addition made to Dr. Adam's motion to the effect, that the General Assembly, as to

this psalm, agreed with the acceptation generally obtained. (No, no.) Well, then, he could not feel justified in going along with Dr. Adam. He sympathised with Mr. Gardiner as to his views of the psalm, but did not agree with him in bringing the matter forward to the Assembly.

Dr. RAINY said this was not a question as to the authorship of the 110th Psalm, but as to what was the form of process. There was no question in the Church as to the 110th Psalm or the authority of the testimony of Christ in anything He designed to teach. It appeared to him that they might overrate the importance of the question now before the House. He thought it was simply a question of the wisdom and expediency of a certain step taken by the Presbytery. The Presbytery transmitted a certain question, but did not see their way to adopt it; and of course on that question there was a right and a wrong, although it was a subordinate, question. What struck him in listening to Dr. Smith was just this, that the point on which he laid special stress was, "Whether Professor Smith acknowledged that our Lord's statement settled the Davidic authorship of the 110th Psalm?" Now, let it be observed, that these queries of Mr. Gardiner came in in connection with the views of Professor Smith about prophecy—that was to say, whether Professor Smith's views of prophecy were consistent with the use made of such psalms in the New Testament, in regard to which it had been already pointed out that there was another question. On the other hand, our Lord's reference to the Davidic authorship of the psalm was a separate thing from the prophetic scope of the psalm. It appeared to him that Mr. Gardiner had mixed these two things together. What he had to say was just this, that any such question ought to be grounded distinctly on something Professor Smith had said as to the authorship of the psalm. Professor Smith had more or less touched on the 16th Psalm and the question of its authorship, but he had not touched upon or decided, or spoken at all—so far as he knew—of the 110th Psalm; because it could never be said that his manner of dealing with the question in his article "Bible" inferred any deliverance on that subject. Now, he held that questions of Presbyteries in such cases ought not to be questions directed merely to satisfy a curiosity—though it be a legitimate curiosity, and a curiosity even of the nature of an anxiety—about the views of a particular man, and about his tendencies—they ought to be distinctly grounded on something that he had said, and derived clearly out of it, if the Presbytery puts him under the responsibility of answering the questions. It was quite another thing whether it might not be right in a committee dealing with any question, in preparing a paper, to put before him their view on this matter, and to represent what they might think worthy of consideration in regard to it; but queries ought to be distinctly limited in the way he had indicated; and on that ground he did not think this query, as to whether the reasoning of Christ settled the Davidic authorship of the psalm, ought to have been adopted by the Presbytery, though he thought they did right in transmitting to Professor Smith the question as one in regard to which respected brethren had an anxiety.

Dr. BEGG said he could not agree with the view which had just been presented by Dr. Rainy, and for this reason he did not think the mere transmission of a question to Professor Smith, upon the ground that certain brethren had difficulties on the subject, at all met the case. The Presbytery were bound themselves to settle whether the question was relevant and right to be put. They did practically determine that this was a right question to be put, but they put it on the lower of two categories of questions. He thought it was a great mistake and misfortune that these two categories of questions should ever have been constituted. It seemed to him in these circumstances that nothing could be expected but that Professor Smith should in effect say—"Inasmuch as the Presbytery themselves have not thought it right to ask this question of me, I decline to give any answer on the subject." The importance of the question did not arise merely from the fact that the authorship of the psalms had been called in question, but that the authority of statements in the New Testament by the apostles, and especially by our blessed Lord, to confirm and prove statements made in the Old Testament, had undoubtedly been called in question. That seemed to him to be one of the paramount questions involved in this whole debate—whether the references, as made in the New Testament by the apostles and by Christ himself, to circumstances, facts, and predictions in the Old Testament, were to be held to confirm absolutely the statements made in the Old Testament, yea

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Mr. DONALD, Blackford, while he thought there could not be a doubt as to the Davidic authorship and Messianic character of the psalm being the conviction of nine-tenths of the Christian population, was not very sure that it was wise in Mr. Gardiner to appeal to the General Assembly and bring up this question, when his brethren had agreed with such a full measure of acquiescence to adopt another question that covered it. By this appeal they were really called upon to decide whether the 110th Psalm was Davidic and Messianic. He would like to see an addition made to Dr. Adam's motion to the effect, that the General Assembly, as to

this psalm, agreed with the acceptation generally obtained. (No, no.) Well, then, he could not feel justified in going along with Dr. Adam. He sympathised with Mr. Gardiner as to his views of the psalm, but did not agree with him in bringing the matter forward to the Assembly.

Dr. RAINY said this was not a question as to the authorship of the 110th Psalm, but as to what was the form of process. There was no question in the Church as to the 110th Psalm or the authority of the testimony of Christ in anything He designed to teach. It appeared to him that they might overrate the importance of the question now before the House. He thought it was simply a question of the wisdom and expediency of a certain step taken by the Presbytery. The Presbytery transmitted a certain question, but did not see their way to adopt it; and of course on that question there was a right and a wrong, although it was a subordinate, question. What struck him in listening to Dr. Smith was just this, that the point on which he laid special stress was, "Whether Professor Smith acknowledged that our Lord's statement settled the Davidic authorship of the 110th Psalm?" Now, let it be observed, that these queries of Mr. Gardiner came in in connection with the views of Professor Smith about prophecy—that was to say, whether Professor Smith's views of prophecy were consistent with the use made of such psalms in the New Testament, in regard to which it had been already pointed out that there was another question. On the other hand, our Lord's reference to the Davidic authorship of the psalm was a separate thing from the prophetic scope of the psalm. It appeared to him that Mr. Gardiner had mixed these two things together. What he had to say was just this, that any such question ought to be grounded distinctly on something Professor Smith had said as to the authorship of the psalm. Professor Smith had more or less touched on the 16th Psalm and the question of its authorship, but he had not touched upon or decided, or spoken at all—so far as he knew—of the 110th Psalm; because it could never be said that his manner of dealing with the question in his article "Bible" inferred any deliverance on that subject. Now, he held that questions of Presbyteries in such cases ought not to be questions directed merely to satisfy a curiosity—though it be a legitimate curiosity, and a curiosity even of the nature of an anxiety—about the views of a particular man, and about his tendencies—they ought to be distinctly grounded on something that he had said, and derived clearly out of it, if the Presbytery puts him under the responsibility of answering the questions. It was quite another thing whether it might not be right in a committee dealing with any question, in preparing a paper, to put before him their view on this matter, and to represent what they might think worthy of consideration in regard to it; but queries ought to be distinctly limited in the way he had indicated; and on that ground he did not think this query, as to whether the reasoning of Christ settled the Davidic authorship of the psalm, ought to have been adopted by the Presbytery, though he thought they did right in transmitting to Professor Smith the question as one in regard to which respected brethren had an anxiety.

Dr. BEGG said he could not agree with the view which had just been presented by Dr. Rainy, and for this reason he did not think the mere transmission of a question to Professor Smith, upon the ground that certain brethren had difficulties on the subject, at all met the case. The Presbytery were bound themselves to settle whether the question was relevant and right to be put. They did practically determine that this was a right question to be put, but they put it on the lower of two categories of questions. He thought it was a great mistake and misfortune that these two categories of questions should ever have been constituted. It seemed to him in these circumstances that nothing could be expected but that Professor Smith should in effect say—"Inasmuch as the Presbytery themselves have not thought it right to ask this question of me, I decline to give any answer on the subject." The importance of the question did not arise merely from the fact that the authorship of the psalms had been called in question, but that the authority of statements in the New Testament by the apostles, and especially by our blessed Lord, to confirm and prove statements made in the Old Testament, had undoubtedly been called in question. That seemed to him to be one of the paramount questions involved in this whole debate—whether the references, as made in the New Testament by the apostles and by Christ himself, to circumstances, facts, and predictions in the Old Testament, were to be held to confirm absolutely the statements made in the Old Testament, yea

or nay. It was not enough, in his opinion, to say that Professor Smith had specially written on the 16th Psalm, and that it was right they should ask him what bearing statements made in the New Testament upon the 16th Psalm seemed to have. There was the general question involved; the Presbytery admitted there was the general question involved—namely, the question in regard to the bearing of prophecy on existing or future events; and that was one matter to be investigated. It was to be investigated in several ways. The Presbytery admitted it was to be investigated by reference to what the apostles said upon the subject. But surely it was more important to attempt to discover what view Professor Smith held as to the bearings of express statements of Christ Himself upon the subject. Mere general statements, however pointed, were of no value at all in comparison of actual instances; and although it might be said they were now proposing to have a great variety of questions to illustrate the point, he said, "No." They were only proposing, in addition to the answer to the general question, to test that answer by reference to two classes of questions—one class referring to what had been said by the apostles, and the other class referring to what had been stated by Christ Himself. The result of what the Presbytery had done seemed to him to have been that the references made by the apostles to Old Testament facts were put expressly before Professor Smith's mind by authority of the Presbytery, and that the references by Christ Himself were not put before his mind with the same authority. He thought they had reason to complain of that; that it was a thorough and decided mistake; and that they ought not to confirm that mistake by the judgment of the General Assembly. It would be most fatal to confirm any such proceeding, and for that reason he very strongly supported the motion of Mr. Sime.

Mr. ROBERTSON, Arbroath, said it appeared to him that there was just one principle, or at most two—probably only one—by which to test the orthodoxy of Professor Smith. He must be examined on what he has written and on nothing else. The Presbytery of Aberdeen might not become an inquisitorial court. The Confession of Faith was enough to guarantee the faith of any minister or Professor in the Church, except when that minister or Professor said anything contradictory of it. There might be suspicion, but a court could not act on that. It must have something stated. Besides, Professor Smith had not agreed to answer questions on *any* subject whatever. People might think the 110th Psalm would be a better test whereby to try Professor Smith. But if the Professor had said nothing about that psalm, how could the Presbytery have any ground of dealing with him in regard to it. There must be express statements. He thought the Presbytery had acted wisely.

Dr. ELDER, Rothesay, agreed with the remark of Dr. Rainy in laying down the principle on which they were to proceed, that they were not entitled to go into any subject on which Professor Smith had not indicated his views. But it appeared to him that such a statement as Professor Smith had made in regard to the psalms in general clearly put this query of Mr. Gardiner within the legitimate scope of their inquiries. As he understood, Professor Smith had in his article expressed the gravest doubts as to the authorship of the psalms, specifying two which he considered unquestionably the productions of David, and thereby leaving the rest in *dubio*, the 110th amongst them. He spoke for himself, but, if he mistook not, many of his brethren must be of the same mind, that when he read that statement the 110th Psalm at once occurred to him as one of the psalms about which there could not reasonably or scripturally be any doubt in the mind of a Christian man. And, therefore, if he had been a member of the Presbytery of Aberdeen, he should have been extremely anxious, for Professor Smith's own sake, and for the sake of truth, to know his mind in regard to it. He did not think the general question as to the apostolic application of Messianic prophecy touched the real point which had been raised by this question. He thought Mr. Sime had brought that very ably out, and he therefore would be disposed to support his amendment if it came to a vote.

Sheriff CAMPBELL said they must act on the principle that a man was responsible only for what he had said, and they could not put questions to him from what others argued or reasoned to be deducible therefrom. He believed that all of them might find themselves in a very awkward position if that course were adopted, and he thought in a court of law they would make very short work of this matter, and would not allow a question to be put to a man on the assumption that

he was dealing with a matter when he was not dealing with it, and had it not in view at the time. On these grounds he thought the question ought not to have been put at all.

Mr. MACLAGAN, elder, said the whole question they were now discussing had been to him a serious anxiety and burden, and although he was placing himself in opposition to a man he respected so deeply as his friend Dr. Rainy, he felt constrained to say that he could not agree with the view which had been expressed. He agreed with Professor Rainy that they should not travel into any matter which could not be brought within the range of the matter under consideration, but he felt strongly with his friend Dr. Elder, that when Professor Smith singled out two of the psalms about which, he said, there was really no room for doubt, the least interpretation they could put in regard to the whole remaining psalms was that, as to every one of them, their Davidic authorship was in doubt. He only expressed his own opinion, for what it was worth, but he must as a member of the House be allowed to express it. They were always glad to have from his friend, the legal adviser, a statement as to the rules which regulate procedure in purely civil cases, but he could not hold that, in the opinion he now expressed, he was judging of mere deductions rashly and unfoundedly formed on statements made by Professor Smith. He maintained that it was a reasonable conclusion, that if any man asserted in the form of Professor Smith's deliverance on the subject, that of two of the psalms there was the best reasons to believe in their Davidic authorship, and their Messianic reference, there was room for fearing that upon the 110th Psalm he (Professor Smith) had not made up his mind. The only other remark he had to make was that no man more than Professor Smith had ever reason to say, "Save me from my friends." He could not conceive why there should ever have been a moment's hesitation in putting the question to Professor Smith as to this psalm, or any feeling on the Professor's part but one of earnest desire to meet all such questions openly and plainly.

Professor CANDLISH, who was met with cries of "Vote," said he wished to call the attention of the Assembly to the fact that in the statement which had been repeatedly quoted from Professor Smith, to the effect that he had no doubt as to the authorship of two of the psalms, it was important to remember that in making that statement that Professor Smith was dealing with the question in a particular aspect. He was arguing against the theory of Professor Kuenen, who denied the Davidic authorship of all the psalms. Professor Smith said that that theory was certainly hypercritical, and he was taking instances that would be relevant in dealing with Professor Kuenen. Professor Kuenen would not receive as evidence the quotation of the 110th Psalm by our Lord, and it would have been utterly irrelevant in dealing with the question from that point of view to direct attention to the 110th Psalm, although that had great weight with all who attached importance to the testimony of our Lord as reported in the gospels. They must therefore interpret the statement of Professor Smith in his article on the Bible in the light in which it was written, and, he thought, when they looked upon it in that light, it did not fairly bear the inference that Professor Smith was uncertain as to the authorship of all other psalms except the two he had mentioned. He (Professor Candlish) thoroughly concurred in the principle laid down by Dr. Rainy, that in framing such a question as this the Presbytery ought to have confined themselves to what Professor Smith had said in his published writings. When a man took the responsibility of giving his views to the public in any form, he might be presumed to have studied his opinions maturely, and be able to give explanations upon them; but was it to be held that any minister in the Church could be called upon to give his opinions upon a question of criticism, upon which he had not expressed himself, or thought himself qualified to express himself, in any published writings? Every one who had looked into any of the critical commentaries on the Book of Psalms knew that the questions as to the criticism and interpretation of the 110th Psalm, and the bearing of our Lord's reasoning upon it, was a very difficult question. If they took any critical commentary on the psalm, from Calvin down to Perowne, they would find what he had stated to be strictly accurate. They must acknowledge the supreme divine authority of our Lord's reference to the psalm, and all He really meant; but the question was, what did He mean? and what was the precise force and point of His argument? That was a question of

exegesis, and it was a question on which a man might fairly refuse to give an opinion—and say—"I have great difficulty; I am not prepared to answer, without full study." He thought, therefore, it was not a question of mere form and technicality, but a question of fairness and justice, that in any question put by the Presbytery to Professor Smith, they should not go beyond what Professor Smith had said.

Mr. INNES, Panbride, said he was afraid that members of the House might feel as if the House were to decide that day as to the Davidic authorship of the 110th Psalm, for that was aimed at in some of the speeches which had been made. He regretted that any mention had been made as to the authorship of that psalm. He believed that the House would have an opportunity before this case terminated of getting an opinion from Professor Smith as to the authorship of the psalm; but at present there was no question as to the Davidic authorship of the psalm. He rather regretted that Dr. Candlish himself seemed to go into this question, because they should keep outside of it, and say whether the Presbytery was right in simply transmitting the question as one which had to go before Professor Smith. He thought they were right, because Dr. Rainy's ground was the only ground on which the Presbytery could judiciously go forward with the questions. He was certain that it was only out of what was stated in the papers that questions could be framed; and if they were going to surmise what Professor Smith's opinions would be on other subjects, and then put questions on their own surmises, they would bring this matter into a state of great confusion. He thought, therefore, that by simply transmitting the question they kept clear of the question of doctrine; and on that ground he would support the motion of Dr. Adam.

Mr. SMITH, Tarland, wished to call attention to one point which had not been adverted to, and which furnished a sufficient reply to the most weighty objection which had been made against Mr. Sime's motion. Dr. Rainy had said that by adopting this question the Presbytery would have been going beyond their duty, and would have been asking Professor Smith to explain a matter on which he had given no opinion in any of his articles. Sheriff Campbell had gone a step further, and on the same ground declared that the Presbytery ought not even to have transmitted the question. Now, what he wished to call attention to was this, that the Presbytery had adopted another question—that, viz., about the Tübingen school, on which Professor Smith had given no opinion in any of the articles under discussion, concerning which he supposed no one had any doubt or anxiety about Professor Smith's soundness; whereas this question of Mr. Gardiner, which they had refused to adopt, dealt with a much more important matter, regarding which there was considerable anxiety, namely, the value of Christ's testimony regarding the authorship of Old Testament writings. There was, so far as he (Mr. Smith) could see, no other question bearing upon this point, and therefore he thought it very strange that the Presbytery should have adopted a question about the Tübingen school, which was not of much importance, and refused to adopt one of far more importance, the ground of which was at least as strong. The Presbytery having adopted the one, ought all the more to have adopted the other. He therefore supported Mr. Sime's motion.

Mr. SCRYMGEOUR, Glasgow, said that the statement made by Mr. Smith of Tarland as to the Presbytery's question relating to the Tübingen school was decidedly erroneous. Professor Smith had in his article "Bible" said, "Must we hold, with an influential school of modern critics, that a large proportion of the books are direct forgeries?" Perhaps the reverend gentleman who had just sat down did not know that it was the Tübingen school to which these words referred. In that question as to the Tübingen school, therefore, the Presbytery was confining itself to Professor Smith's own writings in asking his opinion more explicitly in regard to that school.

Sir HENRY MONCREIFF intimated that he would not vote upon this question, simply because he did not hear the pleadings at the bar.

Dr. ADAM, in reply, said they must remember very distinctly the distinction made by the Presbytery between the two classes of questions, and that this question, whatever might be the value attached to it, was not intercepted, but was to find its way to Professor Smith, who might answer it if he saw fit, though the Presbytery had not given it their authority. If their friends on the other side had made any point at all, it was this, that here the Presbytery were putting the

servant before the Master, and attaching a weight to the apostles that they did not do to the words of our Lord. He must call the attention of the Assembly to this distinction, that there was a foundation for selecting that 16th Psalm, and in connection with it this question of apostolic authority, because it was a psalm about which there had been a deliverance in the writings of Professor Smith. There was the distinction. It was not the setting of the apostles above the Master, but the bringing of a general principle to a test in connection with a psalm on which the Professor had delivered his sentiments. It was said, "Why are you not willing to apply the test to this psalm, seeing the general deliverance that Professor Smith had given with regard to the authorship of the psalms—the non-Davidic authorship of most of the psalms but two?" Well, he thought the argument of Professor Candlish here was irresistible. He had not a particle of sympathy with any difficulties as to the application of that psalm to Christ, or as to the absolute authority of Christ in regard to His reference to that psalm. In point of fact, he supposed there were few members of Assembly who took stronger views with regard to that whole question; but the point for decision was whether this was a proper question, and he took the ground that the Presbytery were not warranted to raise a question, except out of something that had been directly written by Professor Smith. He believed that where Professor Smith had written upon the Davidic authorship of the psalms, he was answering Professor Kuenen, and showing, upon critical grounds, that would have weight with him, and was not delivering what, as matter of faith, he held with regard to the authorship of the other psalms. On these grounds he was still decidedly of opinion that this question was not one that the Presbytery was called on to submit on their authority. And besides, if they had wished to obtain some light as to the amount of authority that was to be attached to what our Lord said with regard to the Old Testament Scripture—if they had wished to test Professor Smith as to the weight he attached to any deliverance of our Lord with regard to the authorship of certain parts of the Old Testament, why should they not take up express statements of his with reference to parts of the Old Testament. Why did they not take up his actual deliverances—he meant those deliverances regarding which Professor Smith had written—but select a psalm, in regard to which there was no deliverance, so far as he was aware, in any of his writings? He left the case in the hands of the General Assembly.

The House having divided, there voted for Dr. Adam's motion to dismiss the dissent 88, and for Mr. Sime's to sustain 120—majority for the latter 32. The announcement was received with applause. Parties were recalled, and the judgment of the Assembly announced, viz., sustain the dissent and complaint, and reverse the judgment of the Presbytery.

PROFESSOR SMITH'S VIEW ON INSPIRATION.

Sir HENRY MONCREIFF said the next business was consideration of the second appeal by Mr Gardiner, on paper A, paragraph 3, namely, "Wherein does inspiration, according to Professor Smith's view of it, differ from spiritual illumination." In the Presbytery it had been moved by Mr. Gardiner, seconded by Mr. Selbie, that this question be adopted. It was also moved by Professor Salmond, seconded by Mr. Moir, that it be rejected. The vote being taken, it was found that the latter motion was carried by 22 to 8, and the Presbytery found accordingly. From this finding Mr. Gardiner dissented, and protested for leave to complain to the General Assembly. The same Committee was appointed to defend the judgment of Presbytery at the bar of the General Assembly.

Mr. GARDINER begged to say that, having received the judgment of the House upon the first of his appeals, and whilst he adhered to the same views and convictions which led him to come up with this second appeal, and believing that he could establish reasons for this appeal to the entire satisfaction of the House, he thought, taking all the circumstances into account, he would not trouble the Assembly either with his second or third complaint. He would therefore fall from them with the permission of the House.

THE ARTICLE ON "ANGEL."

The next appeal was that of Principal Brown. As to paragraph 15 of the article in question, the Presbytery, instead of section *a*, agreed to substitute the following

form, and adopt the same, viz. :—"Professor Smith is asked to say whether the account given of the development of the scriptural idea or doctrine of angels in the article 'Angels' (*Encyclopædia Britannica*, pp. 26-28) is meant to leave it dubious or indeterminate whether Scripture warrants belief in the personal existence of angelic beings?" As to section *b*, it was moved by Principal Brown, seconded by Mr. Masson, that it be adopted, being as follows, viz. :—"Does Professor Smith believe that there is a class of angels who 'kept not their first estate,' at the head of whom is one called 'Satan,' 'our adversary, the Devil,' the Wicked One,' by whom our Lord Himself was tempted in the wilderness, of whom at the close of His ministry He said, 'The Prince of this world cometh, and hath nothing in me,' and whose work the Son of God was manifested to destroy.' If so, how is it that throughout the whole article 'Angels' there is not only no acknowledgment of this, nor so much as an illusion to it, but not even such a reference as 'see article Satan,' implying that one branch of this subject remained to be handled." It was also moved by Mr. Yule, and seconded by Mr. R. A. Mitchell, that it be rejected. The vote being taken, it was found that the latter motion "reject," was carried by 21 to 11, and the Presbytery found accordingly. From this finding Principal Brown, Dr. Longmuir, Messrs. Craven and Gardiner dissented, and protested for leave to complain to the General Assembly, took instruments in the clerk's hands, and craved extracts, which were allowed.

Principal BROWN, in support of his appeal, said the House, he was sure, would readily understand how unpleasant it must be to him to stand at the bar in such a case as this, having opposed to him one of his own colleagues, the latest accession to their professorial staff, and himself in apparent opposition to another of his colleagues, with whom he had been much longer associated. Foreseeing as he did at an early stage of this unhappy business whereto it was likely to grow, he tried hard to occupy a neutral position in it. When he came to deal with it as a member of the College Committee this was not very easy, but he went to its meetings with the fixed determination to dissent from nothing, however much he might dislike and disapprove of it, which did not absolutely violate his conscience. It was on this principle that, with one exception, he finally acquiesced in the report which was to be laid on the Assembly's table. He afterwards saw that for him to continue neutral in a case like this would not do, since the honour of the Word of God was, in his view, imperilled. He remembered the noble words of Nehemiah, "Should such a man as I flee?" and, on this principle, delicate as his position was, he resolved to do his duty at all hazards. But when attending the meetings of the College Committee he had not come this length; and accordingly, while some things in that report went entirely along with his convictions, and to these he would presently refer, there were other things which he did not like, as the committee very well knew, and he was only able even to acquiesce in them when they were so far modified as to admit of his not dissenting from them. He troubled the House with this personal explanation because there might be some there who were like an esteemed member of his own Presbytery, who held up to him the report of the College Committee, and said he considered him (Dr. Brown) responsible for everything in it, save on the one point on which he dissented. But passing from this, and coming to the two or three dissents and complaints which they had brought up, he wished the House to understand distinctly at the outset in what light they looked upon them. They by no means represented the extent of their dissatisfaction with the line of action which the Presbytery thought fit to adopt in this case. On the contrary, they were simply illustrations of a dissatisfaction extending to the whole line of procedure adopted by the Presbytery. At the first meeting which the Presbytery held under the remit of the Commission, there seemed to be good ground to hope that they should be able to act harmoniously. Their friends on the other side with one voice said emphatically that it would be indispensable for all interests that this case should be sifted to the bottom—that nothing less than this would satisfy the Church, or ought to satisfy it. He was glad to hear this, being himself deeply impressed with that conviction. But how was this carried out? Why, the first step taken was to take no step at all, as a Presbytery, till it should be seen whether any individual member or members wished to question Professor Smith, in which case they were to submit their questions in writing to a future meeting of Presbytery. They resisted this as a dereliction of duty, but being defeated, they ultimately resolved to

submit to it, as they thought they saw a way to neutralise it. Instead of each sitting down to execute this very disagreeable task for himself, a few of them who thought pretty much alike upon this matter, and were within easy reach of one another, agreed to meet together first to note the passages which had awakened so much anxiety and alarm, and then to prepare such questions as should bring out the precise points to be explained, and yet avoid putting them too much like constructive charges. They found this last task, as might well be supposed, a matter of much difficulty. For do what they would, every question which they could formulate wore more or less the aspect of charges. But here they had the College Committee at their back. Though they said, once and again, that they could find no ground for libel, they yet made a number of statements which looked extremely like a polite way of insinuating charges; and they ended with these very strong words:—"They cannot withhold the expression of their opinion that the article ('Bible') is of a dangerous and unsettling tendency." One member of the committee dissented from this last statement; and the ground on which he did so (which he stated verbally, though not in his written dissent) was, that if they went the length of making so serious a charge against the article as to say that it was of a dangerous and unsettled tendency, they ought to hold that there was ground for a libel. But the committee refused either to withdraw or to soften down this very strong statement.

Sir HENRY MONCREIFF—I speak to order for a minute. I do not wish to interrupt, but I wish very much to know in what relation Principal Brown's present statement stands to the present subject. The question we have before us is whether this question about angels and Satan ought to have been put. That is the simple question we have to deal with, and it would be well to know what bearing his statement has upon the question.

Principal BROWN—If I had been permitted to proceed a few sentences more the House would apprehend more clearly the bearing of this statement upon the point at issue. One thing he was morally certain of, that supposing the College Committee had not said this, but that they themselves had said it in any of their questions, it would have been summarily rejected as incompetent, save in the form of libel. Indeed, when they did say it in other words in their last question, it was dealt with in a way which he must mention before he was done with this preliminary statement. Well, when they laid their questions on the table of the Presbytery, they were followed by nine others, who each laid his own paper on the table, but these when read were seen to differ materially from theirs. For one thing they were very few in number, and read all on one point, the Book of Deuteronomy, as if nothing but that required explanation, whereas they thought it their duty to cover the whole ground of dissatisfaction, which, of course, required more questions. Nor did they think their questions of that thorough-going nature which the case required. But seven out of the nine were allowed to be withdrawn, while one afterwards given in (making eleven in all) was drawn up by one of themselves, who was cordially along with them in their paper, but wished to add this one of his own; and as their paper (Dr. Brown and Mr. Gardiner's) was first given in, and covered the whole ground, the Presbytery agreed to take it as the leading one. They spent an entire day upon it. Now, it was of the treatment of their questions in that paper that they complained, and the dissents, brought up by appeal to the bar of the Assembly, were but illustrations of what he regarded as a want of due regard on the part of the Presbytery to the distress and alarm which those articles had created throughout the Church, and upon which the Commission instructed the Presbytery to obtain full satisfaction. He might be permitted to give an example or two of what he meant, and he would take care not to touch upon the merits, beyond simply characterising the action of Presbytery, as illustrated in these dissents. They came to that most extraordinary statement, "If a man copied a book, it was his to add and modify as he pleased, and he was not in the least bound to distinguish the old from the new. If he had two books before him to which he attached equal worth, he took large extracts from both, and harmonised them by such additions or modifications as he (the copyist) felt to be necessary." Well, would not every one jealous for the honour of the Bible, even as a respectable piece of ancient literature, think some question indispensable as to the ground on which so astounding a statement was made, and the compatibility of a writing so made up with any reasonable view of Divine authority and inspiration? Yet, strange to say,

not only were their questions on it not adopted, but no other question was adopted; and as theirs were simply transmitted, of course they had not been answered. With reference to this point of transmission and adoption, which had been spoken of once and again before, he would say that he submitted to the distinction because, as he thought Dr. Adam had said, it embraced the real fact that only adopted questions were such that the Presbytery felt themselves warranted to put upon their own authority. He felt there was a disadvantage in that, as there was every likelihood they would not be answered.

Principal RAINY was afraid they must really interpose. He had a great desire not to interrupt Principal Brown at the bar, but it was quite plain that if this went on the Presbytery must answer upon the whole of these allegations. The only matter of business they had here, the only thing on which either side had a right to speak, was this question alone. When the Presbytery's report came before them on Tuesday, it would be quite relevant to inquire into and settle any failure of the Presbytery with reference to their conducting of this case. Surely their duty now was to call the bar to speak to the precise question here named, whether this question, the important question about fallen angels, ought or ought not to have been put by the Presbytery. Surely they were not to hear arguments to show that the Presbytery were on the wrong track, while there was no complaint against that wrong track, bringing it legitimately before the House that wrong track was under complaint.

Principal BROWN would not insist upon this line of remark, if the House should think it not advisable. He might say that to save the time of the House, as Mr Gardiner, with permission, fell from two of his three appeals, he would also, with permission of the House, fall from his dissent regarding the question put on the Song of Solomon, leaving the one question of angels to be taken up. On this subject their paper contained two questions—“(1) Does Professor Smith believe that angels have a distinct personal existence? If so, how is it that throughout the whole article on this subject there is no explicit and unmistakable statement to that effect, while nearly every detail would seem intended to show ‘the elasticity of the whole conception?’ The subscribers are the more constrained to press this question, in view of the following statements :—‘That if angelic figures of the Bible are not mere allegories of Divine providence, but were regarded as possessing a certain superhuman reality, as matter of assumption rather than of direct teaching. . . . That they are endowed with special goodness and insight analogous to human qualities, appears as a popular assumption, not a doctrine of revelation.’—(‘Encycl. Brit.’ p. 27 a.)” Had they, then, no warrant save “popular assumption” for believing in the “special goodness, insight, or even superhuman reality” of angels? Such was their first question on this subject; but rather than that it should be altogether rejected, they allowed it to be toned down to this form. “Professor Smith is asked to say whether the account given of the scriptural idea of angels in the article ‘Angels’ (‘Encycl. Brit.,’ pp. 26–28) is meant to leave it dubious or indeterminate whether Scripture warrants belief in the personal existence of angelic beings?” And what was the answer to this mild question? The monosyllable “No.” Whatever that “No” meant, it at least gave them no light as to whether there were angels with superhuman reality, intelligence, and goodness. But it was of the treatment on their second question on this subject that they complained to this House. That question was—“As to section b, it was moved by Principal Brown, seconded by Mr. Masson, that it be adopted, being as follows, viz :—‘Does Professor Smith believe that there is a class of angels who kept not their first estate, at the head of whom is one called “Satan?”’ &c. This question was rejected by 21 to 11. The brother who first spoke in opposition to their question was his colleague, Professor Salmond, and the question which he put was to him so surprising that if any other person had put it he should have given him a very different answer from what he did. His question was this—“When Professor Smith was treating of angels, was he called upon to treat of devils?” All he (Dr. Brown) answered to this was—“When they became ‘angels that kept not their first estate,’ did they cease to be angels? Did they lose their angelical nature? And does not the same Divine Word which tell us of their having fallen expressly call them angels still?” To this he got no answer, save a vote rejecting the question. His reasons of dissent, which he confidently expected this House would sustain, were :—1. Because by the

decision of this matter, one great branch of the subject treated of has been ignored.

2. Because by this grave omission the minds of many have been justly distressed.

3. Because it was the duty of the Presbytery to give Professor Smith an opportunity of removing these painful impressions, by adopting the question proposed, or some other of similar import. The replies said that Professor Smith's abstinence from doing more than he had done under the head of "Angels" must be considered in the light of the plan of the "Encyclopædia Britannica." They were told that once and again. But could Professor Smith have been bound down to any plan which would preclude him from stating the bare facts on the subjects he had undertaken to write upon? Who would believe it? Besides, on looking at the article on the same subject in the immediately preceding edition of the "Encyclopædia" (he meant the eighth) he found the following:—"That there are such beings [as angels] invisible and imperceptible to our senses, endowed with understanding and power superior to those of human nature, created by God and subject to Him, ministering to His Divine providence in the government of the world, *are truths fully attested by Scripture.*" Passing one paragraph, the next was as follows:—"Although the angels were originally created perfect, yet some of them sinned and kept not their first estate, but left their habitation, and so, from the most blessed and glorious, became the most vile and miserable of all God's creatures. They were expelled the regions of light, and cast down to hell, to be reserved in everlasting chains under darkness until the day of judgment." He did not think that any editor worthy of the name of editor of the "Encyclopædia Britannica"—a book intended for world-wide circulation—could have made any objection to giving an explicit statement on the subject of angels as a bare matter of fact. He would sit down by repeating what he had said at the outset, that while the position he had to take in this case was in the last degree painful, and had been so from the beginning, he had not taken one step in it nor spoken one word in it, but in the interest of Divine truth, and at the imperative bidding of a conscience not altogether unenlightened on such questions. He said not altogether unenlightened, for before Professor Smith was born, when he was yet in the Divinity Hall with a mind much agitated on biblical questions, he had the painful impression which he was not able for long to shake off, that our Lord and His apostles interpreted the Old Testament wrongly, and that the Messiah predicted in the Old Testament, and Jesus of Nazareth in the New, were difficult to identify. Having these impressions for a long time, and not able to shake them off, but having a conscience, thank God, which he was determined not to wrong, he thought of giving up all study for the gospel ministry, and betaking himself to a secular profession, if he could get no light upon this subject. But when he got his feet upon the rock, and his goings established, they might very well understand the alarm which he felt when he found young students coming from Germany with the same mode of viewing the Old Testament as he had had, in the substance of it, but flattering themselves that in some round-about-way they would be able to get Christ in notwithstanding. It was because he had trembled at the possible effects of this style of criticism, because he believed that if it were allowed to run its course in this Church they would be on the rationalistic line, and once on they would with difficulty get off it. It was because he loved this Church, and loved the Word of God much more, that he had braced himself up to occupy the exceedingly painful position in which he had stood in this matter. He left the subject in the hands of the Assembly, not doubting that in a matter such as he had now spoken of they would come to the right decision.

Professor SALMOND, representing the Presbytery, said he was very sorry to be in a position of antagonism to one whom he respected so much as the head of their Aberdeen College. He regretted also that in his statement Dr. Brown gave to the Assembly a criticism of the various steps which the Presbytery had taken in this matter. He would not, however, imitate his action in that respect, trusting that if the opportunity appeared thereafter, the Presbytery might be vindicated in the wisdom and correctness of its procedure. He was sorry further, he might say, to see that Principal Brown referred to what passed at the Presbytery in the way of discussion, and had quoted certain sayings of his (the speaker's) which might or might not be given in the very words he used, but which certainly were not upon the record, and with which, consequently, the Court had nothing to do at present. With respect to the matter itself, he would take the liberty of stating, first, that the

objection was one of purely a negative character, dealing simply with an omission in Professor Smith's writings. Now, he might plead that so far as that came under the category of deficiencies, an agreement with the Presbytery was come to at an early stage that all such matters as these relating to the general deficiencies, the general style and character of Professor Smith's writings should be reserved for particular treatment at a subsequent stage, and, therefore, so far as this dissent and complaint dealt with something that was purely negative, he had simply to state that the Presbytery was not at that time in a position to deal with the matter. With respect to the question itself, however, he had to point out, in the first place, that the Presbytery proceeded on the supposition that throughout the article on "Angel" Professor Smith had nowhere referred to anything beyond one class of angels. Now, this was not at least literally correct, for in the first place, on page 28 (b) of the article, he noticed the gnostic speculations with reference to emanations and successions of angels, filling up the void between the world and God. He referred further to the erroneous distinctions drawn upon the subject of good and evil angels in old schools of speculation, and in connection with these references he took occasion to point out how the Church met these errors by emphasising the creation of angels, and the fall of evil angels. He (Professor Salmond) had also to point out that while Professor Smith did not directly give his own opinion on the subject, he referred to the passage in Jude and 2d Peter, in connection with a particular interpretation of Genesis vi. 2. Professor Smith spoke of that particular interpretation of Genesis vi. 2, as one which had been accepted by the best of the most recent scholars on philological grounds, and he made that statement in a way to suggest at any rate that he adopted that view. If this was the case, it would seem, indeed, that he found evil angels in at least one passage in which most members of this Assembly would be reluctant to discover them. He did not think, therefore, it was strictly and literally correct that in this article there was no sort of reference to any but one class of angels. Apart from that, however, the position of the Court was simply this, that they had to look at the article in the light of its professed object. Now it came before them simply as an article on "Angel." It was natural for them to give Professor Smith credit for limiting himself carefully and rigidly to the subject that was proposed to him. It was an admitted fact that this word "angel" in its biblical use, when it occurred without any further definition, was almost, if not quite always, used of good angels. Thus, for instance, Principal Fairbairn, in the article in his Bible Dictionary, stated that those more commonly understood by the expression "angels" were the angels of God or of heaven, and that the angels of darkness were scarcely ever designated simply angels, but usually with some qualifying term indicative of their real character and position, such as "devil's angels," in contrast with the "angels of God;" or "angels that sinned;" "angels that kept not their first estate," and so forth. In point of fact, he (Professor Salmond) did not find that it was the habit of encyclopædias to attempt anything like a discussion question of "evil angels," or "devils," under the head of "Angels." That was not the case even with the majority of biblical dictionaries. For instance, there was a very good article on this subject in Dr. William Smith's "Bible Dictionary." It was quite true that reference was there made in a cursory way to the existence of such evil angels, but the statement was no sooner made than the writer proceeded to say that the subject would be better spoken of elsewhere, and therefore referred to the article "Satan." And in Principal Fairbairn's "Imperial Bible Dictionary" he found nothing more than a very brief reference to the same subject, and then the reader was referred to the terms "demons," "devils," &c. Now, of course they would have been very glad if there had been, as Principal Brown had desiderated, reference to "Satan" as an article to follow. But the business arrangements in connection with so important and vast an enterprise as this "Encyclopædia" were not so simple as many people supposed them to be. They did not feel themselves entitled to take it for granted that this was to be the only article in that "Encyclopædia" on this particular subject. Therefore, they did not see it was right to expect of Professor Smith that he should do more than he was formally set to do. They did not feel at liberty to blame him for not going beyond the task to which he was particularly called. They thought it best, therefore, to limit their inquiries to the express subject, and to the express designation of that subject, namely, "Angel;" and inasmuch as the question in its original form, as

Principal Brown had correctly pointed out, dealt mainly with these terms in the article which spoke of the development of the idea and the imagery used in connection with it, they resolved to put a question which should make it perfectly plain whether in using certain language Professor Smith meant to reduce the Bible doctrine of angels into imagery, or whether in presenting the development of the doctrine, he at the same time cordially believed in the personal existence of such beings. Therefore, they cast the question in that form, adhering strictly to the word "angel," giving it, however, as much scope and extension as they felt at liberty to find in it, and, with that view, using the expression "angelic being." They therefore asked "whether the account given of the development of the scriptural idea or doctrine of angels in the article 'Angel' ('Encyclopædia Britannica,' pp. 26-28) is meant to leave it dubious or indeterminate whether Scripture warrants belief in the personal existence of angelic beings?" Something had been said about the painful impressions that had been created by what had been designated the negative tone of this article, and a statement to that effect appeared in the reasons of dissent. They did not see that they were called upon to shape their action in the Presbytery in a way influenced materially by what was passing outside. They had to do simply with what came before them. They sat in all respects to deal with the subject in strict accordance with the forms of their Church, and in this particular matter they thought it best for all interests to keep strictly to the particular subject that was before them, and to that subject in the particular terms in which Professor Smith had been called to handle it, and the particular phraseology in which Professor Smith had discussed it.

Principal RAINY said that in regard to this matter he was inclined to propose that the General Assembly should find that some question of this kind might with advantage have been put to Professor Smith. For the same reason substantially on which the first question was put and answered, he thought another question on this subject might naturally have followed. The article was one written like other theological articles in an Encyclopædia, in a way to exhibit the subject. It had not been written in the form of testimony of personal belief, but as exhibiting the subject presented. This, he thought, was a distinction which had not been quite sufficiently kept in view in searching Professor Smith's writings, but he would not dwell upon that now. Well, the consequence of that was, that an impression arose that the article might mean whether Scripture warranted belief in the personal existence of angelic beings, and of course the existence of such beings was distinctly referred to in the Confession of Faith. There they had a precise ground given for asking, "Do not you mean to adhere to what you have professed your adherence to in the Confession?" The article became very brief when it came to the New Testament doctrine of angels, very much so, possibly because of the New Testament doctrine being unambiguous, but at any rate, the article, when it came to that part of the subject, was certainly brief. He might say that the article, if continued on the same plan, with a fuller treatment of what was said to bear upon the subject in the New Testament, might not have removed the necessity for some question of this kind, or apparent ground for it, because, on the same plan, just exhibiting the view given, there might be an impression arising in men's mind. Well, it merely represented doctrine, but it represented it in such terms that the question arose in his mind whether it was not meant to be set forth as mere representation, and whether it was really exhibited, and meant to be represented as truth and as matter of express literal teaching. Now, it appeared to him that it was a natural thing, grounded on the Confession of Faith, to put the question with regard to the real existence—the personal existence of angelic beings. It seemed to him, on the same ground, that as reference was made in the Confession to apostate angels, it was a natural thing that this other question might also have been put. It was quite natural in that connection—whatever distinctions were to be taken about it—to include also the agency of the great Tempter who occupies so solemn and so important a place in Scripture. At the same time he did not think it would be wise or advisable to adopt precisely the form of question which was suggested by Principal Brown. It seemed to him a question in which a number of things were put together in a particular way. It had too much the character of the line of thought of one particular man to be suitable for adoption by a Presbytery. Therefore it appeared to him that the safest resolution the Assembly could agree to was—"The General Assembly sustain the

dissent and complaint, reverse the judgment of the Presbytery, and find that some form of question adapted to bring out the expression of Professor Smith's belief concerning the real existence of fallen angels, and also the agency of Satan, may with advantage be proposed by the Presbytery to Professor Smith." He need hardly say he thought this a simple question of justice and duty with reference to the process. In dealing with this, questions of form should be kept out of their mind in face of the main question. That ought to be distinctly understood. In proposing this question he was by no means indicating a suspicion that Professor Smith did not hold their confession of doctrine on this subject.

Dr. BEGG, who was received with applause, rose to second the motion. He said the question of Principal Brown was a perfectly right and reasonable question. Every one who had read the article on angels, he thought, must admit that the whole subject was left in very considerable doubt and ambiguity, and it was necessary and right that Professor Smith should have an opportunity of giving a clear explanation of his views both in regard to unfallen angels and fallen angels. He did not think there was anything at all unreasonable in proposing that that question should be put in the circumstances. The very reverse; and therefore he most cordially supported and seconded the motion which Dr. Rainy had now made.

No amendment having been proposed, Dr Rainy's motion became the finding of the Assembly. Parties were then called, and the judgment of the Assembly intimated.

NOTICES OF MOTION.

Dr. WILSON at a later stage announced that, when Professor Smith's case came up on Tuesday, he would be prepared to submit the following motion:—
 "The General Assembly, considering how necessary it is, especially at the present time, that this Church should maintain a clear testimony to the inspiration and authority of the Scriptures as the Word of God and the only rule of faith and manners; and considering that the College Committee has reported that in some points the teaching of Professor Smith in his published writings is of a dangerous and unsettling tendency; and considering that the teaching and training of students for the holy ministry should be conducted by men whose views are above all suspicion, deem it expedient and necessary, in the interests of the Church, that, until the proceedings of the Presbytery of Aberdeen, which are now in progress, and are reported to the Assembly, have been terminated, and the Assembly have given final judgment on the question at issue, Professor Smith should cease from discharging his duties as Professor, and instruct him accordingly, and remit to the College Committee to make arrangements for the conducting of his classes during next session, and to report these to the Commission in August. Further, the Assembly instruct the Presbytery of Aberdeen to proceed with the case according to the laws of the Church, and empower the Commission at any of its stated diets to dispose of any preliminary appeals that may be taken, that the case may be ripe for final judgment at next General Assembly."

Mr. GREGORY here rose and asked whether the Assembly, by allowing this motion to be laid on the table, did not foreclose this other question—namely, whether the Assembly will hear Professor Smith if he has any further explanations to make? It seemed to him that the allowing Dr. Wilson's motion to be laid on the table foreclosed the other question. ("No.") If not he was quite pleased.

Principal RAINY—It is quite natural that this question should be raised. In the case of petitions to the General Assembly you have pleading at the bar, and until you have heard the parties you are not in a position to make up your mind. But in this case we shall have no bar, properly speaking, as the case comes up on two reports—a report by the College Committee, and one from the Presbytery of Aberdeen. In these circumstances, it may be said that we have the whole case in our hands in print, as soon as the preliminary appeals are disposed of, as they have been disposed of this forenoon. It is quite true, as Mr. Gregory suggests, that the Assembly might well think it right or reasonable to give Professor Smith the opportunity, if he thinks fit, and in a matter so affecting him, to make any statements before beginning discussion. So far as I am able to judge, it appears to me very probable, it may be for Professor Smith's own advantage, that he should know what motions are likely to be proposed, with a view to be able to judge whether or

not he is in circumstances to make a statement—whether he ought in his own interest, or any interest, to make any statement ; and I should be inclined to say if that view should be taken, that any notices of motion given in are subject to such modifications as may be suggested by the statement Professor Smith may make.

Dr. BEGG supported the view of the learned Principal, remarking that the whole matter would be decided by the General Assembly on Tuesday morning.

Sir HENRY MONCREIFF—I was very reluctant to entertain the idea of notices of motion being taken in by the clerks upon a case where there is the smallest room for saying that the substance of a case with parties might be carried out. At the same time I am willing to yield to the considerations that have been stated—namely, that you have upon the face of this case no party at the bar, and that you have also upon the face of the report an indication that Professor Smith would make use of his position as a member of the House in relation to the case ; and we are entitled in the first instance, at all events, to infer that he does not wish to be heard as a party at the bar.

Professor CANDLISH intimated that, subject to the consideration indicated by Dr. Rainy as to possible modifications, he gave notice that he would be prepared to propose the following motion :—“The General Assembly, having considered the special report of the College Committee on the article ‘Bible,’ written by Professor Smith, of Aberdeen College, and published in the 9th edition of the ‘Encyclopædia Britannica ;’ also the report sent up by the Presbytery of Aberdeen, containing a list of questions approved to be put to Professor Smith respecting various subjects treated of in said article, and in other publications of which he has acknowledged himself author, also in the minutes of the meeting of Commission in March relating to this matter, resolve as follows :—The General Assembly, finding from the minutes of Commission that the Commission directed the attention of the Aberdeen Presbytery to the subject referred to in the special report of the College Committee laid on their table with a view to their taking action thereanent, and that the Presbytery took action accordingly, and prepared the list of questions contained in their report, and received answers by Professor Smith ; and finding further that the Presbytery has not yet had an opportunity of pronouncing a judgment on Professor Smith’s answers, and that he reserves the right to claim for these a provisional character—do thereupon leave the case in the hands of the Presbytery to take its course. The General Assembly, in coming to this resolution, think it right to declare that they sympathise deeply with the general solicitude of the Church as to the bearing of the questions raised in connection with Professor Smith’s publications on the doctrine of the standards respecting the divine authority and inspiration of Holy Scripture, and with the determination to tolerate no views by which that doctrine shall be found to be compromised. But in view of the great importance and difficulty of the whole subject, and the desirableness that the mind of the Church, when finally expressed, should be such as to do justice to all interests involved, and to satisfy the claims alike of faith and of Biblical science, the General Assembly deem it expedient to pronounce no opinion at this stage on the College Committee’s report, or on any point connected with the case. The General Assembly finally desire to acknowledge the urgent need of special wisdom to guide the courts of the Church in judgment, so that the ultimate issue may be for the glory of God and the best interests of religion in the community.”

THE HELMSDALE CASE.

The Assembly took up the petition of the Free Church congregation of Helmsdale, in the Presbytery of Dornoch. The congregation in their petition stated that they became vacant on the 18th June last by the translation of the minister, the Rev. Mr. Murchison, to the Macdonald Church, Glasgow ; that the course pursued by the Presbytery has been such as to shake the confidence of the congregation with respect to them, and therefore the congregation craved that the General Assembly appoint impartial commissioners to inquire into all the circumstances of the case. After parties had been heard, Dr. BEGG said he thought upon the whole the proposal in this case was very reasonable. There were in it difficulties which, by the aid of a few strangers, the Presbytery might grapple with successfully ; and it was a case, too, the proper settlement of which concerned very much the interests of the

Church in that quarter. He moved that assessors be appointed, and this was seconded by Sir HENRY MONCREIFF, and agreed to.

THE RESOLIS CASE.

There next came up a reference by the Presbytery of Chanonry to the Assembly, a case in which it appears that some dissatisfaction exists in the Free Church of Resolis with the ministrations of Mr. Maclauchlan, and that in consequence the minister had offered to retire from his pastoral connection with the congregation on condition of an adequate maintenance being secured for himself and family. The Presbytery were unanimous in the opinion that this would be the most satisfactory settlement of the case. The congregation, too, expressed their hearty concurrence in the proposed arrangement, and declared themselves willing to do all in their power to secure a suitable income to Mr. Maclauchlan in the event of his retiring.

The Assembly having heard parties, referred the case to the Committee on Colleagues and Successors to bring up a report thereon.

THE STRATH CASE.

This was a petition at the instance of the Presbytery of Skye and Uist, to have appointed a Commissioner of Assembly to visit the congregation of Strath, with the view of ascertaining the real state of matters there. The petition set forth "That reports of a grave character have been circulated for years past in the parish of Strath and elsewhere, regarding the conduct of the Rev. Alexander M'Kenzie, minister of the Free Church there; that said reports have been investigated by the Presbytery to the best of their ability, but with no satisfactory result hitherto; that said reports have been, and still are, so far believed in by the congregation that, with a few exceptions, they have ceased to attend upon his ministry; that in these circumstances the Presbytery, at the unanimous request of the elders of Strath, asked and obtained from the Highland Committee the services of a probationer to labour for some time among them, until the reports referred to are satisfactorily disposed of." In the circumstances narrated the Presbytery wished assistance in their efforts to rectify the existing state of matters.

It was stated by the commissioners who represented the Presbytery that this case had been in their hands for years, but with little or no satisfactory result. The reports circulated against the minister had been numerous, and of various kinds, and were even circulated very generally throughout the Church. The Presbytery, though investigating the case again and again, had indeed come to certain findings, but none sufficient for proceeding to a libel. Matters had come to such a pitch that the congregation, almost without exception, had ceased to attend upon Mr. M'Kenzie's ministrations, and if probationers had not been obtained, the congregation would have had no ministry at all. The elders had declared that they could never appreciate now the ministrations of the present minister.

Principal RAINY, after the commissioners had been heard, said this was a case that very eminently required the help of the Assembly, and it was agreed to appoint assessors, these to be named at a future diet.

The Assembly also empowered the Commission, at any of its stated diets, to take up and dispose of this case if it is brought before them. The Assembly further recommend the Committee on the Highlands and Islands to continue the supply of ordinances at Strath.

DISTRIBUTION OF PROBATIONERS.

Dr. THOS. SMITH, in submitting this report (Appendix XVI.), severely censured the employment of unlicensed men, and especially students, in the pulpit, remarking that it was ten times better that the most important congregation in their Church should occasionally have its doors shut on the Sabbath than that its pulpit should be filled by men unprepared, and comparatively uneducated. A student could not be expected to do such work without it subtracting from the value of every sermon he had to preach and every service he had to conduct during the whole of his future ministry.

Dr. BEGG, in moving the adoption of the report, remarked upon the difficulty of getting probationers to supply the pulpit of distant churches, saying that he had heard of a case in which a minister could not manage to get occasional supply for his pulpit till it became evident that he was about to die, and then a whole flock of

probationers descended upon his congregation. Every probationer, said Dr. Begg, should be at the disposal of the Church, to preach wherever there was an open door, leaving his ultimate destination in the hands of the great Head of the Church.

Professor BLALKIE, in seconding the motion, said he thought it right and useful that probationers should have the opportunity in rotation of preaching and conducting worship in vacancies, although congregations should consider that there were other things to be inquired into in the very solemn work of choosing a minister. He was in favour of training students by mission work, and he would not object to their trying their preaching gifts, and especially he thought that some of their trial discourses might be delivered in public. He did not go so far as Dr. Smith, but he could not help feeling there was a tendency on the part of some ministers to lay too much upon students and sometimes a readiness on the part of students to take too much upon themselves in the way of mission addresses and regular preaching. He hoped there would be a check put to the practice of laying upon students too much preaching work, as it tended to stunt their growth as preachers, and prevent the proper cultivation of those gifts whereby variety and fulness of instruction could be acquired, so that over an extended ministry they should be able to bring out of their treasury things new and old.

Professor LINDSAY also lifted his voice against the dangers of overworking of students in the way of active work.

Dr. ADAM referred to the difficulty experienced in getting probationers to go not only to missionary work abroad, but even to the more remote parts of this country. He knew cases of probationers who had been for years without a call, and with whom it had been a matter of extreme difficulty to induce them to go even where they would have received a call as a certainty. There ought to be no unwillingness on the part of probationers to go forward to ministerial work, wherever God in His Providence directed them, be the sphere great or small, near or remote. They all knew that Principal Fairbairn went first to a distant and solitary island, where he endured hardship as a good soldier of Jesus Christ, and it was there he acquired all that wealth of solid learning that so brightly distinguished him in his riper years.

Dr. M'LAUCHLAN said they were not only in want of more probationers, but of more students. He did not agree with the statement that it would be better to have no service in a church than employ a student. Some of their students were more acceptable than their preachers.

Some more conversation took place in regard to the difficulty of getting probationers to go to remote congregations, and the report of the committee was then adopted.

PRESBYTERY OF CAFFRARIA.

The Assembly called for Dissent and Complaint against judgment of the Presbytery of Caffraria.

Parties were called, but none of them appeared, and it was moved, seconded, and unanimously agreed to, That the Assembly find that they cannot enter upon the consideration of this case in the absence of parties; but in respect of the interest that the Assembly takes in the congregations which are the fruits of her mission efforts, remit to the following Committee to examine the papers, and to propose a finding to a future diet of Assembly, namely—Dr. Mitchell, Dr. Smith, Dr. Rainy, Mr. Kidston, Mr. Cowan of Beeslack, Colonel Young,—Dr. Mitchell, Convener.

BANCHORY BEQUEST.

The Assembly called for the Report of the Committee on the Banchory Bequest. There was no Report, and the Committee was discharged.

THE MARRIAGE AFFINITY BILL.

Professor CANDLISH gave in the report of the committee on this subject. They reported that the bill introduced last session to declare legitimate the issue of marriage with a deceased wife's sister, contracted in those colonies where such marriages have been legalised, has been reintroduced this session, and has passed the second reading in the House of Commons. As this measure is apparently a preparation for legalising such marriages in the United Kingdom, and must lead to that as

its natural consequence, they think that it ought to be strenuously opposed ; and as instructed by the Commission in March, they prepared a petition against it, which was signed by the Moderator and transmitted to Parliament. They recommended the Assembly also to petition to the same effect, and take any other means that may seem expedient, to prevent an alteration of the law of marriage in our country, which would be opposed to the principles of the Word of God. Dr Candlish said this was a subject of very great importance, and one in which this Church had always taken a deep interest. Their object was to defend the presently existing marriage law in regard to the degrees of relationship in which marriage is prohibited, against attempts being made to infringe upon it. They considered that it would be a very great evil if anything were done, even in a slight way, to infringe or alter the present law. The particular point in regard to which the question had been raised was the marriage with a deceased wife's sister. That might appear a small point, and a point on which, perhaps, to some minds the evidence from Scripture was not so clear and express as on other points, but there was this important consideration about it, that any alteration in this respect would imply a departure from the general principle upon which the law proceeded, and would be almost certain, as it had proved in the experience of other countries where this change had been made, to lead to further alterations. As soon as the principle upon which our law is founded was once violated or departed from, without any other principle being substituted in its stead, the door was open for the most arbitrary and most capricious violations. This matter, however, had only a sort of chronic interest, because it was not brought prominently before the public or made the subject of prominent discussion. There were, however, certain parties who were very persistent in their efforts in one way or other to obtain an alteration of the law in this respect. In this session of Parliament, as well as in last session, a bill had been introduced bearing not directly, but in a certain indirect way, upon this subject. The bill introduced this session was exactly the same as the bill introduced last session into the House of Commons. It had reference to the circumstances of the colonies, for in certain of the colonies of our country an alteration had been made in the laws, by acts of Colonial Parliaments, legalising marriage with a deceased wife's sister. These acts had been confirmed, as was necessary for their validity, by the Crown, and the object of this bill was to declare these marriages legal, or at least to declare the children of such marriages legitimate in this country. Last General Assembly considered that this was undoubtedly fitted to be a step towards the alteration of the law of this country, and accordingly they had forwarded a petition to Parliament against this bill. The Commission of Assembly had also instructed the committee to prepare a petition against the measure. The committee, as they would observe, recommended the Assembly to petition to the same effect, to do what in them lay towards the resisting of this insidious and indirect attempt to make this alteration in the law of marriage.

Dr. BEGG said that some time ago he had a conversation with a very intelligent member of Parliament, one who was in favour of a total change in the law, and that gentleman frankly admitted that this proposed legislation was to pave the way for the subversion of the present law with regard to marriage with a deceased wife's sister. Therefore, it seemed to him that they should not be lulled to sleep with the idea that this was a mere adaptation to colonial circumstances. No one could say to what evils this might lead, and, therefore, he thought they should petition against the present measure, and use all lawful means to defeat it. He moved the adoption of the report, the reappointment of the committee, and that the Assembly petition against the Colonial Marriage Affinity Bill.

Mr. FERGUSON of Kinmundy said he had much pleasure in seconding Dr. Begg's motion. He thought the gravity of the question was much misunderstood. Dr. Begg had shadowed forth the precipice on the brink of which the country was standing, but of which the great bulk of the people were not aware. Few had any idea that this bill to legitimatise children of marriages within the forbidden degrees of affinity, which was legal in Canada, would have the effect of upsetting the common law of this country on the question of marriage as stated in the Confession of Faith, which was part and parcel of the law : and therefore he had strongly to urge that the Committee should be authorised, and indeed enjoined, to take steps to inform inferior courts, and through them the people at large, on this very important subject ; so that, if possible, the nation might be aroused to see the peril

it is in—the precipice on which it stands—ere, before it is well aware of its danger, it gets the final shove that shall send it over the brink ;—in other words, submit to a law which, apparently passed in the interest of only innocent victims, shall be found to have fastened on the nation consequences that involve the whole foundation and effect of our marriage laws, which we believe to be supremely vital from social, moral, and Scriptural points of view.

Sir HENRY MONCREIFF concurred with Mr. Ferguson in saying that the country should be enlightened on the question. There was, however, some difficulty, because the subject was one which was not very easy to discuss before the public. He believed there was a great deal of erroneous opinion upon the subject, which they would require to counteract if they would ultimately succeed, because he had seen many signs of erroneous views spreading their influence in various quarters. The reason of this was simply the difficulty of meeting these in any adequate way by discussion of the subject.

The Assembly approved of the Report, and recorded their thanks to the Committee, and especially to the Convener.

The Assembly resolved to petition Parliament against the Colonial Marriages Bill, and reappoint the Committee, with instructions to endeavour to diffuse information on the subject, and use such other means as they deem proper for counteracting the efforts that are made to subvert our laws on the subject.

The Assembly adjourned, to meet again on Monday, at twelve o'clock, for private conference on the subject of Temperance, and at one o'clock for public business ; whereof public intimation having been given, this sederunt was closed with prayer.

MONDAY, MAY 28.

The Assembly resumed its sittings at twelve o'clock—the Rev. Dr. Goold, Moderator.

CONFERENCE ON TEMPERANCE.

During the first hour of the sederunt the Assembly sat in private for the purpose of conferring on the subject of Temperance.

PROFESSOR SMITH'S CASE.

The CLERK (Dr. Wilson) having read the minutes of Saturday's sederunt, Professor MACGREGOR said he did not know that he needed to move the disapproval of the minutes, but perhaps he might call the attention of the Assembly to what took place on Saturday. The result of a question regarding Dr. Rainy's resolution was, that it became clearly the manifested mind of the Assembly that the Presbytery of Aberdeen was not tied to the terms of resolution in the framing of any question to Professor Smith about the subject of angels.

Dr. WILSON asked if the minute was correctly recorded of what took place.

Professor MACGREGOR said, as the result of the question the Assembly intimated that the Presbytery was not bound to restrict itself to the terms of the real question.

Principal RAINY remarked that what Professor MacGregor alluded to was perfectly well understood on Saturday.

The minute was then agreed to.

NOTICES OF MOTION IN CASES.

Mr. PORTEOUS, Ballantrae, expressed great doubts—with which many members of the Court, he knew, sympathised—as to the system which had now been introduced, of tabling motions in connection with what, though not technically, was to all intents and purposes a “case.” When this Court sat judicially, he apprehended its decision was to be the outcome of its mind after hearing parties. He had thought it his duty to bring before this Court the necessity of acting very cautiously in the matter. The parties who had tabled these motions might in point of constitutional form be right ; but in point of equity he thought they were wrong,

when we have no evidence in point of form before us. It will not do to ask questions of that kind unless we have grounds before us.

Dr. THOMAS SMITH pointed out that the Italian Presbytery was represented in the Assembly, and therefore was entitled to appear at the bar.

Dr. M'GREGOR seconded Dr. Rainy's motion.

Dr. THOMSON, Paisley, moved—"That the Assembly proceed to hear both parties at the bar on the subject of the petition of the Presbytery of Hamilton, and the relative minute of the Presbytery of Italy."

This motion having been seconded, some further discussion ensued, in the course of which Sir HENRY MONCREIFF said the decision on the constitutional question would be, that they could not do what they were asked, and that it was contrary to their practice.

The motions were then put to the Assembly, and Dr. Rainy's was carried by a large majority.

Mr. MILLER, Cambusnethan, was then heard in support of the petition. He had been surprised by some of the expressions which had been used in the course of the debate, but he still thought that the request the Presbytery made was distinctly constitutional, and that they could prove it to be so. He would refer first of all to an Act passed by that Church thirty years ago, four years after the Disruption, in 1847. They confidently submitted that this enactment conclusively settled the constitutional question which had been raised, and they called the special attention of the Assembly to that portion of the Act in which it was stated that members of Presbytery were to be composed of those who might hereafter, though they might have no regular charge—simply on the ground that they were ordained ministers, by the authority of the General Assembly, be so received. No condition was laid down in the clause, and no determination whatever regarding the occupation—whether or not the ordained minister in question was employed in any distinctive work connected with their Church, or whether he was employed in the work of other Churches, or in any other institution whatever. Of course, if any one of their ministers occupied a position or did work inconsistent with his character, he could not only be debarred from such a privilege, but he laid himself open to the discipline of the Church; but no one had ventured to indicate that this should be done in Mr. Henderson's case. He further called the attention of the House to the fact that the Act was professedly a declaratory Act, and should be regarded as authoritatively interpreting the views which the Church held when it was passed in regard to her constitution, and which she had never changed. It was notorious that prior to the passing of that Act, ministers who were ordained to no fixed charge, or those who lost their fixed charges, were admitted into the Presbytery, not because they were doing any distinctive work of the Church, but in order that they might be in a position to take a share in the business of the Presbytery and in its practical work. They had not acted discourteously towards the Presbytery of Italy either in the matter or manner of their procedure. They stated their honest convictions when they declared that for that Presbytery they had always entertained a very high respect. The truth was they had not the time, nor had they the opportunity, to consult the Presbytery of Italy, and they were there to say they did not think it to be necessary to consult that Presbytery before they took the action they did. He closed by saying that they regarded it as an auspicious omen, on the part of the Presbytery of Italy, the statement that they had been pleased to record as one of the answers to the appellants of their own Presbytery—"If the Assembly should find that it would be in accordance with the constitution of the Church, and also in the circumstances expedient to grant the petition of the Hamilton Presbytery, the Presbytery would loyally acquiesce in that decision." He had to express the hope, notwithstanding all that had occurred, that this present Assembly would be pleased to grant the opportunity to the Presbytery of Italy to practically testify their loyalty in accepting Professor Henderson.

Mr. MILLER, Genoa, supported the petition of the Presbytery of Italy, and at the outset repudiated the idea that they were actuated by hostility to a sister Church. The Presbytery of Italy felt itself aggrieved by the manner in which the Presbytery of Hamilton acted in this matter. In taking action as they did, they were dealing with a matter that affected the constitution of a Presbytery, and yet they virtually ignored that Presbytery. The Presbytery of Hamilton were now asking the Assembly to do an unconstitutional thing. They allowed Mr. Henderson

to demit his charge and to accept a call to the professorship of another Church, between which there was no mutual eligibility or ecclesiastical relations of any kind, and now they asked that he should be constituted a member of a Court of this Church. Such a position might give rise to serious difficulties. In settling a case of this kind it would not do to take it for granted that everything would go right. It was not impossible that Mr. Henderson might one day be justly or unjustly accused of teaching heresy. How was the Presbytery of Italy to proceed in such a case? As a professor in the College of another Church with which they had no relations, Mr. Henderson was entirely beyond their jurisdiction, and yet, as a minister of their Church and a member of their Presbytery, he would be under their authority. A position so anomalous would, if sanctioned, lead to complications which would put the Presbytery of Italy in a position of decided embarrassment. Many other difficulties and irregularities might arise, and there might be a serious danger to the important standing which the Free Church of Scotland had secured in Italy.

Mr. GRAY, Naples, was satisfied that the Act of 1847 could not be made to apply to a case like this, where a minister resigned his charge in his own Church and accepted one in another Church. He pointed to the case of Professor Binnie, who, when he was elected to his present professorship, ceased to be a Reformed Presbyterian, passed into the Free Church, and became, to all intents and purposes, one of the Free Church, though he was within a few months of seeing that most desirable union cemented and carried out that they had so much reason to rejoice at.

Mr. FINDLAY, Larkhall, replying on behalf of the Presbytery of Hamilton, said that notwithstanding what had fallen from the other side of the bar, there was no question of retention of status before the House. Professor Henderson was at the present moment a minister of the Free Church of Scotland. They had released him from his charge at Coatbridge, but they never for a moment thought of declaring that he was no longer a minister of the Free Church of Scotland. He was at this moment a minister *emeritus* of the Free Church, and entitled to preach, and administer ordinances of every kind in all parts of their Church whether in Scotland or in Italy. He was amenable to the jurisdiction of the Presbytery of Italy at this moment. Were he to teach heresy from his chair, which he was not likely to do—the parties bound to take it up would be the Free Presbytery of Italy. Still further, he had to say their request was not only that Mr. Henderson's status be conserved, but that he should be constituted in addition to that a member of the Free Presbytery of Italy, and as such receive all the rights and privileges belonging thereto. Dealing with the constitutional question, he remarked that it seemed a most ungracious thing on the part of the Presbytery of Italy to raise this ground of opposition to Professor Henderson being appointed a member of the Free Presbytery of Italy. That question ought to have been raised not by them, but by the General Assembly. It was a somewhat dangerous thing for the Presbytery of Italy to appear at the bar as the apostles of constitutional law in the Free Church of Scotland; but he would not open up that question. He left the case with confidence in the hands of the General Assembly.

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as he is known here, they would gladly welcome him, not merely for his sake, but for their own. There was a Presbytery of Italy in the days of the Apostle Paul; and he could hardly conceive that when Paul visited Rome the Presbytery of Italy of that day would refuse to receive him and associate him with themselves, merely because, like Professor Henderson, he had no fixed ministerial charge there. And far less could he conceive that that Presbytery would petition the Council of Jerusalem, as the Presbytery of Italy now had petitioned this General Assembly, to declare his reception as either "unconstitutional" in itself, or inexpedient on account of certain vague and false accusations preferred against the Christians at Rome in those days by anonymous writers. And yet these were the two reasons on which the reception of Professor Henderson was opposed by our brethren in Italy. As to the first of these reasons, to which the Assembly desired to restrict its attention at present, namely, that it would be "unconstitutional" and "contrary to the law and practice of this Church" to receive him, he hoped to be able to show them that it had no foundation in fact. If it were unconstitutional, and if this Assembly declares it to be so, he (Dr. Thomson) would have nothing more to say on the subject, except that such a law or practice ought, as soon as possible, to be changed, unless it be like a law of the Medes and Persians. Manifestly, however, it is a question on which there is room for reasonable doubt and difference of opinion, to say the least; and on this account he would have preferred that the case be remitted to a committee of this Assembly to ascertain clearly what the law really is; and, no doubt, there is enough of legal skill in the House to determine satisfactorily and finally this vexed question. The main reason alleged on this constitutional ground is, that no minister can be member of a Presbytery unless he has a fixed charge within its bounds. But I know that the practice of the Church has been very different, and many instances to show this could easily be adduced. For example, my old and esteemed friend, the late Dr. Makellar of Pencaitland, resigned his charge, though not his ministerial office, soon after the Disruption of 1843. He came to Edinburgh and resided there till his death in 1859, and he had no ministerial charge; and, yet, during all that time, he was not only a member of the Presbytery of Edinburgh, but he was even Moderator of the General Assembly in 1852. In his case, no constitutional barrier to his admission existed, and why should it be set up now. Besides, there are numerous instances in which our esteemed missionaries in India act as elders there, so that they are eligible as members of Sessions and Presbyteries, and even of the General Assembly itself, though they hold no ministerial charge. And who can say that there is any reason in "the law or practice of the Church," why these missionaries, instead of being counted merely as elders, should not sit in a Presbytery as ministers in possession of their full ministerial status and privileges? With such facts as these before us, I contend, in opposition to the Presbytery of Italy, that they are entirely wrong in asserting that there is "no parallel" or analogous case to that of Professor Henderson. For what is the fact? It is that he retains his full status as a minister of the Free Church, and that he is not even a member of the Free Italian Church, but that he is a member in full communion with our own Church at Rome. As such, therefore, he is eligible to the eldership or session of that Church; and that session might choose him as their representative, even in the exclusive and alarmed Presbytery of Italy itself. And if he were so chosen, the Presbytery of Italy dare not reject his certificate or shut the door in his face, for the reason they allege, viz., that he has no ministerial charge, but that he is teaching Theology to the students of another Church. And seeing that this mode of obtaining an entrance into the Presbytery through the Session is quite constitutional, my surprise is that it should have been so strenuously opposed on such a ground. I trust, therefore, that this Assembly will not hesitate to declare that there is no constitutional barrier in the way; and it is satisfactory to know that if they do so, the Presbytery of Italy tells that they will "loyally acquiesce in that decision." As to Dr. Rainy's motion, he could not accept it, because it fails to meet the real difficulties of the case. That motion, indeed, expresses in even stronger language than mine the warmest appreciation of Professor Henderson's character and abilities, and of the important work to which he has devoted himself in the Free Italian College at Rome, and for doing so, I cordially thank my respected friend the Principal. But, at the same time, he refuses to grant the petition of the Presbytery of Hamilton,

that Professor Henderson be received by the Presbytery of Italy. And why? His motion does not distinctly allege that there is constitutional barrier in the way; but it states merely that the "petition is liable to grave objections on general and constitutional grounds, and therefore cannot be acceded to." Now, I hold that this line of argument strengthens greatly my argument in favour of the appointment of a committee to consider the question at issue. I have reason to know that there are very many members of this house, as well as many of our most respected and influential elders outside, who can see no difficulty on this ground, and they will not feel satisfied, but they will regard it as in effect, though not in intention, a shirking of the question unless the Assembly gives a well-considered and clear utterance as to what our constitution really is. And I believe too, that if we fail to give such an utterance, after remitting the case to a committee, we shall cause great disappointment in Italy, and damage greatly all evangelistic operations there, not only those of the Free Italian Church, but those also of the Waldensian Church itself, in whose supposed interests the Presbytery of Italy has got up this opposition. But, on the other hand, if we state frankly what our constitution really is, then, whether our judgment be favourable or adverse, all parties will loyally acquiesce in that judgment; and we may hope that the work of the Lord in Italy will go on prospering and to prosper, under His enriching blessing.

Mr. M'MICKEN, Glasgow (elder), seconded the motion. He said there were other cases in which the liberty asked by the Presbytery of Hamilton was granted. They had the case of their esteemed father, the venerable Dr. Somerville, who had gone to Australia, and yet maintained his position as a member of the Presbytery of Glasgow. He was not sent out by their Church, but by the Evangelistic Committee in Glasgow, with which their Church properly enough disclaimed having anything to do. There were many other cases which he might enumerate, and which showed that they were not accustomed to adhere rigidly to cast-iron rules.

Principal RAINY proposed the motion, which, out of regard to form, he withdrew a short time before:—"That the General Assembly, while they cordially wish God-speed to their esteemed brother Mr. Henderson, in the important work in which he has seen it to be his duty to devote himself, with a view to the spread of the Gospel in Italy, find that the application of the Presbytery of Hamilton to constitute Mr. Henderson a member of the Presbytery of Italy is liable to grave objection on general and constitutional grounds, and cannot be acceded to. But they are well assured that wherever Mr. Henderson may labour, he will receive from ministers and members of this Church the cordial consideration to which he is so well entitled." He began by repudiating all considerations of supposed ungraciousness in this matter. With respect to the constitutional question, he showed that while there had been cases of ministers being members of Presbyteries within whose bounds they discharged no pastoral work, the feeling of the Church all along had been that that was a course liable to constitutional objections, and accordingly it came to be decidedly stopped by the Church. Just now, for example, there were within the Presbytery of Edinburgh esteemed men who had well served the Church in charges, and were within the Presbytery's bounds doing the Church's work exclusively, who were not members of the Presbytery of Edinburgh, and whom it was not proposed to make members. The constitutional objection became much stronger in a case like the present, where the brother referred to had given himself to the formal service of another Church, with which ours had no formal relations; and with reference to a case cited, he would say that if Dr. Stewart, of Leghorn, as suggested from the bar, were to demit his charge and to become President of the Waldensian College, he should no longer retain his seat in the Presbytery of Italy. It was important, he argued, that they as Churches should not accept relations with Churches of a kind that might lead to confusion.

Dr. THOMAS SMITH seconded the motion, remarking that there was no reason to say that analogy was in favour of such a proceeding as was proposed. The constitutional rule seemed to be that no man could be admitted a member of one of their Presbyteries unless he held some charge in the discharge of the duties of which he was responsible directly to this Church.

Mr. DAVIDSON considered that the special circumstances justified Mr. Henderson being made a member of the Italian Presbytery. The Free Church of Scotland

was in a provisional state when members were received into the Edinburgh Presbytery who naturally did not belong to it, and likewise the Presbytery of Italy was in a provisional state, so that there was a thorough analogy.

In reference to what has been said regarding the Act 1847, which allowed of ministers who had left another Presbytery to be admitted into membership with that within whose bounds they had come to reside, but which in the Free Church may now have been departed from, Mr. Davidson begged the Assembly to call to mind the special circumstances under which that Act was passed, and say if the Presbytery of Italy was not in the same circumstances now as the Free Church had been then, and would therefore be justified in admitting Professor Henderson into their body. When our Church admitted Mr. Wallace of Abbey St. Batham and others into such membership, it was then in a provisional state, precisely, he would say, in the state in which the Presbytery of Italy stands at this day, and his only surprise was this, that, considering the eminent qualifications of Professor Henderson, we have not that Presbytery before this Assembly as petitioners to the effect that they may be permitted to place him on their roll.

Sir HENRY MONCREIFF said that Mr. Davidson had endeavoured to show that some very special occasions might justify them making a person a member of a Presbytery in the circumstances now referred to, and wished to make out that there was a strong case for it of a pressing kind analogous to what took place in the Free Presbytery here. But he should like to know whether any such anomalous thing had ever been done in the way of making a person who was not naturally a member of a particular Presbytery, a member of that Presbytery in opposition to the desire of the Presbytery itself. It seemed to him that they should, even if there had been a pressing emergency, have consulted the Presbytery of Italy before agreeing to any such proposal. It appeared to him that in every case referred to from the bar, what was done had been done with the cordial concurrence of the Presbytery concerned; and when in place of that they had opposition—he would not say what were the grounds of that opposition, but they had opposition—they could not force a person into the membership of a Presbytery if they did not concur in admitting him. As to the analogy otherwise, he agreed with Dr. Smith that they could not see to what extent the principle would carry them if they proceeded in this case.

Dr. BEGG concurred in Dr. Rainy's motion. In the case of Dr. Bonar, he was the first to take exception to his sitting in their Presbytery, for he saw that cases of this kind might be so multiplied that the balance of ministers and elders might be upset in connection with these so-called exceptional arrangements. And it seemed to him that even if it were otherwise, it had been demonstrated that there was no analogy between the admitting of ministers of their own Church to any of their own Presbyteries, and their resolving to put any of their ministers, however much respected, into a Presbytery which decidedly objected to his being admitted, and who belonged to and worked in a Church different from that. This surely was unconstitutional. With reference to Dr. Thomson's motion to send a question like this to a committee, he had to say that a committee was not the body to settle a constitutional question like this; and even if they had more time than they were likely to have in this Assembly, he thought it would be extremely inexpedient to send such a question to a committee. He thought it had been demonstrated that the practice of the Church—except in the very exceptional cases which occurred after the Disruption, and even these cases did not apply—that the constitution of the Church was entirely opposed to the proposal now made; besides, if it had been otherwise, he thought the order of things had been reversed. An application should have been made in the first place to the Presbytery of Italy. They ought to have been asked whether they were prepared to admit Mr. Henderson as one of their members previous to the translation of Mr. Henderson to Italy. It seemed to him reversing the natural and proper order first constituting him professor—and he believed Mr. Henderson was very well qualified to be a professor—of a separate Church, and then asking his admission into the Presbytery of Italy. He regretted exceedingly that there should have been such a misunderstanding, and he for one would like that the whole operations in Italy, in face of the banded tyranny of Rome, should be carried on amicably; but, notwithstanding, they must not violate their constitution for any reason whatever. He entirely concurred with the motion of Dr. Rainy.

Mr. GREGORY said that he supported Dr. Thomson's motion because it committed them to nothing, and because a committee was the best way of maturing the matter for the decision of the Assembly. Of course the Assembly must decide, no one would dream of anything else. He wished only to say further, that he never heard a case supported by weaker arguments than the other side in this debate.

Mr. SLOAN, Aberdeen, said that, having been in Rome and seen the work carried on by Professor Henderson, he took a lively interest in the discussion. With all deference to the eminent men who had spoken in this case, he wondered if they were quite satisfied that the difficulties were really so great on the constitutional side as they seemed to him to think. Was the Declaratory Act of 1847 still in existence, or was it not? If still in force, how was it that a petition in proper form asking, in terms of that Act, to constitute Mr. Henderson a member of the Presbytery of Italy, should be designated as unconstitutional? It could not be unconstitutional to proceed in the line which an express clause in that Act provided for. Nor could the alleged unconstitutional character of the proposal be based on the opposition of the Free Presbytery of Italy, for that Presbytery did not refuse to accept Mr. Henderson as a member, save on the constitutional question. If the Assembly settled that matter in Mr. Henderson's favour, the Presbytery of Italy announced its readiness loyally to receive him.

Further, he wished it to be carefully observed that Dr. Thomson's motion by no means committed the Assembly to make Professor Henderson a member of the Presbytery of Italy, even if the constitutional question were settled as he believed it should be. The motion merely asked for a committee, which might consider the whole question and report. Other considerations might lead them to regard it as inadvisable that Professor Henderson should be a member of the Presbytery; but he held that while the determination of the constitutional question was for the Assembly, these considerations could best be dealt with in committee. With these views he did not think it would satisfy the Church at large were they to cast out the petition on merely constitutional grounds.

Mr. MACDONALD, Calcutta, said that the question had been indirectly raised in his Presbytery, but they had never doubted that the Act of 1847 authorised them to approach the General Assembly for permission to admit such ministers, and authorised the Assembly to grant in a constitutional manner their request. He wished to ask if the vote would decide whether a Presbytery by petition could approach the General Assembly and ask for permission to admit into its own Court a minister of the Free Church who held no charge under it, but who lived within the bounds of the Presbytery; and whether the Assembly could constitutionally grant such a request?

Dr. WILSON replied that if the Presbytery of Calcutta came with a petition to the General Assembly to admit as a member of their Presbytery a minister residing within its bounds, the Assembly would give due consideration to it. That was not unconstitutional, but he held it to be unconstitutional that the Presbytery of Hamilton should come before them and petition that any minister should be made a member of the Presbytery of Italy.

Mr. BENJAMIN BELL (elder), Edinburgh, thought this was too important a question to be summarily settled by a mere reference to constitutional points, and he supported the first motion. The calling of a member of their Church to an honourable position in another Church in Italy might be the means of bringing the two Italian Churches more closely together.

Dr. THOMSON, in reply, said that his motion was different from the petition from the Presbytery of Hamilton, and he was, therefore, astonished to find the opponents of his motion still arguing as if he had proposed to thrust Professor Henderson on the Presbytery of Italy. All that he proposed was to commend Professor Henderson to the regards of that Presbytery, and leave it to their own good sense and feeling to say whether they would receive him.

The House then divided, when there voted for Dr. Thomson's motion 123, and for Dr. Rainy's 243, showing a majority for the latter over the former of 120. Parties were then recalled, and the judgment of the House intimated.

A reference was then heard from the Presbytery of Italy. It was in the following terms:—"That the Presbytery of Italy, while sympathising with all reliable Christian agencies at work in the Italian field, considering that a serious difference

of opinion exists within the Presbytery and beyond it as to the character of the work carried on by the Free Christian Church, which recent circumstances have anew forced upon the attention of the brethren of this Presbytery, and that the name of the Free Church of Scotland has become to a certain extent identified with the Free Italian Church, through the position which one of the brethren of this Presbytery has held, and still holds, in relation to it; considering, also, that an impression has prevailed to the effect that several members of this Presbytery have not been impartial in their testimony with respect to the Church in question, and that therefore any opinion of this Court would not set at rest a question which continues to give rise, both at home and in Italy, to much controversy of a painful character, which cannot but injure the whole work of Christ in Italy, and alienate the sympathies of the Churches of Christ from the Italian field, resolve to refer the matter to the ensuing General Assembly, specially with the view of having it authoritatively declared, after investigation by a committee of the Assembly or otherwise, whether or not it is expedient that the Free Church of Scotland should in present circumstances enter into ecclesiastical relations with the Free Christian Church in Italy, and if not, whether a minister of the Free Church of Scotland should hold an official position in that Church."

Messrs. MILLER, GRAY, and M'DOUGALL appeared from the Presbytery of Italy to state the reference.

Principal RAINY said the matters that must inevitably come up in connection with such a reference were matters on which all concerned must differ, where there was a difference, from one another with great regret and pain, and matters with reference to which it was at least a question, in the first place, what materials they had for forming an opinion; and in the next place, how far an Assembly like this could, with advantage, have matters of the kind they knew to be involved in this reference made subject of large statement at their bar, and afterwards of discussion in the House. He therefore moved—"That the General Assembly, without now hearing parties in support of the reference, appoint a committee to confer with them and bring up a report, if they shall find it possible, to a future diet of this Assembly, or otherwise to do what in them lies to bring about a harmonious and satisfactory adjustment, so far as needful, of the questions involved in the reference before next Assembly."

Mr. M'DOUGALL, Florence, said the reference had regard to an attack upon his character, and he was obliged to appear at the bar to defend himself.

Sir HENRY MONCREIFF said it was always understood that in reference to a committee the rights of parties were reserved.

Mr. M'DOUGALL said he wanted to know what was being referred to the committee. Was it the character of Mr. M'Dougall or the accusations of a renegade in a Jesuit newspaper? They might refer, if they liked, the whole subject of the pacification of the Italian Presbytery to a committee. Let the Presbytery of Italy bring forward substantial charges against the Free Italian Church, accompanied with documentary proofs, and then let these be referred to a committee to investigate the proofs; but he must object to this whole reference being remitted to a committee without his being heard there at the bar on the subject.

Principal RAINY thought the Assembly must be surprised a little at finding matters in this position. The reference of the Presbytery was one in which Mr. M'Dougall agreed. He had been appointed along with others to state the reference, and all that was said, as far as he (Dr. Rainy) could see, in the reference might refer, without their knowledge, to imputations on the character of this, that, or the other person. The way to meet the difficulty was to direct the committee to report to a future diet of this Assembly, and if Mr. M'Dougall by that time still persisted in the view he now took, he would then be heard.

Mr. M'DOUGALL—But in the meantime it goes out to the world that the Free Church sends charges in a Papal journal against a minister to a committee.

Dr. RAINY said they sent to a committee a reference in which Mr. M'Dougall was a concurring party.

Mr. SCRYMGEOUR, Glasgow, said the course proposed by Dr. Rainy was altogether unprecedented. When a case was called, parties should be heard.

Sir HENRY MONCREIFF said that was a great mistake. When the committees were named on the various cases, the parties were in point of form called before

the cases were referred to the committees. He admitted, however, that if Mr. M'Dougall declined to give his consent to the remitting of the subject to the committee, it would be an insuperable difficulty.

Mr. MILLER, Genoa, pointed out that there was no attack whatever on Mr. M'Dougall in this reference.

Dr. THOS. SMITH said that if Mr. M'Dougall were now to proceed to vindicate himself, he would be stopped, as he would be travelling out of the record, there being no charge against him in this reference.

Mr. M'DOUGALL said a great injury would be done to himself and the cause he represented if this matter were immediately referred to a committee. There was a suspicion abroad amongst the whole Christian public that there was something wrong with Mr M'Dougall and the Free Italian Church, in consequence of some groundless accusations by a man who was now before a tribunal at Rome, and who he hoped would be in prison before the committee could report. He (Mr. M'Dougall) would bow, however, to the advice of friends not to stand in the way of this reference going to a committee.

Principal RAINY advised Mr. M'Dougall, as he had not been long in this country, to put himself into the hands of his friends and those who took a great interest in the case he had at heart. Speaking in the Assembly, he thought Mr. M'Dougall ought not to have stated so strongly what he had said. There was nothing on the face of the reference of the kind Mr. M'Dougall had referred to. Underground there might be, but there was nothing in the face of the paper involving unseemliness or impropriety in remitting that to a committee. His motion would now take this shape to suit the altered circumstances—"The General Assembly, without now hearing parties in support of the reference, appoint a committee to confer with them, and to bring up a report to a future diet of this Assembly, reserving meanwhile the rights of the parties who have been appointed to state the reference."

This was agreed to.

DISESTABLISHMENT.

Principal RAINY gave notice that when the overtures on Disestablishment were considered on Thursday, he should move as follows:—

"That the principles of the Claim of Right and Protest of 1843 condemn the existing connection between Church and State in Scotland; that the circumstances of the country and the relative position of the Churches preclude the present re-establishment on a scriptural basis of a national united Church; that it is now the duty of the Legislature, while making due provision for life interests, to terminate the connection of the State with the existing Established Church, and to give facilities for the beneficial adjustment of ecclesiastical matters in Scotland; that a committee be appointed to take suitable means for representing the views of the Church as stated in this deliverance, as occasion may arise, and the Assembly direct the committee to consider and report to a future General Assembly on the whole subject; and in particular on the line of action in which this Church may best contribute, in conformity with its known principles, to the discharge of duty by the State through the continued recognition by it of national obligations to the truth and Church of Christ as heretofore owned in Scotland in connection with the change now demanded."

This notice was greeted with applause by those on the right of the chair.

The Assembly adjourned at a quarter-past five to meet again at half-past seven.

EVENING SEDERUNT.

The Assembly resumed at half-past seven o'clock—Dr. Goold, Moderator.

REPORT ON FOREIGN MISSIONS.—INCORPORATION OF SCHEMES.

The report on Foreign Missions (Appendix VIII.), of which Dr. Duff is Convener, was presented by Dr. MURRAY MITCHELL. He spoke as follows:—

Moderator, I have first of all to express my very deep regret that the honoured Convener of the Foreign Missions Committee cannot be with us this evening. Unhappily the cause of his absence is illness—illness not indeed dangerous, but suffi-

ciently serious. Dr. Duff is recovering; but he is still distressingly weak. We cannot possibly have to-night his bodily presence, but he is with us in spirit. I saw him a few hours ago. There is much physical languor; but that has in no degree interfered with the inextinguishable ardour of his soul. The spirit is willing and eager, though the flesh is weak.

While this sore blank must be deeply felt by the whole House, I yet venture to hope that we may have a spirit-stirring and profitable meeting. I know there is great and increasing interest taken in our missions; and in addition to the part which members of the Assembly will take, we shall be favoured with addresses from four missionaries—two much-esteemed brethren from our own missions in India, and two honoured men who are connected with other bodies.

The report which I lay on the table contains a statement of much and varied work—so much, and so varied, that I doubt the possibility of referring, even in the most cursory manner, to all the points it specifies, unless I should usurp a larger measure of your time than you can rightly give me. This, sir, will be my apology if I pass over in silence any part of the work which members of the House may regard as far from unimportant. Some take a special interest in one branch of labour; others in another. I take the deepest interest in the whole of our multi-form operations, and should delight, if it were practicable, to dwell on all and each of these. In all the foreign fields the activity of the missions has been very great, and the results, even as brought out by the imperfect tests which we can apply, have been significant and striking. The report first refers to the mission agency and the changes in connection with it. This leads us to refer, at the outset, to the very important addition to our work made by the union of the mission to the New Hebrides with our missions. That, sir, was a happy consequence of the happy union of the two Churches at home. The Reformed Presbyterian Church had sustained in beautiful harmony with the Presbyterian Churches in Canada, Australia, and New Zealand, a very valuable, indeed, remarkable mission, and that for a quarter of a century. That mission is now an integral part of the missions of the United Church.

Sir, when the union took place, the Reformed Presbyterian Church brought a dowry with her, consisting not merely of a rich heritage of memories, martyr memories, and a body of faithful ministers and congregations, but an honoured band of missionaries, and along with them the fruits of their devoted labour, a Christian population of about 3000 souls, and these gathered from among the most degraded and brutish cannibals that exist, or ever have existed. Talk of the savages of Africa! Their barbarism was to the barbarism of the New Hebrides as twilight is to midnight. Aye, sir, and yonder, too, there are martyr memories. I was reading a statistical account in a Continental magazine of the various Protestant Missions, and I was struck on seeing that when the writer came to describe the work in the New Hebrides, he paused in the midst of his arithmetical figures, as if moved by a feeling of awful admiration. "This mission," said he, "has thrice received the crown of martyrdom." Thus, then, sir, is the Free Church—the United Church—enriched with the possessions of the present, and high memories of the past.

Sir, I must leave this part of the report, much as I am tempted to linger on it. We had hoped that the venerable Mr. Inglis, of Aneityum, would have arrived so as to address the Assembly regarding the mission. In this we have been disappointed; but there is one member of the House who knows exactly the position and prospects of the work; I mean Mr. Kay, of Coatridge, and I trust he will favour the Assembly with an expression of his views.

I pass on to another portion of the report—to that which treats of Africa. Surely, sir, the time to favour Africa, even the set time, has come. Many things have combined to fix the attention of the world on Africa. The exploration of it has been prosecuted with indomitable energy; and the Church of Christ, in her various branches, has ever since the death of the illustrious Livingstone, taken up the work of evangelising Africa with new heart and new hope. When the whole world was burning with fresh zeal—not only England, but Germany, France, and America—on behalf of down-trodden Africa, it would ill have become Scotland to have remained untouched by the pleadings of her illustrious son on behalf of the land for which he lived and died. I may, in passing, remark that from the days of Bruce of Kinnaird, down to the present time, Scotchmen have been among the foremost, yea, the foremost in the work of African research and African evangelisa-

tion. We had therefore fully resolved to go forward with the new African mission. The only doubt was *where* shall it be planted? and just at that time, three years ago, an admirable friend, Dr. James Stewart, said, "Plant it on Lake Nyassa; and call it Livingstonia." Then came intelligence from Dr. Wilson, of Bombay, that Livingstone himself had pointed to the heights around Lake Nyassa, and begged that Scotland might plant a mission there. Who could hesitate any longer? Meetings were held; money flowed in; Dr. Stewart selected for us the man of war, as he said, fitted to conduct the pioneer expedition to its destination—Mr. E. D. Young. The Admiralty kindly gave Mr. Young leave for two years. The missionary artisans were found. The United Presbyterian Church most generously gave us Dr. Laws, begging only the privilege of paying his salary; and a noble workman he proved to be. The steamer was built; the expedition sailed; and ere long we heard that the *Ilala* was floating tranquilly on the waters of that far-off sea in the heart of Africa. Every man was constrained to say: "It is the Lord's doing; it is marvellous in our eyes. No disaster; hardly a disappointment. One continuous shower of blessing had rested on the enterprise. Even so with the second expedition, which was led by Dr. Stewart, accompanied by Dr. Black, and a reinforcement of missionary artisans, and a small band of faithful native Christians from Lovedale. The last accounts tell us of steady, energetic action at Livingstonia, and of brotherly help, rendered in time of need, to the mission of the Established Church at Blantyre, their mission station. Mr. Young fulfilled to the letter his engagement with the committee, waited till the arrival of Dr. Stewart and the second party, and then returned home. He arrived in the first week of February; and since his return has done most admirable service in addressing public meetings in all the chief towns of Scotland, as far north as Inverness. I find there were twenty-five such meetings. No one that attended one of these can forget Mr. Young. The very type of a manly Christian sailor; a man of great heart, yet iron will. His words, though he disclaimed any power of speech—most telling in their simplicity—homely, hearty, racy, and conveying the most vivid pictures of African life. The committee have put on record their opinion of Mr. Young; and they have reported both to the Foreign Office and the Admiralty their gratitude for the leave granted him, and their very deep sense of the greatness of his services.

I see, sir, I have no time to dwell on what the Report says of the rest of our African work. All of it has been steadily expanding—at Lovedale, with its surrounding stations, in the Transkei region, and in Natal, at Maritzburg and Impalweni, with the Gordon Memorial Mission. Steadily the work advances, and commands attention in many quarters. An animated account of Lovedale, from the pen of Mr. Doig Young, has been republished from our Missionary Record by the London Missionary Society, and has also been translated and published in a very influential German Magazine. I lately read that the Roman Catholic Bishop has his eye on Lovedale, and wants to form one after its pattern. By all means; the closer the imitation the better; and especially we hope his lordship won't omit that Bible teaching which is the very life and informing spirit of the whole noble institution.

Moderator, I have no time to speak of the plans which Christian merchants in Glasgow and elsewhere have formed for the extension in Africa of legitimate trade as a means of crushing the horrible traffic in human flesh and blood. A feeling of awe comes over the spirit as we think of the weight of responsibility which our position in Africa lays and lays increasingly on the nation and the Churches of Great Britain. On a late occasion the Prime Minister of Great Britain proudly but truly said:—"We are a great Asiatic power." Even so, we are a great African power; yes, the greatest of African powers. Sir, what means this imperial sway? We have the sublimest opportunity of doing good that was ever accorded to a nation. If unhappy Africa is to be raised from the degradation of countless generations, it would seem that it is through the instrumentality of Britain that Divine Providence intends the work of regeneration to be performed.

I have left myself little time to speak of India. But I have the less cause to regret this, as we have men qualified to speak with all authority regarding the work carried on both at Calcutta and Madras. Let me say then in a sentence that much progress has been made in connection with that higher education which is more and more becoming a necessity in India. This important subject I leave to Mr. Miller, who has laboured with great sagacity, patience, and success, for the consolidation

of the Madras Institution into a Christian College for Southern India, supported by the harmonious co-operation of several Protestant Missions.

If I had time I would draw attention to what is said in the report regarding the expansion of our evangelistic work among the educated classes of India. We have sent Mr. Todd to Madras, leaving him wholly free from engagements in the Institution; and what has been done for Madras we desire to do elsewhere, for I desire to speak with all earnestness and emphasis on this. There seems still a pretty widespread impression that we want mainly scholastic men, qualified to teach in colleges. Sir, we want these; but also, and equally, we want men full of evangelistic zeal to preach the gospel both in English and the native languages.

I would fain refer to the work among the lower castes, or, as they are often called, the casteless Hindus. I would fain speak of the immensely important work among the aboriginal races—the Santals, Gonds, and others. Our work among them, in proportion to its amount, has been much blessed. A deep interest was now taken in many quarters among these very hopeful races. Let us take our full share of the work, in the belief that the whole body of the Santals—about two millions of men—may be professing Christians in a generation if the blessing now given shall be continued.

And I would also fain speak of the new and amazing openings among the women of India. The Ladies' Society is anxious to extend its work, especially Zenana work; but there seems an impression in many quarters that their funds and ours are united, and many decline to contribute to the Ladies' Society on the ground of having already subscribed to the Foreign Missions Committee. This is much to be regretted. We trust the women of Scotland will come forward with new zeal in this unspeakably important work. Why should we not have as many female as we have male missionaries? Sure I am that the hearts of Christian women all over Scotland are now thrilling with compassion and sisterly love towards the women of India; and many will rejoicingly go forth to tell the prisoners of the Zenana of One who is mighty to save, and able to comfort them in all their sorrows.

I have spoken of work, and of doors, new doors, of entrance. I might say much also of the success of our labours. Much of that success you cannot possibly tabulate. For every one baptized you have many convinced, and it may be even converted. Everywhere there is a sense of coming change. Ideas change before institutions, but sooner or later the institutions shape themselves after the fashion of the ideas. The institutions of India have changed much; the ideas of India have changed more, and the results of altered beliefs will become more palpable day by day. But even as far as we can calculate results of baptisms, they are already far from insignificant. There were 657 baptisms of adults and children in our African and Indian missions alone, and the number has more than doubled itself in five years.

That number was small in comparison with what they would see by and by, it was very large in comparison with what many of them remembered as taking place only a very few years ago. But he must conclude. And in doing so he would read a few lines from a letter received by Dr. Duff which would throw light upon more than one interesting question. It was written by a Baptist missionary in India—the Rev. Thomas Evans—who had much experience in evangelistic work, and who, at a recent conference at Allahabad, was understood by some of them as greatly underrating the educational work in India, so that his testimony was of the greater value:—"Some twenty-four years ago there was a Hindoo lad in your institution in Calcutta, where he first saw the Bible and first heard of the Saviour. Though such a time had gone by without his being able to come out publicly as a witness for Christ, yet the impressions he received from your kindly instructions never left him, and for fully twenty years he has been a secret believer in Christ. A few years ago he has been able to see Christ as his only Saviour, and ever since he has been struggling to be able publicly to profess his faith in Christ. At last the Lord gave him the necessary strength, and on the 8th of this month he was baptized by me in the presence of a full congregation of Christians. He gave a noble testimony for Jesus at his baptism, and made a strong appeal to his countrymen to accept Christ as their Saviour. It was a great trial to come out as he did and give up all for Christ. Wife and children have left him; and he is not all sure that he will again see them; but he has given his heart to the Lord, and as he

has trusted his soul with the Lord, he can trust his loved ones in His hand. While he is maligned by many, he is congratulated by others who are secret believers, and who regret that they are not also able to break the bonds of caste in order to profess Christ. It is quite evident that there are hundreds, if not thousands, of our educated Hindoos who are secret believers in Jesus Christ. I hope the courage of this convert will have an influence for good in bringing others to profess publicly their faith in Christ as he has done." So far Mr. Evans, "Cast thy bread upon the waters, and thou shalt find it after many days." No one could have any idea of the extent to which the leavening influence of Christianity had penetrated the Indian mind. It has at all events destroyed the old belief, in the minds of educated men. Everywhere among these there is at least disquietude, anxiety, unrest. "What is truth?" is asked by ever increasing numbers, and in no jesting or trifling mood,—but with that deep anxiety which arises from the conviction that truth is life. Sir, we have no right to turn men adrift on the shoreless ocean of scepticism and there leave them. We ought to feel intense sorrow for the present bewilderment of India, and press upon her with all earnestness and affection the truth as it is in Jesus, which alone can make an individual or a nation happy. And let us be mightily encouraged in this effort by hearing from time to time of "secret believers in Christ," as we have just now done, and of their being "thousands" in number. There is needed only the touch from Heaven to turn these secret believers into open professors of Christ, rejoicing to be counted worthy to suffer for His sake. Were these thousands to come forward boldly, the effect all over India would be immeasurably great. It would be presumptuous to say that this change will come speedily; it would be more presumptuous still to say it will *not* come speedily. What we need then is men—recruits—a regiment—an army, to go and fight the battles of the Lord and hasten the certain victory. The command is not now to "stand still and see the salvation of God," but to work because God is working. For He is "shaking the heavens and the earth and all nations, that the desire of all nations may come, and that He may fill His house with glory." Oh then for men! The one note of sorrow that mingles with so much of rejoicing is the confession that we have too few of highly educated men offering themselves for foreign service. May He who has opened so many doors of entrance open also the hearts of young ministers and preachers and students of theology, so that this Free Church of Scotland, which has been so greatly blessed of God, shall evince her gratitude by noble service in the high places of the field.

Mr. MACDONALD, Calcutta, said missionaries went forward to their work under the authority of the Great Master to make disciples of all nations. Their business in India was to make disciples and Christians of all men with whom they had to do. Unless they succeeded more or less in doing that, they felt they had failed in the great end which they had in view; but they did not in going forward to their work consider that they had failed if the number of disciples and Christians which they made to-day was not equal to their expectations, so long as they felt assured that the work in which they were engaged would result in the ultimate making of disciples and Christians. The incident which they had just heard of a man having been taught the truth by Dr. Duff in Calcutta twenty-four years ago, which allowing its full influence to be manifested in open profession only a few weeks ago, and other such incidents, led them to believe that in many cases disciples of whom they at present knew nothing were already made, or would be made, through the work in which they were engaged. But they were not left, he was happy to say, to rest their encouragement on the expectation of such fruits. When some years ago Mr. Forbes, of Calcutta, delivered a lecture in Aberdeen, in which he asserted that the Free Church missions had failed to make converts, they in Calcutta felt the necessity of investigating the case as far as numbers were concerned, and as he (Mr. Macdonald) was supposed to have a special faculty for figures, he had been requested to inquire into the subject. He must say that he was greatly astonished indeed by the result of the investigation, and so were his brethren, who, after further careful investigation, satisfied themselves that the statistics were accurate. From these statistics it appeared that the results of their mission as compared with other missions, carried on under other auspices, were most remarkably favourable indeed. The result of the inquiries had been published in the form of a pamphlet; two or three articles had been founded upon them in the *Friend of India*, and they

had never been called in question. As far as the statistics were accessible, and as far as the question of numbers could be brought out, the Free Church missions occupied a most favourable position as compared with the results of other missions. They did not, however, take encouragement simply from the number of their converts. They had always contended that the work in which they were engaged could not be estimated by the mere number of the converts they made.

The speaker then gave a number of instances in which Hindoos, who had been converted in connection with the Free Church missions, and who now held high offices under the Government, or influential positions in other secular work, had become converts, and were not only giving their services in assisting in the extension of Christianity in and around Calcutta, but were contributing very largely toward the cost of mission work. Others had given up valuable appointments, or sacrificed high expectations in the learned professions in order to be able to join in the work. When they took into consideration the labours of these men, and the positions they had held, or would in all probability have held, he thought it was not fair to make comparisons between them and the converts made by some other missions. In this way he might refer to a great number of others engaged in the work of Christ in Bengal, and labouring in various ways to promote the cause of Christ, and who were trained in the Free Church Institution.

He made mention of the large meetings of young men held every Sunday evening in the Free Church Institution. At the meeting held on the Sunday evening preceding the speaker's leaving Calcutta, the question was very earnestly put—"Is there any young man among you who is ready to acknowledge publicly his faith in Christ, and to stand on the Lord's side?" A man, who was sitting next the speaker, and with whom he had been talking, thereupon got up, though evidently excited and trembling all over, and declared that he was on the Lord's side, and was ready at that moment to be baptized, and then sat down and engaged in silent prayer. The evening before he (Mr. Macdonald) left Calcutta, this man called upon him and again expressed his determination to confess Christ, and said he was in hopes that his family, with the exception, perhaps, of his eldest son, would follow their father's example. He, too, was hopeful of this, because they generally found that when the head of a family renounced his own for the Christian religion, the other members of the family followed in the same path.

In concluding, the speaker remarked that Calcutta was a field of labour needing men and money, and he should say, too, it was a field where any man of talents could find labour congenial and suitable for him, and fellow-missionaries would be delighted to welcome him.

Mr. MILLER, Madras, said:—Before this report is submitted to the Assembly, it seems well that some parts of it at least should be illustrated in fuller detail. And the part of it that I am best fitted to illustrate is that which refers to Christian education, for it is to work of this kind that my attention and my heart have been mainly given. And first of all, a few words may be devoted to the way in which this great phase of missionary work is looked upon by us in Madras.

When David became a warrior, and gave his life mainly to the organisation of the kingdom of united Israel, it may have seemed to some—and I have little doubt it did seem to some—that he was turning aside from the service of Jehovah. It did not so appear, as we know, to Samuel; but few had the insight he had into the needs of his time, and the duties they imposed. Common men who loved the work of God, and who knew that work to be essentially spiritual in kind, were probably inclined to think that one with his high gifts of prophecy and song was bound to use them directly in the service of the Lord, by bringing men individually into a spiritual relation to the God who had revealed Himself to Israel. Yet it is clearly the teaching of the Spirit in Holy Writ, that David and the men who laboured with him as warriors and statesmen were doing the very work to which they were divinely called. They had good cause to praise Him who had taught their hands to war and their fingers to fight, for the work that was done by king and soldiers was the very thing required to make the higher work of priest and prophet permanently useful. If this lower work had not been done, the inspired narrative plainly shows that the more spiritual work done by David himself in his Psalms, and by others in such a variety of ways, would have lacked the stability and the wide-spread influence which the plan of God required that it should have.

Similarly it seems to many—and I am not in the least surprised at it—that in giving much of their strength and attention to education in India, missionaries are misusing their gifts, and deserting the high and holy path which the witnesses for Christ are called upon to tread. Our Church, however, has taken, as Samuel took, a deeper and a truer view. She has decided that, in the circumstances of India, God has providentially made clear to her, even as He did to David in ancient days, that side by side with her directly spiritual efforts—though certainly not to their exclusion—she has a work of training and organisation to do for the people generally, and that this work should take the form of education. With this view I most heartily sympathise; and, in fact, it is the view that may be said now to be practically universal in Southern India. The enemies of missions, it is true, still direct their main attacks against it; for a true instinct makes them feel that it is in Christian educational institutions that the strength of Indian Missions lies. But among the friends of missions, objections are heard to them now no longer, or, if heard at all, they are heard only from a few who have either been but a short time in the country, or are too much wedded to preconceived opinions to look the subject fairly in the face—from men who may be very zealous, but whose zeal is too inexperienced for them to appreciate the significance of facts around them.

But if not literally, it certainly is practically true, that there is now but one opinion among missionaries in Southern India as to the enormous value for Christian ends of such educational work as our Church has been doing there in recent years. As to its being absolutely indispensable, and as to the precise degree of its relative importance, there may be some difference of opinion still; but there is none, I can assure you, about its being of enormous value, among men possessed even of an ordinary amount at once of experience and of insight.

The fact is, that whatever the Church may do or not do, the people of India will have education, and that an education of the very highest European type. They have learned to value it, and to value it not merely as a means to immediate personal advantage, but in some degree also for its own sake. They have learned to value it, and in one way or other they will have it. The only point in regard to which the Church has any influence in this matter is, as to whether their education shall be one leading them away from God or leading them towards Him. You have all heard of the scheme of education which the Government has set up in India. You know that it is one from which every Christian element and every religious influence are as much as possible excluded. I have no wish here to find fault with what has been done, or to raise the question of its propriety at all. There is much undoubtedly to be said for the view of those who hold that, defective as the system is, nothing better could be done upon the whole, in all the circumstances of the case. But the simple fact is all that concerns us here. Now you are probably aware of what the effects of such a scheme must be in a country such as India. It destroys, as effectually as the most Christian system would, all belief in the religion that prevails. Its tendency is effectually to remove all care and all thought about anything beyond the world—thus to hand men over to the unrestrained indulgence of all the lowest impulses of human nature. The system indeed has not yet had time to produce its full effects. I am not only willing to admit, but glad to be able to declare, that among those trained at Government schools and colleges there are many who are by no means destitute of thought about the unseen world, and who, when judged by common earthly standards, are irreproachable in life and exemplary in character. But surely it needs no demonstration here, that any system which removes all the thoughts men have about the Divine in any form, and that furnishes no other in their room, is certain in the end, if its operation be not checked in any way, to ruin a land in every sense, and to ruin it more especially for all religious or Christian ends. Such is the condition of society with which, as a matter of fact, the Church has got to deal. Things are not as they are in other civilised but heathen lands—not, for example, as they are in China. There the spiritual condition of the people will at least remain much the same as it has been for all these centuries, while the Church is bringing her direct agencies to bear on the conversion of its multitudes. But in India a change is going on, and will go on whether we are pleased with it or not—such a change as, if it is guided and regulated only by materialistic and godless influences, must end in producing such a race of atheists and utter self-seekers as the world has never seen till now. To make

this mighty movement, which no power now can stop, a movement not towards atheism and selfishness, but towards God, and truth, and duty—that was a call that it would have been flagrant impiety to neglect. The call was heard by this Church, and the attempt was made to obey it when our missions were first set up. As to the way of doing it, that was decided under God by the guiding spirit of that veteran of gospel messengers whose inability to be in his well-loved place to-night is so much lamented by us all. It was resolved to establish schools and colleges for Christian education, in which all the knowledge communicated to the generations as they passed, might be so taught as to awaken them to the thoughts of God and truth, immortality and duty. If such institutions once gained the foremost place and gave the tone, as they might do, to education generally, the mighty movement that cannot be resisted, instead of threatening ruin to all the Church's efforts, might be turned into a powerful help to her holy cause.

I am not to tell you now of how such institutions have been planted in various parts of India, or of how far they have been prospering there, in our own or other hands. It is sufficient if I tell you something of how they have been of late progressing in that part of India of which I can speak from personal experience. But while I let you hear of this, I entreat you not to fancy that, even as it is—even when burdened with a work too great for their limited strength—your missionaries have ever confined their efforts to education only. And much less would I have you, even for a moment, to suppose that it is any part of our ideal to make your mission exclusively educational. Only give us sufficient strength, and there is no line, no form of Christian activity which we are not anxious to develop, and for which we cannot in time find room. It has been my own experience, in the case of other Churches as well as of our own, that the men who have given themselves most heartily and devotedly to the work of Christian education, because they feel that the ever-living God is laying it upon them to do this now—they are the very men who long and pray most earnestly that the Church would awaken to her duty, and put forth all her strength, in all variety of form. We dare not—I say it emphatically—we *dare* not turn away from the work that God has given us to do, in order to take up any other, however much casier, however much grander in appearance it may be, or however much more popular for the time. We dare not so far disobey what is to us the manifest will of God. But to see our work supplemented and made use of, to see it pass into higher forms and bearing fuller fruits, even though our own share in producing them be forgotten or made light of—that is the thing for which we long most earnestly. I thank God that hitherto, and for these many years, He has enabled us to take as the motto of the Madras Mission the words of a hymn which, in the midst of much deficiency and some reproach, has been to some of us very precious:—

“I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do
Or secret thing to know;
I would be treated as a child
And guided where I go.”

And we have been guided and we have been blessed. And I trust that some few illustrations of the blessing that has rested on us will not be wholly devoid of interest to this Assembly.

Fourteen years ago there could hardly have been on earth a task apparently more hopeless than that of establishing such a College in Madras as might have any influence on the thought and tendencies of the time. The secular College had had for half a generation undisputed possession of the field. It was upheld not only by what seemed prescriptive right, but by the whole weight of the prestige and influence derived from its direct connection with Government. And that is a social force, at least in Southern India, of which it is scarcely possible for you in Britain to form any adequate conception. The whole circumstances in which they have been placed for centuries, if one should not say rather for millenniums, have made the people of India such worshippers as can hardly be seen elsewhere of the powers that be. Whatever is believed, however erroneously, to have these powers upon its side, gains thereby a strength to which no social force at work in Britain

is fully an equivalent. The only illustration I can think of is the uphill work which some of you perhaps know that it would be for a Nonconformist church in an English country village to make its way against the opposition of the church which has all the strength of rank and custom and respectability to back it. That, in fact, is but an insufficient image for the power that is exerted in India by anything that is believed to have the stamp of Government upon it. Fourteen years ago missions had not even attempted to establish in Madras anything of the nature of a College. Christian schools had indeed long existed, but it cannot be said that any of them but one had much position in the community, or any hold on the public mind. Upon the whole, Christian education had become discredited. The one thoroughly efficient school there was, which was not in Free Church hands, was not strong enough to turn the tide of feeling.

It had not indeed been thus at any time in Calcutta, nor had things always been so bad even in Madras. The name of Mr. Anderson was honoured then, and it is honoured to this day, not only as a most devoted Christian missionary, but as one of the most gifted and successful educationists that India has seen. Yet from a variety of causes—chiefly from the failure of this Church to maintain its mission worthily—Christian education had ceased, upon the whole, to wield any wide influence, and in most cases even to command respect. When I ventured in 1863 to say in public that we hoped in course of time to make our institution inferior to none in the country, the statement was met with an amount of quiet, and not always of concealed scorn, which I shall not soon forget. It was so met by missionaries as well as others. Still the attempt was made, and by degrees some improvement came. In 1865, after two years of patient work, the school had so far revived that it became wise and safe to add collegiate instruction to it. A college class was opened in that year. It began with but six students. I do not know exactly what may then have been the number of students in the secular College by its side, but it could not have been less than about sixty at the least. Step by step, and year by year, the uphill fight was fought. In 1869 the institution came to be a recognised and fairly equipped College, with a respectable number of students. Progress has been steadily made since then, both in efficiency and in size. When I left Madras in March, the six students of 1865 had grown into two hundred and forty, and the College had become considerably the largest in Southern India. The secular College, which but a few years ago seemed to hold an unassailable position, had, in March last, certainly not more than one hundred and seventy on its rolls. This two hundred and forty, it must be remembered, is additional to the eight hundred pupils in the school; and at present, if it were desirable, the number of pupils in it might be increased almost at will. It is only twice in the year that candidates are admitted, and for these many years there has never been an admission-time where many candidates have not been refused for want of room. Sometimes those thus refused in the year have been counted by hundreds. Fortunately it is not necessary to admit more than the building can comfortably hold, or the teachers rightly teach. For we are surrounded now by other Christian and thoroughly efficient schools, into some of which those whom we cannot receive find admission easily.

Among the 1050 boys and students thus to be found in the institution, it is worth remembering that considerably above one hundred are native Christians. There are about forty of these in the College, and some seventy or eighty in the school. These are the men who are to form the future of the Indian Church; for there, as elsewhere, it is the men of liberal education that more than any others settle the tone of thought and feeling. If the institution were doing nothing but thus influencing the future of the Church in all its branches and denominations, it would be worth all, and far more than all, the time and labour expended on it.

The change that has taken place may be shown by figures illustrating other points as well as growth in numbers. Up to 1864, the highest sum paid by the pupils in any one year was about £100, and the fees provided thus for certainly not more than seven or eight per cent. of the entire expense. For 1876 the fees amounted to very nearly £1700, and provided for almost 40 per cent. of the total outlay. For the present year again they would have come up to £2000, I am pretty sure, were it not for the dreadful famine that is desolating the land,—of which I much regret that time will not allow me to say anything at present. In the face of such a calamity as that, such growth cannot now be looked for; but

even in spite of it, I believe that there will be no falling off from last year's standard. Now, figures such as these may mean much or little, according to circumstances; and especially I strongly hold that it is the efficiency of a school or college, not its size, and above all the nature of the moral and spiritual tone pervading it, that determine the influence it exerts and the good it does. But I am able to declare most solemnly, and if time permitted I could prove, that the increase that has taken place in numbers has, in this case, been far exceeded by the increase in moral and spiritual and Christian power.

And in circumstances like ours, even the growth and wonderful popularity of the institution mean a great deal. In school and College, I need hardly tell you, that the foremost place is given to the teaching of the Word of God and the inculcation of the highest religious and Christian truth. It is known everywhere, and it is not only known but felt by most, that while intellectual improvement is not neglected, the one overmastering aim of the institution is to elevate the aims, to cultivate the conscience, and to renew the nature of its alumni by the constant careful application to their minds of the highest moral and Christian truth, summed up as they are in the death and risen life of the one Redeemer. It is no light thing that to such an institution there should be a pressure to get admission unexampled elsewhere in Southern India. It is no light thing that it should command, as it does, the respect of all, and the enthusiastic affection, and, I may say, the devoted loyalty, of its students. It is no light thing that the tone prevailing in it should, through this affection, be becoming the main influence in moulding the character of those who have to mould the future of that land. It is no light thing that all this should be even arithmetically demonstrated by the fact that its students contribute an enormously greater share of its entire expense than is done in any institution of a similar standing in the country. All this means that we have found a way to the hearts of the people, and are beginning to work upon them effectually *from within*. It means that the mustard-seed has been planted deep and well, and that if it be but shielded from harm and watered by the Spirit, whom faith and prayer will continue steadily to bring down, it is certain now to grow into a mighty tree, giving shelter and shade and spiritual food to many.

An instance occurs to me that may help to illustrate the change of feeling that has taken place. We have beside us a high-class school under purely Hindu management. Next to our own, it is the largest and one of the most efficient, educationally, in Madras. This position it has maintained without interruption for about a quarter of a century. Until 1865, and even later, the spirit that pervaded its pupils was one of bitter hostility to Christianity, and supreme contempt for missions and missionary education. The atmosphere has so altered now that for years it has been almost a matter of course that the pupils of this school who pass the entrance-examination of the University with the view of obtaining a liberal education, continue their studies in our Christian College. There, although previously ignorant of Scripture, they take their place with those who have been for years obtaining some acquaintance with Christian truth, and always seem to find themselves most thoroughly at home. It has happened, oftener I believe than once, that of the twenty or more who thus carry on their College education, all have come to us except the two who, by going to the Government College, are certain to obtain bursaries of about £10 a year. Nay, it has happened not once, but several times, that pupils of that school have resigned the bursaries which they might have obtained in the Government College, and pursued their studies in our classes at their own expense. And this is but one example—though certainly it is the most notable one—of what has begun to be the rule among schools under native management throughout the country everywhere. The pupils of Government schools are generally so much under the influence of Government officials that they do not venture upon such a decided step. But even from them, in spite of the adverse influences, and when no special pressure is brought to bear, a considerable and an increasing number are finding their way into our class-rooms.

Altogether, when I look back upon the change that the last twelve years have brought, I cannot but thank God and take courage for the future. Should it prove, as possibly it may—I cannot tell—that in twelve years more it becomes a common thing for our students openly to avow the Saviour whom many of them in their hearts revere already, it will be a change not one whit more marvellous than that which

has taken place before our eyes already. When we think thus of what God has done for us, we cannot but exclaim, in the midst of all the difficulties that we meet abroad, and all the lack of sympathy of which we have too much to complain at home—we cannot but exclaim with the Psalmist in his hour of trial, “The Lord is on my side, I shall not be moved. The Lord is on my side, what can man do unto me?”

You may ask me probably at this point how such a change has been brought about. I acknowledge God’s hand in it. But what, it may be said, are the means that He has used? Now it is gratifying to me to tell you that it has not been any marked or marvellous educational success. If our students had stood always foremost in the lists of the University, or had been in the habit of gaining any other great educational distinction, there would be far less significance in the change. In points like these our position has long been eminently respectable, and sometimes something more. For instance, a few weeks ago I was pleased to hear that in the degree-examination for the current year the only student standing in the first class, among the eighty or ninety who took their degree, the Senior Wrangler, as he may be called, in a University which draws its students from a population of fifty millions, was one who received with us his entire collegiate education, and who is besides a native Christian. Instances like this are, however, still exceptional. Upon the whole, we have never yet excelled, or even equalled, Government Colleges in mere educational success. Perhaps it is hardly to be expected that we shall ever do so. These Colleges are equipped at an expense and with a completeness far beyond our hopes. They are conducted by men of the very highest attainments, many of them, too, men of the greatest energy and elevation of character, whom, in spite of the different principles on which our work is done, I rejoice to be able to reckon among my most valued friends. These Colleges, too, have means of drawing the most hopeful students to themselves, with which we cannot compete, unless the friends of Christian education make such provision for us as is sadly wanting now. They have, too, but the one object of intellectual eminence and educational success to aim at. It is hardly to be expected that those whose main objects are far other and far higher should ever excel them in that which is their single aim.

It is not therefore our mere educational standing that has brought students in such numbers to us. But neither would I have you to suppose that the operative cause has been any overwhelming interest in Christian truth, or any overwhelming desire to become acquainted with it. That will come in time, if the path of humble duty be faithfully and patiently trod; but it has not come as yet. What, then, is it that makes our College so much more popular than that which has such untold advantages to help it? It is only fair to mention that there is a slight difference of fee, which tells a little in our favour. The whole expense of a student in the way of fees for his four years’ course is, at the Government College about £26, and at ours about £20. But not much influence can be ascribed to that, when it is remembered that the outlay upon the Government College is much more than three times what it is on ours, and that it thus supplies conveniences and attractions to which we can make no pretence; and especially when it is remembered that in other parts of India it is the rule for Christian Colleges to charge less than half the fees of the Government Colleges beside them.

The secret of what is going on is to my mind mainly this—that the want of religious and moral life is beginning to be felt in Southern India. Students are beginning, though as yet but feebly, to feel that a place of education that is animated by a religious spirit is one altogether of a higher, nobler kind than those that avowedly regard nothing beyond what is seen and present in their aims and efforts. The thoughts and feelings after truth and goodness which are feebly stirring in many minds, draw them, though they scarce know why themselves, to a College where these things are responded to and encouraged. It has been said to me, for instance, by Hindu parents not a few, that though not Christians themselves, and though they did not wish their sons to be so, still they wished them to be trained under the pure unselfish influence which they felt to be the characteristic of our institution. Cases in which such things have been put into words are not indeed very numerous as yet, but the feeling is at work in the minds of many who have never yet expressed it even to themselves.

Things like these may seem small to some, but to one who longs for a glorious

day not only to light up one spirit here and another there, but to shine all abroad upon a benighted land, they are welcome beyond all expression, for they are the unmistakeable harbingers of the dawn that shall arise as certainly as the promise of the living God shall stand.

But among the things that do most to account for the growth of our College in recent years I must mention one, about which I grieve to be unable now to say as much as I ought, on account of the length to which this unadorned statement of simple facts has already unfortunately run on. The point I wish in concluding to refer to, is the most kind, most Christian, sympathy and aid which we have been for these many years receiving from the various missions at work around us. They have nobly recognised what God was pointing out to them as present duty. They have felt that the one hope of Christian education exerting any influence for good, in the face of the enormous disadvantages with which it must contend, was in the formation of one strong and fully equipped and worthily maintained Central College. They have recognised, in the College established at last by the patient labour of your agents in Madras, the centre round which the united force of missionary sympathy and aid should gather.

It is mentioned in this Report that two of them—the Church Missionary and the Wesleyan Methodist Missionary Societies—have gone so far as to contribute largely for the work which this Church began, and which is still primarily associated with this Church's name. Their pecuniary help is precious, but the priceless thing is the perhaps unprecedented testimony which such a line of action gives to the essential unity of those who labour single-heartedly to advance the cause of Christ, and not to gain the praise of men for themselves or for their Church. But though these two Societies are the only ones as yet that are giving help of a material description, you must not suppose that they are the only ones that have helped to raise our College to the position that it holds. Every Society and every Church that has any educational work in Southern India has done something, less or more—and done it in the most hearty way—to advance the common cause. And not the least has been done by the institution maintained beside us by the Established Church of Scotland. For years that institution and the school department of our own have held practically the same relation to the College, the students of which have been drawn regularly from both. And whatever differences may exist between us—nay, whatever conflicts may perhaps be called for upon other grounds—this is surely as it ought to be.

But I cannot particularise all the organisations that have given us their hearty aid. That would be simply to enumerate the Christian bodies at work throughout the country. They are all united at present, and even of those that have done least, I can say that they are heartily united, in the support of the central College. Such is beyond doubt the present feeling. I hope and pray that it may long endure. And most deeply do I rejoice that we, or rather I should say that you, that this Church, has had grace to meet these brotherly advances in a kindly spirit. You have not sought to presume upon the success which God has seen fit to bestow upon you. You have given others a share in the work which you have been honoured to begin; so that it is not only as a Free Churchman, but more or less directly as the representative of all the Churches of the Reformation that are at work in Southern India, that I am honoured to stand before you now. Let us thank God for the measure of His grace that has enabled us thus practically to show that we prefer His cause to our own glory, and the good of India to any selfish end.

But I cannot enter farther on this theme, though my heart is very full of it. Some few details about it are contained in the Appendix to this Report, and in a recent number of the *Missionary Record*. To these I entreat you to refer, and I entreat you carefully to study them. Let me only tell you in a word how matters stand with us now as regards pecuniary affairs. The yearly expenditure of the institution—that is, of the combined school and College—may be set down roundly at £5000. This includes the salaries of Professors, and in fact everything except the buildings, which are there already. It is a large sum; but when you remember that for this 800 boys are being educated, and 240 students trained as highly as they are in the Arts classes of a Scottish University—when you remember that all these are sent out acquainted with the main principles of Christian truth, and that in the case of many, if not of most, these principles are awakening thought and moulding character visibly and increasingly year by year—when you remember this, you will

perhaps agree with me in saying that in few places is so much genuine Christian work done at an expense so small. But observe, I pray you, how small a portion of this total outlay is demanded from the Church which has been privileged to inaugurate a work so great. We ask no more than £1300 per annum, or one-fourth, it may be called, of the entire expense. This is all we ask, and it is more than we have ever yet received. For all else we are willing to depend upon the contributions of other Churches, upon our fees and other sources of local income. And should other missions follow—as probably some of them will ere long—the noble example that has been set, even this small proportion may be reduced still farther. So long as the institution is conducted even with such faint measure of faith, of patience, and of prudence, as has been granted until now, no more of your funds will be required than this, unless when exceptional and temporary necessities arise, such, for example, as the famine that is desolating the land just now.

I am not to be understood as saying that the sum I have named is all that the institution needs, or all that can wisely be expended on it. Far from it. But it should be enough to preserve it from extinction, and make it of some use. Of scholarships, however, and many other things that might be helpful, though subsidiary, we are almost destitute. If the friends of India and the friends of Christ will come forward to supply them, I know no object anywhere on which money can be more usefully spent for the glory of God and the good of men. But should such things not be given us, we shall trust that the God who has blessed us without them in the past will bless us without them still.

It is then a hopeful outlook that is before the Church, if she will but use the opportunity she has. By simply maintaining what has been set up, she may hope to win and also to keep the guiding influence over all the education and all the thought of the fifty millions of Southern India. So long as that foremost place is hers, even the secular colleges around are likely to be more helpful than hurtful to her cause. For they do thus much good—all of them—they lay the minds of their students open to new impressions. So to speak, they break up the ground. If there is no agency beside them to sow good seed, that breaking up only leaves the soil more barren and hopeless than before. But if such agency exists, then even they will help to spread new moral life through the whole extent of India. And such an agency is provided if the Church can succeed in keeping up a first-class college by their side—such a college as through its high position and the respect that it commands, will attract the attention and affect the character and tendencies of every thoughtful student.

And observe that no new educational strength, no increased application of means to educational ends, is necessary now. Nothing is now required in this line but to maintain in full efficiency what has been set up already. But surely the Church is not doing yet one quarter of what it should do, or of what it means to do, for the Christianisation of the chief dependency of the British Crown—of the most marvellous empire that the world has seen since the Roman dominion fell. Now it is along other lines of action, and chiefly in the directest efforts for spiritual ends, that we educationists wish you to employ all the additional strength that we entreat you to put forth. In such a college as now at last exists, if only it be maintained in full efficiency, you have a foundation on which such efforts may safely rest, and a centre round which they may be wisely grouped. We are but the pioneers who have begun to open up a road along which the army of the cross may march to certain victory. We ask only in the first place this—that the road we have been making should be defended and kept clear; and in the second this—that you would in earnest take advantage of the work we have been privileged to do. For this reason, I welcome the motion of which notice has been given by Mr. Howie—the motion that this Church, while maintaining existing institutions, should give increased attention to evangelistic effort. For ten years I have been pressing earnestly for this, and the Report informs you that my representations have had some effect. Now, when the subject has been taken up at last by others, I hope for results far greater. Only maintain our work in full efficiency, and send out men for work higher and directer than ours has been—men who have skill to understand the way in which the Spirit works—men who can sympathise with the thoughts and feelings that are struggling upwards in those around them—men who have patient faith to enable them to work along with God, and who do not seek the reward of im-

mediate clamour and reputation for their efforts. Do this, and be very sure that your highest hopes for India are in the way of being all fulfilled.

As to when this fulfilment is to come, I do not venture to foretell anything. I am much afraid of all incitements to action that are based upon the hope of immediate success. For it is a mighty work that the Church has undertaken in seeking for the conversion of India—the mightiest that the world contains. It is as a great work that it must be undertaken, as one that requires a mighty effort, and an effort long sustained, as one that requires skill and pains and variety of labour, and above all, much faith and self-denial. Even if there should be quick success, that is the spirit in which this work must be taken up. Success may come soon or it may come late. One day is with the Lord as a thousand years, but it should be remembered too—what Holy Writ takes care to add—that a thousand years are with Him often but as a single day. It is the wiser plan, and the healthier by far, for an army to be prepared for a long campaign. If their minds are not made up for that, if they count from the first upon immediate triumph, then, at the first moment of delay or check, there is sure to be discouragement and failure. But if they set their minds only on victory whenever it may come,—if they are determined to endure unto the end, whether that end be near or far,—then there is no harm done if victory should come sooner than any one has ventured to dream of it. For reasons such as these I dare not say a word to excite burning hopes of immediate success. It may come soon. I should not be much surprised if it did. But the one great thing is, that if we walk with God and do His will, step by step as He shows it to us, then success overwhelming in the glory of its completeness is certain to come some day. And when life's brief work is over for you and me, when in the clearer light above we look back upon all the way in which we have been led, surely the main thing for us then will not be that men have seen on earth what great things we can do for God, but that we have taken the part appointed for us—whether that part be high or humble—in forwarding the Lord's mighty plan—that plan for the redemption of the world which had its foundation in the counsels of Eternal Love, and which, amid all checks and hindrances and temporary failures, has been guided through all the ages, guided by unerring wisdom, towards such a fulfilment as no heart of man on earth has ever ventured to conceive.

Dr. MURRAY MITCHELL introduced Dr. Moffat, a man, he said, venerable and venerated for his own noble character, for his life-long services to missionary work, and if anything were needed to add to these high claims, for having been the companion and the father-in-law of David Livingstone.

Dr. MOFFAT, on rising, was received with loud applause. After craving the indulgence of the House should he be unable to make himself heard all over the hall, he said they were all aware that he had been a missionary in the interior of that long trodden-down, injured Africa, the land of wild beasts and wild men. There he had spent all his life, he might say, since the year 1816. He had been the servant of Africa, engaged in the missionary cause, till this day. A great change had, through the blessing of God and the labours of missionaries, taken place in the southern part of Africa. Formerly they knew comparatively little about that country. They knew the fringes of the country tolerably well, and were able to distinguish from marks on maps that here and there along the borders of that vast continent the Gospel was preached, and the standard of the Cross erected, but of the vast interior of that immense continent they knew nothing. Now, however, they knew not only the borders of the country, but they were able to enter into the centre. Those who had been instrumental in exploring the interior had, many of them, been removed, among them “that dear man Livingstone.” These men had enabled us to look on splendid lochs, flowing rivers, beautiful mountains—mountains covered to the summits with the finest timber, and a soil capable of bearing anything and of producing cotton enough to keep all the spinning-mills in the world at work. Within the last sixty years an astounding change had passed over that region. About sixty years ago the first convert was heard of in the South Sea Islands. Now there were hundreds of islands in the South Sea entirely Christian islands, where idols were entirely abolished, and not a shadow of an idol remained. They had heard enough about India to raise their hopes in the belief in the conversion of that great land. It was the greatest work which could occupy the minds of men. Could they wonder at the zeal that was manifested? could they wonder at the libe-

ality! and yet they ought to wonder that so little zeal and so little liberality were exercised. If every Christian in America and Europe, and every one who bore the Christian name, were to earnestly and liberally seek to spread the Gospel, they would have the world Christianised in a very few years, and then they would have no more eighty-ton guns, and no more half-millions of money for vessels entirely destined for war, and thousands of other things would be dispensed with. They had innumerable testimonies to prove that the everlasting Gospel was the only remedy for a sin-stricken world, and he could give examples to prove that, no matter how deeply a people might be sunk in ignorance and superstition, the power of the Gospel could move them wonderfully. Africa was his theme. He was never tired of speaking of Africa. When he went there first, nothing had been done to establish the Gospel beyond the Colonies. The London Missionary Society tried first of all to send missionaries into the interior. There was not a missionary then in Caffreland, and now they saw it covered over with missionary stations belonging to five different societies; and languages had been acquired and the Scriptures translated into these languages. If they went further beyond, they found the American missionaries. When he went first to Natal, no missionaries were there, and now there are Wesleyan missionaries and representatives of other societies—able, talented, pious men—all labouring harmoniously and successfully for one object. It was the same in Madagascar, and it was the same 700 miles into the interior. Not far from Zambesi an attempt was made to plant a mission, but that failed. One after another who was engaged in the good work died; his son-in-law died, and the mission was resigned. But he might tell them that the languages of the tribes had been acquired and reduced to writing. The Scriptures had been translated into five languages, and now they had churches in Natal from various missionary societies. They had churches and missionary stations from the Zulus on the east, to the Basutos on the west, in which there were, as near as he could learn, about 40,000 communicants. That was all done within the time of his own missionary labours since 1816. Again, there were 45,000 scholars attending school, all within that period of sixty years. The work continues to advance and spread, and they had now among these different tribes men who were able not only to hold what they might call a profitable conversation, but to proclaim the Gospel to their friends. There had been wonderful displays of the power of the Gospel in various tribes, especially among the Bechuanas, where he had spent most of his life, and where his headquarters as missionary were stationed. Dr. Moffat related some of his experiences during his missionary labours in a most pointed and telling manner, and many of the stories were not only very interesting but highly amusing. Once the missionaries were considered the source of all evil that came upon the natives; now, wherever the missionary came, he was received with open arms, and treated with respect and love. He referred to the good work done by medical missionaries, and said there was a fine institution for training such workers in Edinburgh. Its members were everywhere, and he wished that the institution might be supported, as it was a really important institution. He concluded by earnestly commending the work of missions to the members of the Church.

Rev. Dr. LANSING, American United Presbyterian missionary at Cairo, Egypt, next addressed the Assembly. He said the first book he had read to fire his youthful enthusiasm in the mission cause was Moffat's "Southern Africa." He had been requested to say something about Mohammedanism, and about the state of things in Turkey. He had recently come from the front, not, however, from the Danube or the Caucasus, nor from Kars, but from the front of the real battle which was waged, and had long been waged, in that empire between light and darkness, between truth and error, between despotism—the most crushing despotism that ever cursed God's earth—and the freedom which was being newly born—he would not add between Crescent and Cross, because in Egypt, he was happy to say, the enlightened policy of the House of Mehemet Ali during the last half century, their mistakes as well as their policy and their acts, had done much good. No longer in Egypt were Christians treated with the ignominy of former days. No longer in Egypt was a deceased Christian called in legal documents, "the perished one." No longer was Christian testimony refused in the courts of justice. They had now international courts where civilised law was administered with a justice which had never been known before in Turkey. The battle which was thus being waged was really the battle. And he considered what was going on on the Danube and in Asia

Minor were but side issues, and incidents in the great warfare for God, between light and the darkness of the past ages. The Eastern Question could not be solved by all that had been done. He had read much that had been written during the last twenty-seven years in his residence in the Turkish Empire, but he could tell them the question could not be solved until they could bring down a solvent, and that solvent was God's Holy Spirit, to melt and amalgamate the conflicting and antagonistic nationalities and creeds into a homogeneous whole. This, with our Divine Protestantism to raise them up from their present savage and tribal state, to become a nationality with one heart—with mutual love and patriotism and love of truth, could solve the question. Until then they might labour, they might shed seas of ink upon treaties and protocols, and correspondence and documents, and they might shed seas of blood in other Crimeas, and the state of the case would be as bad as ever, the question would be still unsolved. Dr. Lansing proceeded to speak of the united action of all nationalities to secure toleration for Christianity in the formation of a branch of the Evangelical Alliance in which Englishmen and Americans, Copts and Syrians, Greeks and Arminians, Italians and Abyssinians, *Prussians and Frenchmen*, all united for the promotion of the cause which was dear to the hearts of all. At one of their communions it was his privilege before the pulpit to have ten persons stand up to be received into communion of the Church, and these persons, upon whom he laid the vows, and to whom he gave the right hand of fellowship, and who then sat down at the Lord's table with their fellow-communicants, of these ten there were six different nationalities. Also in their mission boarding-school at Cairo twenty-five girls slept in one room, attended worship night and morning at one altar, and these twenty-five girls were composed of ten different nationalities. This was the process which was going on in Turkey in connection with the work of the missionaries there; and this was the only hope of the country. He was sorry that the people of this country felt it necessary to be so strongly on the one side or the other, pro-Russia or pro-Turkey. If time had permitted, he would have liked to speak of slavery. He would have been delighted if our pro-Turkish Government here would have the heart and the backbone to set down its foot with the Khedive and with Mohammedan rulers and people wherever they might be, and say, "Slavery shall no longer be," and he wished Government would, to this extent at least, listen to the counsels of its "sentimental statesmen," and to the sentiments of the Christian public of this land.

Mr. CUSIN, Edinburgh, in moving the adoption of the Report, pointed to the effect on their missionary efforts of the union last year of the Reformed Presbyterian and Free Churches. Their Reformed Presbyterian brethren had contributed this year £3000, and had given to the Free Church four additional stations in the New Hebrides, four ordained European missionaries, fifty-nine male teachers, and fifty-five institutions and schools. He referred to the interest attaching to the New Hebrides' mission, from the fine combination which it presented of the two great elements which go to form an effective Church of Christ—conservatism of what has been won from the past, and aggressiveness upon the world still lying in darkness. He also referred to the work as an example of combined work carried on by the various Presbyterian bodies, and expressed the hope that it might herald a combination of Presbyterian branches of the Christian Church in the evangelisation of the world. He pointed out the two aspects in which our mission must be regarded in order rightly to estimate their worth. The one might be called the *Individual*, and the other the *National*. Our missions sought to win individuals to the faith of Christ, and we had reason to thank God for the numbers who had been thus won. But besides this result, and especially in connection with our educational work, our missions were doing much to mould national thought and feeling according to Christian truth and principle. The testimony of all competent missionaries concurred with that of our own, in assuring us that the youth of India who passed through our schools and institutions were largely under the influence of Christian thought and sentiment. Everything should stimulate the Church to value the work which God had specially given her to do, and concentrate her utmost zeal and strength in its prosecution.

Mr. JAMES STEVENSON (elder), Glasgow, seconded the adoption of the Report. In speaking of Africa, he said he thought the Queen should act as a nursing mother to the young missions there. He did not believe in her acting as nursing mother to the overgrown infants she had in this country; but in the state of the African

churches a certain amount of protection ought to be afforded. Some means, he hoped, would be taken to press this matter immediately on the Government.

Mr. HOWIE, Glasgow, was afraid they were too content with the day of small things. They had sixty-eight missions labouring in connection with Madras, and only four conversions during the year. He wanted fruits. The generations of India were dying, and they ought to look for more immediate results. He advocated more direct evangelistic effort, and the withdrawal from their educational institutions of unconverted teachers, as these were necessarily hindrances to evangelistic work.

Mr. KIDSTON of Ferniegair (elder), rose and said—Moderator, Having now been for a number of years representative elder to the Assembly from the Presbytery of Caffraria, South Africa, perhaps I may crave the indulgence, even at this late hour, of occupying the attention of the House for a short time on the pregnant theme of our Indian and African missions.

The letter which I received from Lovedale, Caffraria, dated so recently as 13th March last, from Rev. William J. B. Moir, enclosing my commission, amongst other information, says:—Generally our work in Caffraria prospers. Progress is being made slowly, but solidly. The new institution, "Blythswood," is almost out of the mason's hands, and will be opened in July. Our "Transkel" work is wide spread, and growing in Fingoland, but not, I am sorry to say, in "Indutywa." The troubled state of the country has been a great hindrance to missionary work here; strong prejudices exist both against the Gospel and the white man.

Mr. Ross's hands are so full, that he must almost at once divide the work in some way. One man cannot do all. The "Blythswood" institution will be some help to him. But he will require permanent assistance, or the district will have to be broken up into two, and a new man sent to take half of it.

It would be a great matter if the General Assembly would send out a "Deputy to Caffraria to see our work for himself, and stir us up to new and greater efforts."

In regard to Lovedale, I may say that it is always a pleasure to find one missionary body gratefully acknowledging the labours of another, and this has been the case with the *Chronicle*, of the "London Missionary Society," which in this spirit gives a sketch of the work in our institution at Lovedale, to which they say they are greatly indebted for native labourers in the South of Africa. Their attention was first called to the civilised and beautiful aspect of the place, and of the surrounding country; Lovedale, they describe as really a Lovely dale. At the printing office they were delighted to see the printing of the *Kaffir Express*, the first Kaffir newspaper, now a flourishing concern. From this they proceeded to the book department, which presented all the appearance of an English bookseller's shop. They then wandered to the post office, through which 10,000 letters, &c., &c., pass annually. From this they turned to the telegraph office, for Lovedale is in telegraphic communication with the world. They were afterwards pleased with the manual labour department, the blacksmith, the carpenter, the cabinetmaker, the bookbinder, &c., and found that the bookbinder had sent specimens of his work to the Philadelphia Exhibition.

In regard to Lovedale, it is gratifying to be informed that no case of Christians returning to heathenism, or the children of Christian parents going back to heathenism, has occurred there during the year; whereas during that period sixty-four heathens have been baptized and admitted to Church fellowship. The people are getting more civilised, and are making progress in cultivating their gardens. At the Lovedale Missionary Institute a call has come to them from Central Africa. Four have gone forward, and we may anticipate that the Kaffir youths who have gone forth as the first missionaries of their race will be followed by others; and it is probable now that a direct communication has been established with Lake Nyassa, that some of the youths from the country round the lake will go to Lovedale for training, and learn something of a civilisation which cannot be introduced into Nyassa for some time to come.

Dr. Stewart speaks of the advantage of the four trained natives from Lovedale. It is quite true that they are not so good as the raw natives for some kind of work. They cannot fell a tree. They cannot tug all day in the blazing sun at an oar, without being knocked down with fever, and they cannot paddle a canoe at all. But they are Christians, they are fairly educated for their work; one of them can open

the school, and we can leave it in his care with confidence, both from knowing his character, and from knowing also that no burlesque will be made of the simplest truths of Christianity while they are being taught. This result has been gained simply because they have been educated up to and beyond the point where many would have us stop. Had those lads been less educated, they would be utterly useless both as labourers and teachers.

At Lovedale, on Saturday afternoon, what they call the True Templar Lodge meets. The missionary says that from what he has himself observed already, and from what others have told him, it is his firm conviction that, unless a stop is put to it, "*Cape smoke*"—that is, brandy made at the Cape—will prove the great exterminator of the Kaffir race; it is killing them right and left. He has, therefore, thrown in his lot with the True Templar cause, and wishes every missionary and minister in South Africa did the same.

Lovedale is a most important station for the evangelisation of South Africa. Hither come native boys and girls, young men and women; yea, married men leave their household for the sake of being taught. They come from all quarters; not a few come even from "Basutoland," which is between four and five hundred miles from Lovedale; and I am sure, sir, this House will be interested in being told that some of them, in place of going home during the holidays, will walk all the way to Algoa Bay and work for money to keep them at the Lovedale Institute, so great is their thirst for knowledge.

In regard to Burnshill the number on the communion roll is reported the same as last year. This arises from a number of the members having removed to different parts of the country. While this has not weakened the number at Burnshill, it has silently carried a leavening element to other parts of the country. Rev. D. Macleod says, "While it is a matter for deep thankfulness and rejoicing, that so many adults from heathenism join us, my hope of the speedy dissolution of heathenism is largely bound up with the schools and the progress of education.

"Twenty-five children from the different schools have joined the candidate class this year. There is a quiet, steady progress made in all departments. At present there are one hundred and seventy in the Catechumens' class. The training of the Catechumens, while it is the most interesting, is certainly the most difficult and trying part of the work, bringing me often face to face with difficulties which encounter me nowhere else. Lately I baptized an old man about eighty, who was too infirm to come to Burnshill. It was under a large tree near his own hut. He was accompanied by one of the elders and one of the teachers. There were no other Christians; but there was a considerable crowd of heathens, who looked intently upon the old man, as he stood up alone in the midst, leaning upon his staff while I addressed him. There was something touching in the whole scene, which I felt especially when sprinkling the water from the Keis Kama in clear pearly drops upon the head of this fellow sinner, who had run a long course in sin before I came into the world."

During the last quarter in the nine schools there were about 350 who attended somewhat regularly, and will, no doubt, be able to read the Word of God in their own Kaffir, of which there is now a beautiful translation of the New Testament. At some places sewing is taught, which is found to have a very civilising influence.

The Government is anxious to encourage deserving natives, as well as to advance education. Two of the teachers have this year received each a grant of £9 from the Education Office, as allowance for good service. In the face of strong opposition the Government of Cape Colony firmly carries out its policy of elevating the native races, and the fruits will be reaped at no distant date.

As for the poor Kaffirs, I would remind you what like they are in their "heathen" state. They paint their bodies with red clay, except at the time when they are performing certain rites, when they paint their bodies white.

Besides rubbing their bodies all over with clay, they use fat, which causes them to have a shining appearance. They are also a naked people, with no clothing save the blanket, which, however, they do not always have on.

The Kaffirs are polygamists; but they have a reason for this. Woman is degraded, and is virtually the slave of man. While the husband lounges about, spending the whole of his time in idleness, either sleeping or gossiping with other men, his wives not only have to cook his food, but cultivate and reap his fields.

The more wives he therefore has, the more work can be accomplished; and, indeed, his wealth is estimated according to the number of wives and cattle he owns. The Kaffirs have no idols, still they are a most superstitious race. They use charms as a preventative of sickness and calamities of all sorts; and so strong is this belief that, even after they have been converted to Christianity, they sometimes become a prey thereto.

In regard to the new mission, Mr. Young has created much interest in Livingstonia, by his addresses in various parts since he came home in February. They have made a marked addition to their mission work there, in the commencement of a short mid-day meeting with the people, at present every alternate day.

Besides preaching and school work, they desire some other agencies. They think a good store in addition to other appliances, all working for the same end, would be a great civiliser, a temporary expedient to keep out for a time unprincipled dealers in powder and spirits, till the advance of civilisation rendered such a store unnecessary.

The memory of the heroic Livingstone gives a charm to undertakings he longed to see inaugurated, and seem to hasten the enterprise which would have rejoiced his large and tender heart. Two objects are sought to be attained, the proclamation of the Gospel to tribes who have never heard it, and the proclamation of liberty to captives who have long groaned under the curse of slavery.

From India we have had tidings of the fearful cyclone, and intelligence of a calamity in a different way, the dreaded visitation of famine, a sad phase in Eastern life which we can with difficulty realise. Efforts have been made to communicate relief. It is by exertions of this beneficent kind that Britain may win the gratitude and affection of the mighty Indian Empire, over which she has by a strange succession of events been called upon to rule; and it will be the best means of preparing the native mind for the reception of the Divine message, which we are certainly called upon to deliver.

Our friend Narayan Sheshadri speaks feelingly of the failure of the crops, but says, Let us bear the rod, and He who hath appointed it. He reports his Bethel, or Christian village, as developing gradually, and the industrial department as making progress.

The Free Church Institution and Madras College, we are glad to learn, is progressing. The funds available are expected to secure us a minimum staff for the collegiate department, five professors, with two assistant professors and such Pundits as may from time to time be required. The ideal is to have an establishment not dependent on any one church or institution, but drawing to itself the vigorous support of all.

In regard to female education, the great drawback arising from native girls being married before they are ten years old, and afterwards being engrossed in the Hindoo observance connected with domestic life, is being in some degree remedied. A few families are giving their daughters time to be educated before marriage, and even amongst the Brahmins themselves there is a movement towards reform in this matter.

Female education is progressing by means of orphanages, Zenana agency, and female schools. Zenana work is going on most hopefully. The "Pilgrim's Progress" is much appreciated in the households which are visited.

Though a great door is opening for the proclamation of the Gospel, yet there are many adversaries.

I will call your attention to the fact that it is quite a mistake for any one to suppose that our mission system is purely an educational one, intended only for the young. The evangelical services are continued in Calcutta every Sabbath evening during the year, and numerous attended by educated Hindoos. The work of preaching the Gospel to the adult population is systematically carried on.

The means are being employed in all our stations in India and Africa; all that is wanting is the outpouring of the Holy Spirit. The wood is laid, but we need fire from Heaven that it may burn. The Gospel of the Kingdom must first be preached among all nations, and then shall the end come.

Satan will fight hard for his heathen dominions in India and Africa. Every one must then be in his place. Like Gideon's band, let them file from the walls of Zion

with the triumph of God in their hands, and by-and-by will surely come the shout of Victory !

Mr. JOHN COWAN was glad that the services of Mr. E. D. Young were referred to and acknowledged in the committee's report and the Assembly's deliverance. These services for the welfare of Africa were truly of national importance, and he trusted that Government would acknowledge this by conferring on him some mark of royal favour to which his great work in connection with Livingstone and the late Nyassa missions so well entitle him.

He urged the Church and all interested in the downfall of slavery to assist in the testimonial now on foot as a recognition of Scotland's obligations to Mr. Young, whose work in leading the parties and launching the steamers on Lake Nyassa is characterised by Dr. Duff as unparalleled in the history of Christian missions.

The following deliverance was adopted by the Assembly :—

"The General Assembly approve of the report, and record their thanks to the committee, especially to the convener.

"The Assembly unite with the committee in lamenting the death of two devoted labourers, Mr. Ross of Madras and Mr. Dalziel of Nagpore, and record their sympathy with the relatives of the deceased. They also join in the expression of regret at the retirement of Dr. Templeton from the Santal Mission, on account of ill-health, and express the earnest hope of his early recovery.

"The Assembly rejoice that the committee have been able to strengthen the missions at Madras, Bombay, and other stations in India, and record their high satisfaction that the missionary lately appointed to Madras devotes his energies exclusively to evangelistic and pastoral work among educated natives and Europeans. While the Assembly is convinced that the institutions must be maintained in a state of high efficiency, they cordially approve of the desire of the committee to send out, as soon as possible, to the other presidency seats men who shall be free to perform, undistracted by engagements in the institutions, the exceedingly important work referred to. In view of the urgent need that exists for a larger number of European agents to be engaged in evangelistic labours, the Assembly earnestly press this matter on the consideration of the younger ministers, probationers, and theological students of the Church.

"The Assembly join with the committee in their congratulations on the expansion of the Madras Institution into a Central Christian College for Southern India, which has called forth the harmonious co-operation of all Protestant missions in the Madras Presidency. They are especially gratified by the pecuniary aid, as well as the moral support to the colleges, given by the Church Missionary and the Wesleyan Missionary Societies.

"The Assembly rejoice in the increased interest now taken in the Aborigines of India, in the opportunities presented to evangelise these very interesting races, and in the measure of success attending the committee's efforts among them. They trust that means will be provided to prosecute still further this exceedingly important work.

"The Assembly record their satisfaction at the continued progress of the missions in Caffraria and Natal; and especially with the high state of efficiency to which the institution at Lovedale has attained.

"The Assembly are gratified to learn that the reinforcement to the Livingstonia Mission, which left this country in May last, had reached their destination in safety; and that Dr. Stewart had accompanied them from Algoa Bay, and arranged to remain for a time at Lake Nyassa, to aid with his counsel and experience in placing the mission on a permanent basis.

"The Assembly record their very hearty acknowledgments to Mr. E. D. Young, R.N., for the arduous and invaluable services rendered by him in connection with this great enterprise. The success of the pioneer expedition headed by him was, under God, they are convinced, due in no small degree to the admirable manner in which Mr. Young carried through the special and difficult work entrusted to him.

"The Assembly record their gratification at the expansion of the work of female education in India and Africa, through the efforts of the Ladies' Society, and heartily commend the Ladies' Society to the liberal support of the congregations of the Church.

"The Assembly rejoice in the signal blessing that has rested on the Missions in the New Hebrides, which, as the result of the union effected a year ago, are now an

integral part of the Missionary operations of this Church. They trust that like success will attend the future prosecution of the work in these islands, and also that they will fully participate along with the other mission fields in the interest, prayers, and generous support of the Church.

"The Assembly are gratified to learn that the Mission in Syria continues to make encouraging progress, and especially that the Medical Missionary work carried on by Dr. Carlaw is proving of essential service. They record their thanks to the children of the Church for their New Year Offering towards the erection of the Training School and Dispensary on Mount Lebanon.

"The Assembly renew the recommendation made last year to all the ministers and congregations to take part in the union for prayer on behalf of Missions, to be held by the various Protestant Churches, on or about the 30th November next."

At the desire of the Assembly, the Moderator in suitable terms expressed their thanks to Dr. Moffat and Dr. Lansing for the addresses they had delivered.

It was reported that the record of the Synod of Fife had been lodged. It was remitted to the Committee on Records already named.

The Assembly adjourned, to meet again next day at eleven o'clock.

TUESDAY, MAY 29.

The Assembly resumed to-day at eleven o'clock.

The only business on the programme for the forenoon sederunt was the consideration of the case of Professor Robertson Smith, which has monopolised conversation in the lobbies since the Assembly met, and has excited intense interest both among the clergy and the laity of the Church. The demand for tickets of admission to the public galleries had been very large, and so eager was the desire to secure good places that not a few ladies presented themselves at the doors shortly after seven o'clock. Others quickly followed, and by nine o'clock the season-ticket gallery was well filled. The seats in other galleries, set apart for ministers not members of Assembly, students, and the rest of the general public, were shortly afterwards rapidly taken up; and by ten o'clock not a sitting place could be found, many expressing profound thankfulness if they could get squeezed into the House on any terms. On ordinary occasions members do not usually show any disposition to enter until close on the time for prayers; and even after the Moderator has taken the chair, groups linger in the corridors, or in the reading-room, enjoying a friendly chat, or writing letters. On this occasion, however, the liveliest anxiety was manifested to get inside and effect a lodgment for the day. As the result, the somewhat unusual spectacle was presented of a House crammed in every part shortly after ten o'clock; while the corridors, invariably full of bustle and stir at that hour, were practically deserted. There are this year 710 members of Assembly, and evidently the larger number of these were present—no fewer, we believe, than between 50 and 60 tickets having been taken out that morning. The accommodation, indeed, in the area was not sufficient for members, and this having been anticipated, the clerks had set apart for the overflow a portion of the south-west gallery. It is estimated that altogether there were about 2500 persons in the Hall; and owing to the arrangement of the seats, rising tier above tier on the four sides of the building, the assemblage presented an imposing appearance. General animation prevailed, and to pass the time until the business of the day commenced, ladies industriously plied their crochet needles, or indulged in quiet gossip; while members of Assembly applied themselves to their newspapers, or the study of the blue-book containing the pending case. The hum of conversation was broken as time advanced by the appearance of prominent members of the House, or of those connected in some way with the case, which was made the occasion for some expression of feeling. Among those thus honoured were Professor Binnie, Aberdeen, and Professor Davidson, Edinburgh; and when, shortly after ten, the venerable form of Dr. W. P. Smith, Keig-Tough, Aberdeenshire—the father of the writer of the now celebrated articles in the *Encyclopædia Britannica*—was recognised, a cordial greeting was accorded,

which seemed to cause a good deal of embarrassment to the gentleman in question. About half-past ten Professor Smith entered the Hall, accompanied by Professor Candlish, Glasgow, and immediately on catching sight of him nearly the whole of the students rose in their gallery and gave forth an enthusiastic round of cheering, which was several times renewed, other portions of the assemblage also joining in the demonstration. Professor Salmond, Aberdeen, who championed the cause of the majority of the Presbytery on Saturday, was observed shortly afterwards, and received warm recognition from the same quarter. It was close on eleven before Dr. Begg appeared. The students by that time had got into a somewhat excited state, and when the admirers of the acknowledged leader of the Left attempted to get up a cheer in his behalf, a decided expression of counter feeling was elicited. Principal Rainy slipped into his seat at the table just as the House rose at the magic word "Moderator!" and so escaped observation.

ARRANGEMENT OF BUSINESS.

After the Assembly had been duly constituted and the minutes read, Principal RAINY, on the part of the Business Committee, stated, in regard to the postponed business of Monday, that it was proposed to take the report on education and on the sale and transference of school property on Thursday evening; the report of the Committee on Sabbath Observance on Monday; the report of the Committee on Church and Manse Building, with certain petitions, on Wednesday evening after the report on Church Extension Building Fund, at least so far as regarded certain special cases requiring immediate attention; and on Saturday the report of the Committee on Publications and Overtures on the Hymn Book.

THE CASE OF PROFESSOR SMITH.

The Assembly then proceeded to take up the case of Professor Smith. The case came up on the special report of the College Committee, which was published two or three months ago, as also on the minutes of the Presbytery of Aberdeen, submitted in accordance with the resolution carried by a majority in the Presbytery, to the effect that they should report the whole case as it stood, embracing the questions submitted to Professor Smith and his answers to the same, to the General Assembly.

Mr. LAURIE, Tulliallan, said he had given notice to Sir Henry Moncreiff of a question which, with the permission of the House, he should now put. "Is there any precedent in the practice of the Church for suspending an office-bearer before a libel had been framed against him and found relevant."

Dr. RAINY—I have a telegram from Mr. Laughton requesting me to give in on his behalf the special report of the College Committee on the article "Bible." Whatever might have been said in laying that report on the table in other circumstances, I feel it would be undesirable for me to take up any of the time of the Assembly at this stage. But perhaps, with reference to another matter, I may be allowed to take the opportunity, with the consent of some of my brethren here, to remind members of the standing order as to the length of speeches, which I suppose must be observed as it stands, as it has not been suspended. That standing order is in the papers, and I need not refer to it more particularly. And it may also be a right thing in a great and interesting Assembly like this to remind the audience that it is extremely desirable in this case, and that it is necessary, that there may be restraint in giving expression to feelings and of anything like indications from the audience intended to affect the House. Of course we are all aware that it is not always easy for persons interested to restrain expressions of their feelings, but it is essential it should be done. It is allowed to members undoubtedly to give some expression to their feelings and opinions, but probably we shall all feel it our duty as members of the House to set an example to the audience in that way. I suppose, Moderator, that before any of the motions are heard it is a right thing that Professor Smith should have an opportunity for making any statement he chooses to offer to the Assembly.

Sir HENRY MONCREIFF—If Professor Smith wishes to make any statement to the House, now is the time.

Professor SMITH, who was seated at the back of the hall, was received with ap-

plause, and from all parts of the House calls were made for him to speak from the platform. Replying to the wish of the members thus expressed, Professor Smith said—I think, Moderator, with the permission of the House, I will be able to make myself audible to the members. (Cries of “Platform.”) I will easily be heard. (Cries of “Platform.”)

Sir HENRY MONCREIFF—I am afraid, Professor Smith, you cannot be heard if you speak from where you are standing.

The MODERATOR—It is most desirable, Professor Smith, that you should come to the platform.

PROFESSOR SMITH'S STATEMENT.

Professor SMITH then proceeded to the platform, and, amid breathless silence, commenced his statement, which was as follows:—Before the House proceeds to the discussion of motions on this subject, I think it due to the Assembly to make a statement which may possibly facilitate matters. I do so in entire confidence in the justice of the Assembly, and because I do not believe that any member of the House can desire to censure me without full judicial investigation. I am persuaded that the course which I propose to take will be seen to secure all the ends which the Church naturally seeks to attain, and I trust to the justice of the Assembly to accept and act upon it. I feel as strongly as any member of our Church can do that every legitimate step should be taken to preclude even the temporary suspicion that the teaching in our Halls is subversive of sound doctrine. And from what has already emerged in the case it also appears to me that my teaching cannot be purged of suspicion except by a regular judicial process. Under these feelings, and with a view to prevent the possibility that next session may come on before the matter has taken definite shape, and that so I may be called upon to meet my classes without being re-established in the confidence of the Church, I have come to a resolution which I think it due to the Assembly to intimate at this stage. At next meeting of the Aberdeen Presbytery I will ask that all the charges against me be reduced to the form of a libel, so that according to the ordinary operation of the rules of procedure, and without prejudice to any interest concerned, my functions as a teacher may be suspended until the case is exhausted and the Church has given her judicial decision on the points involved.

Dr. WILSON, Dundee, then submitted the following motion, of which he had given notice:—“The General Assembly, considering how necessary it is, especially at the present time, that this Church should maintain a clear testimony to the inspiration and authority of the Scriptures as the Word of God and the only rule of faith and manners; and considering that the College Committee has reported that in some points the teaching of Professor Smith in his published writings is of a dangerous and unsettling tendency; and considering that the teaching and training of students for the holy ministry should be conducted by men whose views are above all suspicion, deem it expedient and necessary, in the interests of the Church, that, until the proceedings of the Presbytery of Aberdeen, which are now in progress, and are reported to the Assembly, have been terminated, and the Assembly have given final judgment on the question at issue, Professor Smith should cease from discharging his duties as Professor, and instruct him accordingly, and remit to the College Committee to make arrangements for the conducting of his classes during next session, and to report these to the Commission in August. Further, the Assembly instruct the Presbytery of Aberdeen to proceed with the case according to the laws of the Church, and empower the Commission at any of its stated diets to dispose of any preliminary appeals that may be taken, that the case may be ripe for final judgment at next General Assembly.”

In submitting the motion, Dr. Wilson said—Before speaking to this motion, Moderator, of which I have given notice, I wish to be allowed to indicate an alteration of one of its clauses. It is in that clause which refers to the special report of the College Committee. As in the printed paper that clause is as follows:—“And considering that the College Committee has reported that on some points the teaching of Professor Smith in his published writings is of a dangerous and unsettling tendency,” what I propose to substitute is as follows:—“Considering that the College Committee do not find according to their judgment sufficient ground to support a

libel for heresy, but give it as their opinion that the article 'Bible,' contrary to Professor Smith's avowed convictions, contains statements of a dangerous and unsettling tendency." It does not alter the substance, but brings the motion more in accordance with the report. I shall endeavour as briefly as possible to support this motion. There is indeed scope wide enough for speaking the whole day on the subject, because the report of the College Committee and the report of the Aberdeen Presbytery, which are both on the table, traverse a very wide field. They go over Professor Smith's published writings, and those writings give more or less fully opinions as to the Bible and individual books which the Bible contains; but I think it would be quite out of place and illegitimate to prejudge the case, as the whole question will come up for adjudication here. I deprecate exceedingly, in the state in which the case comes before us now, that we should enter into any declaration—either the Assembly itself or individual members who speak—giving opinions averse to Professor Smith, or in vindication of his view. It seems to me necessary that the Church should exercise a wise restraint on this subject. Whatever view, either in vindicating or censuring Professor Smith, members of the Assembly may entertain at the present, these views will be expressed with greater effect when the whole case is before us, and ripe for judgment to be given upon it, which it is not now. With the merits of Mr. Smith's published views this Assembly, as I view it, have really nothing to do. We have these reports. There is a case in progress reported to us by the Presbytery of Aberdeen—in the progress of judicial inquiry, with the view possibly, and now almost certainly, of regular judicial procedure.

It seems unbecoming to express any opinion with regard to the views adduced by Professor Smith in the papers which he has published, and this all the more because Professor Smith has handled very freely, and without any deference to the prevalent beliefs and opinions entertained amongst many, subjects of great importance. In these circumstances, passion is very apt to be inflamed; men rush precipitately to conclusions which may turn out in the end to be untenable. It is desirable that the Free Church, in its General Assembly, should say nothing on these questions until it has had time to maturely consider them, so as to be able ultimately to pronounce a judgment worthy of the Church and in harmony with the truth of God. In such a time as that in which we live, the Free Church cannot expect to escape the trial which is manifestly coming upon all the Churches of Christ all over the world. We must prepare ourselves for obeying the injunction, "Prove all things, and hold fast that which is good." We must be prepared to abandon our traditional beliefs, if we find them incapable of substantial proof. We must take care to hold fast that which is good, and not let it go. There are painful manifestations in some Churches to altogether evade such questions as these, to let go the anchor, and to slip out to the broad sea without chart or compass. I trust that destiny does not await the Free Church. We should be prepared to give well-grounded judgments upon these matters when they come before us. In order to have a well-grounded judgment, which will stand the test of proof, it is necessary that it should be deliberately given, and with all the evidence before us. Let us hear the whole case before we attempt to pronounce judgment, and let us endeavour to avoid doing anything which will inflame passions or raise prejudices by the premature expression of our views. What is there before us on which we are called upon to speak to-day? There is, in the first place, the special report of the College Committee, and then the report of the Presbytery of Aberdeen as to the progress they have made in the investigation.

The report of the College Committee has a special history. It was published by direction of a Commission of Assembly, which met in November last; it was under the consideration of the Commission in March last, and by that Commission it was remitted to the Presbytery of Aberdeen, who were instructed also to examine Professor Smith's other writings with the view to say what should be done in this case. That report is a concluded document, and the decision in it was that there is not a sufficient ground for a libel for heresy against Professor Smith, and that was the only method by which the College Committee were warranted in instituting proceedings against Professor Smith.

The report of the Aberdeen Presbytery is an unfinished document. They merely report progress to this Assembly. They are pursuing with due diligence the matter remitted to them; it is in their hands, and does not come up for judgment in this

Assembly. While this is true, in the College report there is an expression of opinion, and that opinion coming from such a body as the College Committee is certainly entitled to great weight in this General Assembly. The opinion is that in the article "Bible" there are some points, and especially one, on which Professor Smith's views are of a dangerous and unsettling tendency. This is indeed merely an opinion, but an opinion of a body of learned men, whose judgment in such a case, as I have said, is entitled to great weight. It is not for me to say, neither is it for this Assembly to say, that this opinion of the College Committee is well grounded. I do not ask the Assembly to affirm the judgment of the College Committee. It may be, for what I know, ultimately found that their judgment is ill-founded and wrong. At the same time there is enough in it to justify and vindicate the course which I propose the Assembly should adopt in this case. By that opinion Professor Smith's teaching is undoubtedly placed under suspicion, and the Assembly is bound in the interests of truth and of the students to save them from possible injury; and it is upon this account that I propose, until this matter and the others involved in this case are determined, that Professor Smith shall cease from teaching his class. I am very anxious to say that I do not mean, in making such a proposal, to impose any censure of any sort upon Professor Smith. In moving the Assembly to this effect, I am pronouncing no judgment—inhibition is not in the nature of ecclesiastical censure. If it were I would not certainly propose it. Let no man be censured until he be found worthy of censure. We must not inflict censure until it has been found to be deserved; but such a course as I move is simply a precaution; it is simply a measure of defence thrown around our students, and is in harmony with the constant practice of our Church.

It is not more than fifty years, I think, if quite so much, since the General Assembly of the Church of Scotland, looking to the interests of her congregations, determined that, contrary to all preceding practice, whenever a libel was found relevant, and served upon an accused minister, he should *ipso facto*, as soon as this had taken place, be suspended from all his functions as a minister. Now, that suspension, even in the case of a libel, is not in the nature of ecclesiastical censure; it is simply a precaution to prevent the congregation in the meantime from sustaining damage from what may be erroneous statements. The minister may be found scathless of all wrong, but until he is delivered from suspicion he is prevented from discharging the duties of his office. In this case there is as yet no libel. We do not propose that Professor Smith should be interfered with in any way in the discharge of his functions as a member of the Presbytery of Aberdeen, or in the way of preaching the gospel. What we propose is simply that he should not be allowed to conduct his classes in the College until this ground of suspicion, contained in the report of the College Committee, has been removed. That is all. I think it is a defence not only to the students but to Professor Smith himself. It is hardly conceivable to me that Professor Smith should enter his class-room, and conduct the business of his class for a session, with this suspicion hanging over him. I think it is conducing to his comfort, as Professor, that what I propose should take place—that the Assembly should make provision otherwise for the conducting of his classes during the ensuing session. It may be thought that the statement made by Professor Smith to-day may have superseded such a course as that which I have indicated, because, if Professor Smith, as he states in that paper which he has read, intends asking the Presbytery of Aberdeen to frame a libel against him, and that so soon as that libel has been found relevant and put into his hands, he is, *ipso facto*, precluded not only from teaching his classes, but shut out from all other functions that belong to him as a minister or professor. But I hope the members of Assembly will keep in view, that on the supposition that the Presbytery of Aberdeen sets itself to the construction of a libel, the real difficulty in such a case as this is really in the question of relevancy. A libel cannot be served upon Professor Smith, even supposing it were framed, until the Presbytery have found it relevant. Now, the finding of the relevancy in such a case as this settles the whole question. There is not any proof; it is contained in the libel itself, in extracts from Professor Smith's writings. The whole question is suspended on the relevancy, and the extreme likelihood is that before that libel, supposing it were to be framed, is found relevant, the next General Assembly would be very, near and the College session over. Therefore, looking to that extremely probable state of things, I still hold that for

the defence, both of Professor Smith and the students, a precautionary measure still remains necessary, notwithstanding the statement which has been made to us to-day. Dr. Wilson then read his motion, and, before sitting down, added—This motion, Moderator, has been framed in the most friendly spirit towards Professor Smith, for whom I entertain not only sentiments of great respect and esteem, but most affectionate regard. It is the earnest wish of my heart that this whole business may be concluded in a way not only in harmony with Divine truth, but in vindication of Professor Smith's position, so as to preserve to the Church at large and to us his valuable services.

Dr. MOODY STUART, in rising to second Dr. Wilson's motion, said that he cordially agreed with all that had been said about ecclesiastical procedure, and with the desire to frame the resolution and carry on the discussion with the utmost tenderness to Professor Smith. But Dr. Wilson had said it was desirable that it should be understood that they did not at present enter into the merits of the question. Now, while he was much interested in the case of Professor Smith, the case was as nothing to him compared with the great subject which had been brought before them. But if they were not to enter upon it at present, he had nothing whatever to say, except that he seconded the motion.

Sir HENRY MONCREIFF said he thought it was clear that this House, as an Assembly, must not pronounce a judgment upon any part of the merits of the case, and he did not think it was desirable that any of them should speak so as to assume a certainty upon Professor Smith's own position; but he thought upon some of the general theological questions that had been raised there was no objection to members of the House pointing out their views.

Dr. BEGG—I think that everything in Dr. Wilson's motion may fairly be made a matter of comment in the House. The motion refers to several considerations, and these are within the scope of fair discussion in this Assembly. Of course, members must judge for themselves to what extent they are to refer to matters contained in that motion, but I think that everything in both motions and in the reports is fairly before the House, and in advocating the motion of Dr. Wilson, Dr. Moody Stuart is perfectly entitled to refer to everything that is contained in these documents.

Professor MACGREGOR—I very much differ from Sir Henry Moncreiff and Dr. Begg. Especially at this stage I hope the Assembly will not allow any discussion of the merits. It is for the Assembly to judge what course they should adopt. We may compel Dr. Wilson to strike out of his motion anything that should not have been in it; but I know the great injustice that may be done to the cause of truth if the discussion of the merits are gone into now. I believe Professor Smith will not get justice if the merits are gone into. Is not the constitution of our Church good enough to insure that justice should be done to all parties? This is not the time to go into merits. We have not the material.

Sir HENRY MONCREIFF—I say we should not go into the application of the points to Professor Smith; in adverting to theological views we are merely indicating the minds of members of the House about some points of theological interpretation.

Dr. THOMAS SMITH said that if they were to advocate the adoption of this or the other motion, it was very manifest that there was a certain amount of reference to be made to the circumstances of the case. There was no doubt that to a certain extent this would lead them into the merits. But all they had to do with the merits was that there might be a *prima facie* case for this motion being carried in order to inquiry, or a *prima facie* case for such a motion as Professor Candlish's being adopted.

Mr. RENNIE, Wick, said the feeling of some of the members was that Dr. Wilson's motion was incompetent, according to the constitution of the Church, especially that part of it which referred to relieving Professor Smith of his duties. They should first of all discuss the constitutional question whether it was competent to relieve a member of the Church of his duties before a libel had been framed and found relevant.

Professor CANDLISH appealed very earnestly to any who intended to support his motion not to raise a question of competency as a separate question, but to let the discussion take its natural course.

Mr. COWAN, Perth—I have no difficulty as to the competency of Dr. Wilson's motion. He has not entered into the merits. If my respected father, Dr. Moody Stuart, does not intend to enter into the merits more than Dr. Wilson has done, it seems to me that, in the circumstances, that would be the right course. But the first question of Dr. Moody Stuart was, "Am I allowed to enter into the merits?" On these at the proper time we shall, I am sure, all be delighted to hear him; but I do not think this is the time, and I am afraid of the wide sea on which this Assembly will be launched, and the great difficulty we will have in the settlement of the business. I would point to Dr. Wilson's speech as a model.

Principal RAINY—I wish to say in regard to this subject a distinction has been drawn, and I do not know that it can be questioned, between entering into the merits in the full sense and giving expression to views in reference to the importance of certain theological questions and distinctions, and the like. I do not know that we can put Dr. Wilson's example higher than a very important example for the consideration of all who may engage in this discussion. But if the distinction I have referred to is to be drawn by speakers, the speakers will have to consider that they have a very delicate task before them, if they are to discuss these theological questions without at the same time precipitating them into virtually an appreciation of the merits and demerits of what may be supposed to be Professor Smith's theological position. I do feel a very serious anxiety on that subject, and while I have no wish to limit the liberty of members of this House, I hope it will be considered by speakers how far they are doing a service to the views they hold on any side if they launch into a sea of discussion with reference to the whole aspects of this case.

Dr. MOODY STUART—I have no wish to enter into the merits against the feelings of the House.

Dr. ELDER, Rothsay, said the report of the College Committee brought before them several statements to the effect that they found the views set forth in Professor Smith's articles to be of a dangerous and unsettling character. It was important, as all must feel, that, as the first motion expressed it, their professors should be above all suspicion. It was impossible, in his opinion, to reason upon the subject in support of Dr. Wilson's motion or against it, without going somewhat into these statements of the College Committee's report, and taking them into account in judging as to the course that should be followed in the circumstances. He did not see how they could avoid going so far into the merits of the case, but not as if they were dealing with it judicially, and with a view to final judgment, but in order to decide what the interests of truth and of the Church required them to do in the meantime.

Dr. MOODY STUART—I agree with Dr. Elder's view, but at the same time I will not go on, as I see there is a strong feeling in the House against going into the merits of the case. I can reserve my remarks on the merits till some other time.

Dr. ADAM—The view which has been urged by Sir Henry Moncreiff is technically correct, as to a distinction between the general question and the application of opinions upon it to the present case; but I doubt very much if we can insist on it now. There is a great deal of interest in the subject throughout the Church; and I think we may contribute something to the ultimate settlement of the case by a free ventilation of opinions on the subject. At the same time, the distinction referred to by Sir Henry Moncreiff is very important; and I have no doubt brethren will exercise forbearance in the way they make remarks applicable to Professor Smith; but by allowing a certain latitude of treatment we may promote edification and help forward the settlement of the case. The fact is that the distinction is a good one, but I do not think it can be observed in the discussion.

Professor MACGREGOR objected to a question of importance being settled by the mere noise of a few. He would insist upon the mind of the House being taken as to whether they should go into the merits of the case.

Mr. BREMNER, Glasgow (elder)—I trust that if it is found that the line indicated by Dr. Adam is to be adopted, my respected father, Dr. Moody Stuart, will not be precluded from making his speech.

Dr. RAINY—It is quite clear of course that if Dr. Moody Stuart has views to address to the House we must not be deprived of the benefit of them through a

misunderstanding. That would never do. In regard to this matter, I have already expressed my views. I do not think we can make it a point of order that members shall not refer to the theological importance and seriousness of what seems to them to be questions brought before the Assembly. I cannot myself undertake to make that a point of order. The effect of my remarks was simply to appeal to the members to mark the importance of the distinction which Sir Henry Moncreiff has drawn.

Dr. BEGG—The distinction is quite plain; and I think it will be quite unprecedented when two reports are on the table, and two motions to be discussed, that members should not be allowed to enter upon their discussion. If they violate order in the speeches, then it is time to call them to order, but at this stage it seems to me entirely out of the question. I agree with Dr. Rainy that, while members should discuss freely, they should also discuss wisely and temperately the topics brought up in the report and motions before the House. Anything different from a right of free discussion will be a mere gagging of the debate.

Mr. BREMNER—I think that in the interests of Professor Smith himself, Dr. Moody Stuart should be heard on the merits of the case.

Dr. RAINY—It must be remembered that Dr. Moody Stuart himself appealed to the House, and I think our answer to him should be that we leave it to his own judgment.

Professor MACGREGOR—I have not spoken as a friend of Professor Smith; I have spoken as a judge of Professor Smith.

Mr. COWAN, Perth, reiterated his hope that if Dr. Moody Stuart addressed the House, he would take care not to launch the House upon a wide sea in which it would be difficult to maintain their bearings.

Dr. MOODY STUART then rose and said:—To plead that the case before us involves nothing that is critical for our Church, is to overlook the spirit of unbelief that is so strong at the present hour in all countries, and so ready to grasp at everything that shakes men's confidence in the Bible. The plea of soundness in doctrine and of personal piety in Professor Smith, is one in which I unfeignedly rejoice for his own sake—but it only makes his views the more dangerous for his students. If he had made shipwreck of the faith, his example would be a beacon of warning to others; but if after taking a course that seemed as if it must end in his striking on the rocks, he saves himself by a hairbreadth escape, others will be emboldened to follow him to their irrecoverable ruin. If any man, however good, shall alter the Bible into another which is no longer the Bible of our Lord and His apostles, and can be no Bible to us, it will be no alleviation of our loss although he were like St. Paul himself or an angel from heaven.

In a case involving a wide and most momentous subject, it is, on the one hand, impossible to bring out a full argument in the Church courts; and, on the other hand, it is neither to be expected nor to be desired that such views as Professor Smith's should be put down by mere authority. If they cannot be proved to be erroneous, they will never be suppressed by Synods or Assemblies. On this account it has been essential from the first, not that his case should be considered, but that his views should be sifted through the press, and all the more because they are not only of world-wide interest, but made their appearance in a world-wide form. Nothing could be more unwise than for this Church either to restrain or to discourage Biblical criticism within legitimate bounds; or even to interfere with too hasty an assertion where an undue licence may seem to have been taken. Views which at first sight startle us, may be found in the end to be innocent or harmless. But there are certain great limits to the liberty of criticism, or often rather not so much of criticism itself as of the theological doctrine that underlies it and employs criticism as a tool for its own ends. With some at least of the critics whom Professor Smith most closely follows, the denial of all that is miraculous is a first principle of Biblical interpretation; and this is not criticism but false theology, perverting all criticism. So Professor Smith, while holding the miraculous, lays down, for example, this proposition, that Deuteronomy "cannot be placed at the beginning of the theocratic development without making the history unintelligible." This is not linguistic criticism, but mistaken theology or false philosophy; and in the case of this book such a principle must, however unconsciously, taint all his criticism. But by whatever name we call it, of criticism, theology, or philosophy, we must

take our stand on this great foundation, that we resolutely refuse either to own or to tolerate any teaching in our halls, not that overthrows the Word of God, for it abideth for ever, but that subverts or tends to subvert the faith of our students in that most blessed Word on which hangs all our hope for eternity.

It is with the sincerest sorrow that I am constrained to hold that Professor Smith's answers to the Presbytery of Aberdeen leave us no outlet from the painful conclusion that his views in the article on the "Bible," regarding several books of the Old Testament, do really, however contrary to his own design and persuasion, both strip them of all authority and rob them of all their value; and also set aside the authority of our Lord and His apostles respecting the Old Testament Scriptures.

Professor Smith's answers on prophecy and on Daniel are in substance the same—"that he never doubted that the Old Testament contains distinct predictions of things accomplished in Christ and His Church," and that "every legitimate view of the Book of Daniel must find in it true prophecy of Christ and His Church." On these points I believe that Professor Smith has written nothing to awaken doubt, and I should for myself have found no call to make the inquiry. But there are other grave doubts which his views have suggested to the Presbytery; and to the question on the truth of the history in Daniel he makes no reply; while regarding the truth of the predicted historical events he answers merely that the book contains true prophecy of Christ and His Church. Now, it is quite possible to hold all Professor Smith's views, as given in his answers to the Presbytery, and at the same time to deny the truth both of the historical narrative and of the historical prophecies in Daniel. Some of the critics hold that there is true prophecy of Christ in Daniel, and also in every one of the prophecies referred to by Professor Smith in Isaiah, Micah, and Zechariah; while at the same time they look on much of the history in Daniel as fiction, its miracles as incredible, and its historical prophecies as written after the events; and Professor Smith's reply ought to have made it clear that he has no sympathy with such views.

Professor Smith, however sound in his doctrinal faith, has in his article on the Bible scattered the mist of doubt over a large portion of the Old Testament Scriptures; over Deuteronomy, Esther, the Psalms, the Canticles, Daniel, and Jonah. In these answers he has not recalled one assertion that he has made, or deleted one doubt that he has suggested. He has not uttered a word fitted to restore the shaken confidence of the Church; but, on the contrary, has entrenched himself in his former positions, defending them all; and the language of his defence on Esther and Jonah, as well as on Daniel, makes his position regarding them more to be distrusted than it was before. He accounts these as lesser matters in this case, on which he has announced no definite opinion of his own. But his brethren have no desire to make him an offender for a word; and if the objectionableness of his views had been limited to one book of the Bible, many of us would have all but overstrained our charity in stretching it to its utmost limits within the bounds of conscience, so as, if possible, to condone what might perhaps have been a mistake in judgment rather than an error in faith. But the dark cloud of doubt in which Professor Smith persistently envelopes so many portions of the Word of God adds a great aggravation to those instances in which he gives a definite expression to his views.

As regards the references to the Old Testament by the apostles, and still more by our Lord Himself, I would only say that if our Church were not prepared to take her stand on the absolute and final authority of the Lord Jesus Christ in the interpretation of the Old Testament Scriptures, there would be nothing before us but a rapid descent into unbelieving rationalism, the withering of all evangelical and missionary spirit, the loss of the high standing which God in His mercy has given us among the evangelical Churches of Christendom, and the certain alienation of a large number of the best of our people.

In the Song of Solomon the German theory of a betrothed maiden taken into the king's palace and resisting his allurements, which Professor Smith adopts, is most objectionable in all its aspects, as a tale, as a song, and as a moral. As a tale, resting on the most arbitrary and fanciful suppositions, it is the invention of an odious calumny against an honoured name. It stains the memory of Solomon with a crime for which there is not a shred of proof, which was never heard of till nearly three thousand years after his death, and which must be held as clearly contradicted by the Word of God. The crime was not perpetrated, but Solomon's alleged guilt

was not the less. The maiden of the modern story was betrothed to a shepherd, and, according to Jewish law, could be separated from her husband only by a writing of divorce. In her case Nathan's parable of the ewe lamb would have come home to Solomon with all its original force; and although he could screen himself and his victim from being publicly stoned to death, according to the law of Moses, it was only by the death of the injured husband that he could secure his own life against the sword of the avenger. The Bible never conceals the sins of its leading characters. Of the sins for which his God chastised Solomon we have a full record, and if adultery had been one of them, it would have been marked with the deepest brand. But there is not the slightest hint of so dark a crime in all his history; it is a culpable licence to blacken his memory with so foul a stain, and we honour not the men who have constituted themselves false accusers of the dead without a vestige of evidence on which to found their slander.

As a song, this theory turns the simplest words into evil. The address in the first chapter, "We will make thee borders of gold, with studs of silver," has been interpreted, both literally and allegorically, of the offer of a royal crown; but in the new theory, the crown becomes a bribe held out to break the vows of espousal and contract a criminal marriage with the king. So, throughout the book the things that are pure and lovely, and of good report, are changed into a cloak for the darkest designs. In the case of Solomon's falsely imputed guilt, the spirit of the world puts its song into his lips, painting the hideousness of vice with the colour of choicest words. In the case of David, the Spirit of God has given him a song, and its burden is, "I confess my transgressions, and my sin is ever before me." Such also to this day would have been the Song of Solomon, if the modern tale of his guilt had been true.

But further, the boasted high moral of the tale sets entirely aside all true morality, for the maiden's fancied conquest over the allurements of royalty is marked by an entire want of moral principle. The whole tale is unworthy of Biblical criticism, for it is far below the level of heathen morals, and no ancient Israelite, imbued with the principles of the law of Moses, could ever have conceived or composed it as an example of lofty virtue, or of a character worthy of any admiration. The moral obliquity of the tale may be illustrated by supposing that, after this northern maiden had been inveigled into Solomon's palace, she had been accosted by a false friend, and tempted to the theft of a beautiful bracelet belonging to Pharaoh's daughter, and that she had resisted the temptation, not by the quick repulse of an indignant conscience, responding to the command, "Thou shalt not steal," but by looking at the simple armlet on her own wrist, and preferring her lover's gift to all the jewels in the palace. Such a sentiment would be fine, and supremely noble in its own place; but it is a worthless substitute for conscience, and if it reigns in the absence of moral principle it becomes itself degraded. Yet this and nothing better is the highest virtue of the heroine of the tale; she overcomes purely by firmness of will and by the strength of a preoccupied affection, but she is under no dominion of conscience or sense of obligation to the divine law. Once and again, she is supposed to charge the ladies of the court not to persuade her to transfer her affections to the king; but from first to last throughout the Canticles there is not a breath of righteous anger, or the slightest startling of an offended conscience, against his pressing offers of an adulterous marriage. If any ancient Israelite had composed the tale, the first words that sounded in the ears of Solomon would have been, "Thou art but a dead man; for the woman thou hast taken into thine home is another man's wife." If a true daughter of Israel had been its heroine her first outcry would have been, "How shall I do this great wickedness and sin against God?" and the conclusion of the whole would have run thus, "The daughter of Jerusalem hath shaken her head at thee; the virgin daughter of Zion hath despised thee, she hath laughed thee to scorn." But in the modern German story of the critics the selected example of the highest conjugal virtue in humble life is guided by a moral standard so low that a high-minded heathen spouse would have counted it an insult to have been made the heroine of such a tale. This never was the morality of the Hebrews in any period of their history; it is altogether unlike the morals of the Bible, from Genesis to Revelation, and such a narrative never could have been either inspired or allowed by the same authority as the Commandments on Sinai and the Sermon on the Mount. How different from all this

is the Song of Solomon, accepted as a high and holy allegory by the Hebrew nation, by the Christian Church from its earlier centuries downward, and by the Protestant Churches of the Reformation. In the Bible Christ and His Church are the Bridegroom and the Bride from the day of her espousals in the wilderness of Sinai till the final hour when the marriage of the Lamb shall have come; and, however the world may deride them, these songs of Zion have cheered and supported her in all her faith, as she has come up from the wilderness leaning on her Beloved; and they will continue to sustain and gladden her till she hears the voice, "Behold the Bridegroom cometh, and they that are ready go in with Him to the marriage." If the Free Church shall ever give them up as the holy communings of Christ and His Church, hers will henceforth be a false claim to be the heir of that Church of Scotland, to whom they were songs in the night through all the noblest periods of her eventful and fruitful history.

Professor Smith's leading argument against the Mosaic origin of Deuteronomy is a hasty inference from its injunction of a single altar in Israel. Any alleged recentness of language seems no longer to be relied on; and the argument founded on the writer's style would have some point, if not a difference, but an exact sameness of style, could have been alleged in two widely different kinds of writing, for this might have betrayed the hand of an imitator. But the single altar is the great stronghold of the advocates of a recent Deuteronomy; because the command of Moses before his death was not kept by many pious kings nor even by the prophets Samuel and Elijah, it is therefore held to have had no existence. Before leaving this earth, our Lord Jesus Christ left a still more solemn command to His disciples, to preach the Gospel to every creature. Just as the first generation after Moses were jealous against a second altar on the banks of the Jordan, but under many good kings it was afterwards recorded "howbeit the high places were not taken away," so the first generation after Christ went with burning zeal to the ends of the world, but afterwards, in the history of noble reformations and of singularly holy men, we have constantly to record the sad exception "howbeit the Gospel was not preached to every creature;" and a thousand years hence, if the critics have not learned a sounder wisdom, they will draw their certain conclusion that our Lord's parting words were inserted in the Gospel by a pious fraud at the close of the eighteenth century.

But the strongest instance for the lateness of the single altar was on Mount Carmel, where God himself honoured a second altar by an answer of fire from heaven, and so proved that He had not yet issued the command for only one. By the same teaching it can be demonstrated that the edict which the Bible says was given to Adam, "Dust thou art, and unto dust thou shalt return," must on the contrary have never been issued till after the time of Elijah, otherwise God himself would not have made void His own decree by taking the Prophet to heaven in a chariot of fire.

Along with Elijah the example of Samuel is relied on, and it is held to be unlikely that so great a Prophet would have sacrificed on different altars if only one had been already enjoined. But, according to the Scriptures, there was nothing more likely in the circumstances; because, first, the command was only ceremonial, it was not given to the patriarchs, and was to be done away in Christ; there was no penalty attached to its neglect in Deuteronomy, and neither there nor in the reign of Josiah is that neglect assigned as among the causes of Divine judgment. That it was the will of God that such ceremonial commands should occasionally be set aside, is evident from our Lord's justification of David and his men in eating the sacred shewbread, which was commanded to be eaten only in the holy place and by the priests alone. In the days of Samuel there had arisen a great cause for the temporary setting aside of the injunction by a divinely-commissioned servant of God. A superstition had begun to be attached to the local presence of God in the ark, as if that would be a sure protection to Israel, however far they had departed from His laws. This superstition was of so fatal a character that, in order to suppress it, God suffered His own ark to be taken by the Philistines. Before that event we read of no sacrifice in the days of Samuel except at Shiloh; after that for a time there could have been no sacrifice in Israel at all, if it had been confined to the spot where the Ark of the Covenant was; and during the whole subsequent life of Samuel the ark and the tabernacle appear to have been separated from each other.

These things were in preparation for the one settled dwelling-place of the Lord in Mount Zion, after which it is expressly written that the law of the high places was regarded as more stringent.

This whole argument for the recentness of Deuteronomy, from its injunction of a single altar, is, on the part of the critics, like most of their other arguments, as mere guess of what they think likely or unlikely; and, although it were ten times stronger, would not amount to any proof, while on the other side the proofs are overwhelming. The very finding of the book, if it proves anything about Deuteronomy, gives the clearest proof that it was written by Moses, because the book that was found was "a book of the law of the Lord by the hand of Moses," which Dr. Kennicot, in his dissertation on it, takes here to mean "in the hand of Moses," as being his original autograph. But, however this may be, our only authority for the finding of the book at all states that the book found was the law of Moses. But the critics believe one-half of the sentence which affirms that a book was found, because this suits their preconceived theory; and they disbelieve the other half of the sentence, that this book was the law of Moses. The finding of a book at all seemed unlikely; if a book was found, there was nothing so likely as that it should be the law of Moses. But they believe in the unlikely fact of the finding of a book, because that pleases them, and they disbelieve the account given of the book because that displeases them; and so through the entire Bible they accept or refuse its words according to their own fancy.

Ascending higher in the history, the critics allow that Hezekiah threw down the high places, but they hold that Deuteronomy was written after his death, and therefore they deny that he was guided in this by an authoritative law. But the Bible expressly ascribes the entire reformation of Hezekiah, from first to last, to his uniform adherence to the laws of Moses; and it places the overthrow of the high places first in the list of his reforms. "He removed the high places, and broke the images, and cut down the groves. . . . He trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following Him, but kept His commandments which the Lord commanded Moses." The critics say that he removed the high places without the law of Moses to that effect; so that the simple question for us is, Shall we believe the critics or shall we believe the Bible? And before we prefer to put our faith in the critics we must have an answer to the other question, Can the critics save us in the day of trouble?

Another century higher brings us to the reign of Amaziah, who ascended the throne two hundred years before the finding of the book in the Temple; and brings before us one of those laws which are peculiar to Deuteronomy, and one which has been taken as a proof of progressive mildness, the law of not putting the children to death for the fathers. This law is quoted at full length in its exact words, both in Kings and Chronicles, and in both it is recorded that "the children of the murderers he slew not: according to that which was written in the law of Moses." The history of Amaziah in the Book of Kings is expressly said to be taken from the Book of the Chronicles of the Kings of Judah, and his history in the Chronicles to be taken from "the Book of the Chronicles of the Kings of Judah and Israel." But, if these inspired writers did not both of them falsify the records to which they had access, they found in those records that the Book of Deuteronomy existed two hundred years before the finding of the book in the Temple, and that it was then publicly acknowledged and obeyed by the King of Judah as the law of Moses. With such evidence before us there is no room for controversy; the question is definitely settled if we believe the Word of God.

In like manner the whole commandment in Deuteronomy about Mount Ebal and Mount Gerizzim is said to have been fulfilled by Joshua, "As Moses, the servant of the Lord, had commanded before;" so that if we give up Moses as the author of Deuteronomy, we must also give up the whole history of Joshua and the whole histories of Kings and Chronicles. We say the whole histories, because if these definite examples are untrue, the writers were guilty not of mere mistakes, but of falsifying the history; and if they are unfaithful in that which is least, we cannot trust to their faithfulness in that which is greatest.

But our opponents have said that nothing will convince them except definite proof that the Book of Deuteronomy has a necessary relation to the time of Moses;

and they also say that the adducing of examples, however numerous, of agreement with Mosaic times and thoughts, is of no value, because the more these are multiplied they only serve to prove more clearly the consummate skill of the forger. On this account, I formerly adduced the commanded extermination of the Canaanites as an absolute proof that the Book of Deuteronomy must belong to the time of Moses, and to no other time whatever. Professor Smith, in reply, strengthened my proof by his plea that in the days of Solomon the Canaanites, as "strangers," were incorporated with Israel as naturalised citizens. If so, their massacre would evidently be all the more treacherous and heinous, while no argument or criticism can have the slightest effect on the outstanding scriptural fact, that so late as Ezra the descendants of five of the tribes were ordered to be separated from Israel, and if they could be separated they might also be massacred.

Bishop Colenso holds that the Canaanites were to be put to death in a figure, and he gives as a parallel instance the judicial death of the rebellious son, which, he maintains, was only a type; but on this reasoning, we must extend the parallel cases till we reach the logical conclusion that the Ten Commandments are merely ten figures.

If we should allow that there were no Canaanites in the time of Josiah, it would not at all affect the force of the argument, but would only change its form by proving that the author of Deuteronomy was a monomaniac, seized with an intermitting but uncontrollable frenzy for slaying the ghosts of men who had been dead for seven hundred years; and in that case we should be sadly mispending our time in discussing the ravings of a moonstruck fanatic.

It had never occurred to me to suppose that any critic could hold that a writer in the time of Manasseh could really urge anything so monstrous as the treacherous massacre of the Hittites and other Canaanites; but that the fact of the Deuteronomist commanding this slaughter absolutely proves the utter absurdity of ascribing the book to so late a date. But Dr. Kuenen's lately-published lecture on the five books of Moses throws a different light on the subject, although it is difficult to reconcile his different statements. Irresistibly convinced of the unmistakable and intense earnestness of the Deuteronomic writer, he says—"Had Moses so spoken, with a rough and armed people before him, and the Canaanites in his immediate neighbourhood, it would have been frightful. It now continues to be seriously meant, and yet is much more innocent. We are now free to believe that the sword would have fallen from the hand of the Deuteronomist himself, if it had become necessary to carry out the doom which he had denounced. It is less difficult to murder on paper than in reality." To any one who believes in the inspiration of the book this admission gives up the whole case, for Kuenen is constrained to acknowledge that the order for extermination was in earnest, whoever was its author; and that the treacherous massacre in the days of Josiah was "seriously meant." What he calls "murder on paper" is all that we have to do with; and, beyond all doubt, the paper on which was inscribed the order for a massacre of rarely paralleled treachery was never impressed with the seal of the God of truth and mercy.

In conclusion, suffer me to advert for a moment to the theory of personation, which necessarily involves the divine recognition of a fraud. The entirely groundless supposition that Deuteronomy was originally an acknowledged fiction, brings no relief from the insuperable difficulty; because, in that case, the God of truth made no use of His own inspired book, so long as its true character was known, but left it dormant and impotent; but on the first day when the fiction was turned into a lie through being accepted as true, He used it as a mighty instrument for turning the whole nation to Himself. In other words, God saved Israel not through the belief of the truth, but by believing a lie; and not only so, but He expressly confirmed their false belief, by acknowledging to them as His own words those very commands and threatenings which they were accepting as the words of Moses to their fathers. If our Church should allow this new teaching in our divinity halls, we should, by one fatal leap, have suddenly plunged from the rock of truth, on which we thought our feet were standing, and the light of life, in which we seemed to walk, into the darkness and mire of sanctioned falsehood.

I shall only add Dean Alford's memorable words of warning to the Churches, earnestly praying that it may to us be only words of warning—"It is always in setting aside of the Old Testament that rationalism has begun. First, its historical

truth, then its theocratic dispensation and the types and prophecies connected with it, are swept away, so that Christ came to fulfil nothing, and becomes only a teacher or a martyr. And thus the way is paved for a similar rejection of the New Testament; beginning with the narratives of the birth and infancy as theocratic myths, advancing to the denying of His miracles, then attacking the truthfulness of His sayings which are grounded on the Old Testament as a revelation from God, and so, finally, leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief has run in Germany should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student, that Scripture is a whole, and stands or falls together."

Professor CANDLISH submitted the following motion:—

"The General Assembly having considered the special report of the College Committee on the article 'Bible,' written by Professor Smith of Aberdeen College, and published in the ninth edition of the 'Encyclopædia Britannica,' also the report sent up by the Presbytery of Aberdeen, containing a list of questions approved to be put to Professor Smith respecting various questions treated of in said article, and in other publications of which he has acknowledged himself author, also the minutes of the meeting of Commission in March relating to this matter, resolve as follows:—The General Assembly, finding from the minutes of Commission that the Commission directed the attention of the Aberdeen Presbytery to the subject referred to in the special report of the College Committee laid on their table, with a view to their taking action thereon, and that the Presbytery took action accordingly, and prepared the list of questions contained in their report, and received answers by Professor Smith, and finding, further, that the Presbytery has not yet had an opportunity of pronouncing a judgment on Professor Smith's answers, do therefore leave the case in the hands of the Presbytery to take its course. The General Assembly, in coming to this resolution, think it right to declare that they sympathise deeply with the general solicitude of the Church as to the bearing of the questions raised in connection with Professor Smith's publications on the doctrine of the standards respecting the divine authority of Holy Scripture, and with the determination to tolerate no views by which that doctrine shall be found to be compromised. But in view of the great importance and difficulty of the whole subject, and the desirableness that the mind of the Church, when finally expressed, should be such as to do justice to all interests involved, and to satisfy the claims alike of faith and of biblical science, the General Assembly deem it expedient to pronounce no opinion at this stage on the College Committee's report, or on any point connected with the case. The General Assembly finally desire to acknowledge the urgent need of special wisdom to guide the courts of the Church in judgment, so that the ultimate issue may be for the glory of God and the best interests of religion in the community."

It is with very great pain, he said, that I feel constrained to oppose so very strongly as I must do the motion in this important matter, proposed and supported by men like Dr. Wilson and Dr. Moody Stuart, for whom I entertain so deep a reverence and affection. And it would only be a most constraining sense of duty that would lead me to take this position. But I must say, at the same time, that I never felt more convinced of the duty and necessity of what I was doing than I do at this moment. It is also a great relief to me to feel and to be able to state that there is no difference between the two motions, and there is no difference among any member of this House on that which lies most closely to all our hearts in connection with this matter. There is no difference whatever in this House upon the great and vital doctrine of the Divine inspiration and authority of the whole books of the Old and New Testament as the Word of God, and as the supreme and only rule of faith and life. We are all agreed upon that. The expression in my motion is, as compared with the other motion, as strong and decided, and implies as thorough a determination on the part of those who support it to maintain that doctrine of the Church, and to tolerate nothing that shall be found after due inquiry to be inconsistent or subversive of that doctrine. I beg it to be observed that every one who supports the motion which I am now proposing, whether he expressly says so or not, by the very fact of his supporting the motion or voting for it, pledges himself to this statement as his conviction and his belief, so that whatever may be

the result of these deliberations, it can go forth as the united voice of this General Assembly that on that great and all-important question in regard to the subject that has been raised the whole of this Assembly, as representing the Church, are of one mind and one heart. And I think I am not travelling beyond the line which I propose to myself to refer to the fact that Professor Smith himself is thoroughly of that mind also. It has never been said by any one in this case, and it cannot be said, that Professor Smith denies the inspiration and authority of the Word of God. I propose to follow the line indicated by Dr. Wilson, and to keep away from the merits of the general question that is brought before us in these reports and papers. I feel very deeply the force of what was said by Dr. Rainy, that it is a very difficult matter to speak on this subject at all and yet keep clear of the merits; and therefore I crave the indulgence of the House if I may perhaps seem to be going to some extent into the merits. But I think I am not going beyond the proper line when I take the liberty of reading one or two statements in Professor Smith's public writings and utterances in order to place the averment I have just made beyond a doubt.

In an address, delivered by him in September 1871, at a Sabbath-school Convention in Aberdeen, I find the following statement in reference specially to the Old Testament, but virtually and expressly to the whole of the Scriptures:—"Our Scottish love for the Old Testament does not proceed from adherence to a legal or Judaizing standpoint, but from the belief that in the Old Testament, as in the New, Christ and the truths of His gospel are set forth with Divine authority. Nor can we say that this is a vain belief, if we remember that it is of the Old Testament (the New Testament canon being not yet formed) that Paul affirms that it is able to make us wise unto salvation, through faith which is in Christ Jesus—if we remember how deeply our Lord himself had drank of the spirit of the Old Testament, how closely His words attached themselves to its teaching, how He found foreshadowed in the books of the Old Covenant everything which in His own person and history is now 'expressed in verity.' At bottom, then, we must hold the old Reformation position, that the Old Testament, like the New, is able to make us wise unto salvation; come to us, not with transient human authority, but with eternal Divine power, and so must always occupy, in religious instruction, a place side by side with the New." That is one of the earliest of Professor Smith's statements on this subject, and the following is one of the latest, in reply to an address presented to him by his students towards the close of last session:—"God has given a revelation of Himself, not a mere revelation of doctrine, not a revelation of Christian philosophy, but a revelation of Himself as the living God, who has called us to Him in Christ Jesus, who led His people of Israel through many centuries to prepare them for His manifestations, and who finally in Christ Jesus did set before us the plan of His atoning and redeeming work. And the only source we have for knowing about this great and true history of God's dealings with mankind—that history which is our only hope of salvation—is the books of the Bible. And surely it is possible for one to believe that in these books of the Bible, by means of the inspiring work of His own Spirit, we have a complete record of all that we require to know for our salvation, and such a record that we shall never need anything that is not there; such a record, too, that not even the simplest Christian runs the risk of finding anything else there; but yet a continual progress may be made in the way of comprehending the fulness of what is there, and a progress in the way of understanding the means, and ways, and measures by which God did bring the knowledge of His way before His people." And there are other statements to which I might refer, but you will find them in the papers on our table just now, particularly in his statement to the College Committee. But, in the report of the College Committee, even while they express their opinion that, while on some points Professor Smith's views are of a dangerous and unsettling tendency, they distinctly and emphatically state that "his declarations of adherence to the doctrine regarding the Word of God laid down in the Confession of Faith, and in the Reformed Confessions generally, appear to the Committee to be clear, decided, and hearty." Now, I of course admit and maintain that this does not decide or settle the case that is now before us. The fact that Professor Smith holds intelligently and cordially the doctrine of the inspiration of Holy Scriptures as stated in the standards of this and other Churches, though it is a most gratifying one, and one which ought to be reassuring and encouraging to

the Church, amid the difficulties we have to deal with, yet it undoubtedly does not decide the question that will ultimately have to be decided in connection with this case—the question, namely, whether, though he does not think so, the views he has come to entertain and has published in regard to the authorship and date of some of the books of the Old Testament may not be in their own nature and tendency subversive of that faith which he as well as we desire to maintain. On that question which is before the Church, the question as to the bearings of certain critical views, I may in passing take the liberty of making a remark in regard to one expression that has been commonly attributed to Professor Smith, as I think, most unjustly. It was repeated just now by Dr. Moody Stuart, when, if I am not mistaken in my remembrance of his words, he spoke of Professor Smith's theory of personation as applied to Deuteronomy. Now, Professor Smith never used that word in reference to Deuteronomy. I do not know who introduced that word into this subject. Professor Smith does not hold that there is any personation in Deuteronomy, and I hope that those who take part in the discussion of this subject will cease to force upon Professor Smith or put into his mouth expressions which he did not use, and which he entirely and thoroughly repudiates. That by the way. The question of the bearing of these critical views upon the doctrine of inspiration is a most important and somewhat difficult one—at least, it appears to many to be a difficult one, although to some it is less difficult than to others. Professor Smith thinks that the view he holds with regard to the authorship and date of certain books in the Old Testament, which he has adopted, and which I am not going to refer to particularly, are thoroughly consistent with the Protestant doctrine of our standards of the Divine authority of the Word of God.

There are some who think that this is not the case, and that these views are not consistent with that doctrine, and that is a question the Church has to decide, but not here and now—a question about which the mind of this Church must be decided in dealing with this case, and before it is thoroughly cleared up. And the motion which I am proposing distinctly states that we give no opinion just now upon that question, since it is a point upon which the investigations by the Presbytery of Aberdeen and other competent courts of this Church will have to deal. This is a question that is comparatively new. It is, we may say, a new question that has come before us, and has to be faced; and I suppose sooner or later, whatever Professor Smith's critical conclusions had been, and whether he had been a professor in this Church or not, it would have come before the Church for solution. No doubt, it might have come up for solution by us in a way that we would have thought more desirable—more fitted to do justice to all the interests involved in it—more fitted to make it pleasant to be discussed. And I have no doubt that in the minds of many there is a certain lurking feeling of, shall I say, irritation, that this question should have been thrust upon us in this way by what they consider, and what I consider too, were, on the part of Professor Smith, very rash and inconsiderate statements in his Article 'Bible,' in the *Encyclopædia Britannica*. I have always said so from the beginning; I have never defended the way in which he wrote that article out and out. Well, Moderator, no man is perfect. But we must look beyond the secondary causes; we must recognise the hand of the Lord in raising this question for us here and now, and in the form in which it is now before us. We trust we are the Church of the living God, and we must believe that "all things work together for good to them who love God, to them who are the called according to His purpose." Sir, seven years ago the Church received Mr. Smith, then just finished with his theological education, as a gift from the Lord. The Church received him as such, and thought it to be the will of the Lord that he should be appointed to teach Hebrew and Old Testament criticism in the College of Aberdeen, seeking the Lord's blessing in his work. And he has proved a gift from the Lord. Is it out of order to call you to recollect the fact how he met Professor Tyndall in the face of the British Association? But I shall not say more in his presence. We received Professor Smith as a gift from the Lord, as a man to whom the Lord had given gifts in some measure fitting him for the work to which he was called—gifts, if not pre-eminent in comparison with others, yet very eminent in consideration of his youth, and the recent period at which he had completed his College course, yet as a man not perfect, who had his failings, who had perhaps, in connection with the very high gifts he possessed, and which made him able to do such service, certain features of

character that have led to this state of things in which we now are. Well, we have this question raised among us in a painful way, but the Lord knows best the way in which that question should have been raised. "Shall we receive good at the hand of the Lord, and shall we not receive evil?" The question that is now raised in this way is very important, and very serious issues may hang upon it, but the dangers are not altogether on one side. There are interests to be observed on both sides, and I attach great importance to that part of my motion recognising these different interests:—"In view of the great importance and difficulty of the whole subject, and the desirableness that the mind of the Church, when finally expressed, should be such as to do justice to all interests involved, and to satisfy the claims alike of faith and of biblical science, the General Assembly deem it expedient to pronounce no opinion at this stage on the College Committee's report, or on any point connected with the case."

We have heard both from Dr. Wilson and from Dr. Moody Stuart of the danger on the outside—of the danger of the Church drifting into unbelief, and drifting away from the Reformation doctrine of inspiration; and I fully sympathise with what has been said about these things. I feel there is great danger in this direction, and that that is a danger we must guard against. I feel that to be a great evil for the Church to guard against; but there is a danger on the other side—there is a danger if we give a wrong decision on the other side—a danger I would even say greater than the other, for a decision come to by this Church that would unduly strain the doctrine of the Church, and press too strongly certain views that we hold, would be absolutely fatal and ruinous to the Church; and I do not say this lightly or without reason, for there were examples of it in the history of the Church. In the seventeenth century a question somewhat similar to this was raised. Perhaps I shall not offend my friend Professor Smith by taking as a parallel to his position the well-known Capellus, who first published, what is now universally recognised as proved, the fact that the Hebrew points are not of equal antiquity with the consonants. That was regarded as a very dangerous opinion—and the Church of Geneva took that view; and I suppose I shall not offend my friends Dr. Wilson and Dr. Moody Stuart by comparing them to men like Turretin and Heidegger, who together took that extreme ground, and insisted upon the absolute inspiration of the Hebrew points. Well, what was the consequence? In the generation after that the terms of subscription in the Church of Geneva were relaxed, and not many generations afterwards the Geneva Church relapsed into Socinianism, and in the city of Calvin men were forbidden to preach the Divinity of our Saviour. There is, therefore, a danger that the Church may go too far by unduly repressing the claims of criticism. I must make some remarks on the motion which Dr. Wilson has proposed. I am very glad Dr. Wilson has made an amendment on his motion, because I think it is a very great improvement on it as originally published. I think as it stood in the original notice it was open to very grave objection, founding upon one part of the report of the College Committee, and taking no notice of the other part of that report, which was so far favourable as to declare that in their judgment there was no ground for a process of libel for heresy. As I understand the motion now made, Dr. Wilson now includes also that part of the College Committee's report; but I am not quite sure that it is entirely satisfactory yet. As the motion stood in the notice, there was also an inaccuracy in the statement of the part of the College Committee's report founded on, and I am not quite sure how far that has been removed—"Considering that the College Committee has reported that on some points the teaching of Professor Smith in his published writings is of a dangerous and unsettling tendency"—I think that is not a correct statement of what the College Committee has reported. For one thing, the College Committee only reported on Professor Smith's teaching in one writing, not in writings——

Dr. WILSON—That is all altered.

Professor CANDLISH—Well, I don't know how it stands now, but I would point out that the two first clauses of this motion do not hang together as they stand here. There is, first of all, a special doctrine mentioned, "That it is necessary, especially at the present time, that this Church should maintain a clear testimony to the inspiration and authority of the Scriptures as the Word of God;" but then, in the second clause, when you come to the second premise, as it were, of the statement, it is not this particular doctrine, but simply on some points, that the teach-

ing of Professor Smith is of an unsettling tendency. This makes it seem as if there had been more than one hand in forming the motion. The great and substantial objection, however, that I have to this motion of Dr. Wilson, is that he proposes to take a course that would virtually amount to the pronouncing of a censure upon Professor Smith before his case has been orderly and regularly tried, and I say that, not merely in the interests of Professor Smith, but in the interests of the great question, and in the interests of the Church, because I hold that all these interests are ultimately, and at bottom, one. Dr. Wilson has told us that in his motion he does not mean to pass a censure upon Professor Smith, and that he means it merely as an act of precaution, to secure that Professor Smith should not be carrying on his professorial duties during next session, when he is still under suspicion in regard to his teaching on some points. Well, I must say I find it very difficult to perceive the distinction between these two modes of viewing it, and more especially I cannot see how a motion that was supported by such a speech as Dr. Moody Stuart gave can be regarded as a piece of mere precaution. I am not saying anything against Dr. Moody Stuart's speech. I think it may prove—and I believe it will prove—to be a valuable contribution to the discussion of this subject. I am very anxious to get light on this subject from those who have studied it, and are prepared to express their views upon it; and the statement of Dr. Moody Stuart was very interesting and very valuable; but I think it gives a somewhat peculiar character to the motion that it was meant to support, and more especially in regard to this precautionary measure that Dr. Wilson proposed to take. I have also an objection to this clause in the motion of Dr. Wilson—"The General Assembly consider it expedient and necessary in the interests of the Church, that until the proceedings of the Presbytery of Aberdeen, which are in progress, and are reported to this Assembly, have been terminated, and the Assembly has given final judgment on the question at issue, Professor Smith should cease in discharging his duties as professor."

Now, I would like to ask Dr. Wilson what he means by that latter clause, "and the Assembly has given final judgment on the question at issue," or what is his reason or object in putting it in his motion? After the Presbytery give their decision in the case, if there is an appeal to the Synod, or from the Synod to the Assembly, then the proceedings will not have terminated until the General Assembly have given final judgment upon them, and in that case there is no need of bringing in this clause. But does Dr. Wilson think, even if the case terminates in the Presbytery by a unanimous decision from which there is no appeal—a result at which we would all be delighted—does Dr. Wilson mean that even if that consummation so devoutly to be wished for were realised, even then Professor Smith would still be debarred from the exercise of his teaching functions till next General Assembly? I think that is open to very grave objection, and unless there is any special reason for such a clause as that, it ought to be omitted. Of course, it will be fully in the view of the Assembly that the object for which this precautionary measure is proposed lies as much at the heart of Professor Smith himself and of all of us as it does at the heart of those who support Dr. Wilson's motion. We have heard Professor Smith's statement expressing that most distinctly; and it is with a view to that, and not in any spirit of defiance, that he has informed the Assembly that it is his intention at the next meeting of the Presbytery of Aberdeen to ask that the proceedings should take the form of a libel, which, according to the law of the Church, he is entitled to ask.

Well, I think that this being the state of the case, there is no need of any such precautionary measure, because the object to be obtained can be secured by the operation of the ordinary law of the Church. The ordinary law of the Church has made what provision the Church considers necessary to prevent the inconvenience and danger that would arise from a minister or professor under suspicion continuing in the discharge of his duties; and we must presume that the law to which reference has been made, that whenever a libel is served against a minister or professor, he *ipso facto* shall be suspended, was intended to prevent the very inconvenience against which this precautionary measure was said to be directed. We must suppose it was the mind of the Assembly, when this law was made, that this was all that was necessary to prevent injury to the Church; because if it had been the mind of the Church that something more was necessary as a general rule, then undoubtedly a new law would have been made, or some precaution would have been made, to meet any difficulty that might occur. No doubt Dr. Wilson's state-

ment implied that this is an exceptional case, and that it requires special precaution to be made; but I cannot see how that can be held, except on the ground that there is room for some censure of Professor Smith. To hold that this is an exceptional case, in regard to which the ordinary law of the Church for preventing inconvenience in cases of libel is not sufficient, does bring out an implication that this is a motion of censure; and whatever may be said of the matter in point of form, I cannot see that how, in the eyes of the world and of the Church, it can be divested from the idea of passing a censure upon Professor Smith before his case is regularly tried. The Assembly have it in their power, without departing from the ordinary law of the Church, to secure the end aimed at. No doubt it is said that a libel, when framed by the Presbytery against one of its members, is not served upon him until it has been found relevant, and that in this case, as in most cases of unsound doctrine, the fact being admitted, the only question about which there would be any difference of opinion whatever would be the question of the relevancy; so that the whole case would be concluded before the suspension came on.

Well, even supposing the case should take that course, I cannot see why it should not be perfectly possible for the Presbytery of Aberdeen, between this time in May and November next, in the course of five or six months, to come to a decision on the relevancy of such a libel as they may frame. And observe this, that though they might think it proper to take up all the various subjects that had been brought before the Church in this case, it would not be necessary that they should find the libel relevant on all these points before suspension would take effect. They might frame a libel containing counts on all these points, even though they should proceed and find the libel relevant in regard only to one or two of them, which would be sufficient to cause suspension. I think that in the case of Professor Simpson several counts were found relevant and proven, and that he was suspended on that ground while the case went on in regard to other counts in the libel against him. I cannot see that there is any great likelihood of the case taking up such a length of time as to render necessary the course proposed in Dr. Wilson's motion. I cannot see that the end Dr. Wilson and all of us have in view would not be secured without such a precautionary measure as is proposed in Dr. Wilson's motion. It is perfectly constitutional, and according to the law of the Church, for the College Committee to prosecute libels for heresy and immorality; and I suppose it would be perfectly competent to appoint the College Committee to frame a libel and prosecute it before the Presbytery of Aberdeen, or it would be quite competent for the Assembly to—(Interruption)

The MODERATOR—This is a very important case, and those who make motions have a privilege in addressing the House.

Professor CANDLISH—I shall not be much longer; but I think this is an important question, whether the suspension of Professor Smith should be brought about by any special action of this Assembly, or simply by the operation of the ordinary law of the Church. This action of preventing Professor Smith from teaching his classes would, according to the motion of Dr. Wilson, continue until next General Assembly. It could not terminate sooner, and it might continue two or three years, or any length of time the case might continue. But it is possible that Professor Smith may be entirely cleared of suspicion before next General Assembly. Now if the suspension is allowed to take place according to the ordinary law of the Church, then the suspension would *ipso facto* be removed whenever the case terminated, and he would be restored to full status; while, according to the mode proposed by Dr. Wilson, the suspension might remain even after his views have been entirely cleared. The motion seems to me to be framed on the idea that it is probable—nay, almost certain—that the views of Professor Smith cannot be cleared from suspicion before next General Assembly. I am not specially attached to the precise terms of the motion of which I have given notice, or to the precise course of conduct that is indicated in it. I speak for myself only; but for my own part I would be quite willing to acquiesce in any form of disposing of this matter that the Assembly might adopt, securing the end we all have at heart, of making it certain that as long as a suspicion rests upon Professor Smith's teaching, he shall not teach his class. I shall be quite willing to agree to any mode of effecting that end that shall proceed according to the general laws of the Church, and not by a special act of this Assembly. This seems to me to be a reasonable and natural view of

the case, and I would be quite willing to acquiesce in any mode that would secure that end by the general laws of the Church. But I think that anything that does not do that, anything involving that the Assembly is to make a special provision or special rule in this case as an exceptional case, call it a precautionary measure or call it by whatever name you like, relieving him of his duties, or whatever way you put it, is objectionable as being a measure adapted for this special case, and not leaving it to the simple operation of the laws of the Church. I must strongly protest against that, and for my part cannot consent to anything short of a course of conduct in the case that will effect a suspension in the ordinary way.

Mr. FERGUSON, of Kinmundy (elder), seconded the motion. The matter that was before the House did not concern Professor Smith so much as it concerned the Free Church of Scotland, and the interests of religion and truth and freedom of thought throughout the world at large. In speaking on this question on former occasions, some of their brethren of the eldership had taken it upon them to represent the views of the eldership. He begged to say that he only represented his own views and the views of any who might follow him in the debate, or walk with him into the lobby to which he should be constrained to go. He had said that this was a larger question than one merely affecting Professor Smith—that it affected the whole Church; and it did that in two different ways. It affected it very strongly and very importantly in this view—that any decision which went forth from this Assembly that should even appear to be like an attempt to constrain or unduly coerce investigation into the literary and incidental matters connected with the Word of God, would have a most damaging effect upon the rising thought of the young men of the Church. And the Assembly ought to pause before giving the slightest countenance to any such thing. Since the article “Bible” appeared in the *Encyclopædia Britannica* the world had opened its eyes with astonishment to find that there was a minister within the Free Church of Scotland capable of going into an investigation such as this. (“Oh, oh,” and applause from the students’ gallery.) He spoke what he knew. The position of this Church had been heightened in the literary world, and in the world of theological investigation by the noble efforts made, he did not say by Professor Smith alone, but by him and others also in the direction he had indicated. But while they must vindicate free thought, free investigation, free expression of opinion, to his mind there was another very serious thing they had to look to—which professors, ministers, and laity alike had to look to; and that was, that in the expression of the results of free investigation they should bear in mind that there was a necessary education required to receive them aright; and that there were very few indeed, even in their own Church, that were in that position—who were capable of calmly and candidly examining these positions. Even our Lord himself, when teaching His disciples, felt it necessary to say to them, “I have many things to say to you, but ye cannot bear them now.” They were all old enough to remember that there were questions now considered settled both in science and theology, he could remember such even in his own experience, that were considered of vital importance. He made these remarks on the general question; he did not enter into the merits on this occasion. He wished to say, for the clearance of his own position, as Dr. Candlish had said for the clearance of his, that he did not accept all the results which Professor Smith had indicated in his article “Bible” and in other articles. But then he had to add that he had not seen the process by which he had come to these results. And the Church had not seen the process by which he had arrived at them, and arguments such as they had heard from Dr. Moody Stuart were stated without material before them on which to give judgment. He admitted that Dr. Moody Stuart’s address that day had been a most valuable contribution to the subject; and he had no doubt Professor Smith, and those who agreed with his opinions, would examine it when it appeared in print with that attention which it deserved.

In regard to the motion submitted to the House by Dr. Wilson, he did not know whether it had occurred to him or not that there was a great inconsistency in it. The motion went the length of depriving Professor Smith of an opportunity of teaching his students in Aberdeen; but, as they had been carefully told, it did not debar him from going to any pulpit in the land which was open to him, and teaching, to far larger audiences than he would have in the New College of Aberdeen, the very same opinions. He (Mr. Ferguson) did not mean to say that Professor

Smith would do so. He had never taken any opportunity that had been offered him in public of ventilating these views where they could not be replied to. And in his own class, as he was credibly informed, he never stated these views in the way they were stated in the article "Bible." And what was the object of having a Professor of Hebrew and Exegesis in the College at all, if it was not that he should be able to lead his students through all the mazes of that rationalistic theology that had sprung up in Germany, and was invading their own land? These men dealt with the Bible from the naturalistic or rationalistic point of view. All their investigations proceeded on the foregone conclusion that it was not the Word of God. And were they to be strict and severe with their brother when he came to the study of that Word, basing it on the authority of the Lord Jesus Christ, and looking at it from that side of the question, and that was the side of the question that he looked at it from in his class? What was treated of in the article "Bible" was the literary side of the question, and did not enter into the other at all. It would have been better for the Church and for them that day had Professor Smith in that article made that clear and distinct. Unfortunately he did not do so, more by an oversight than anything else, for the first paragraph of the manuscript he intended to send to the Encyclopædia contained a statement to that effect. But he did not put it in because he felt that his position as a Professor of the Free Church of Scotland, who had accepted *ex animo* the Confession of Faith, and who based his teaching on the Confessional doctrine of authenticity, inspiration, and authority of the whole Word of God, as contained in the Old and New Testaments, rendered it unnecessary for him to put in any *caveat* of that sort. He had heard it said in reference to the College Committee's report that it was a most inconclusive document, and that, considering the findings come to, it ought to have gone a great deal further. Now, he thought the College Committee's report a very wise document. It clearly and distinctly informed the Church that they could not find in Professor Smith's writings any basis for a charge of heresy; and then, on the other hand, having something to say to the Church, which was largely excited by the rumours abroad—by the things said to have been said by Professor Smith—they cautioned those who might read the article against the conclusions in it, which they thought were reached without due consideration, and which might, in the present condition of the mind of the Church, prove of a dangerous and unsettling tendency. He thought the Committee did its duty when it did these two things. He agreed with Professor Candlish's motion, because he believed it met the question. It met it, in the first place, on the ground that this process was now in the middle, so to speak. It was not a finished act; and it seemed to him to be somewhat unconstitutional even for the General Assembly of the Church to interfere in any process which was not finished, or to step in and pronounce a *quasi* censure. It was true the General Assembly might do that in the exercise of its *nobile officium*. The highest exercise of that privilege was seen in their Sovereign's action; but he had yet to be told that there was any instance in history where this privilege of the Sovereign was ever interposed against a criminal on his trial, or against any man charged with an offence. When it was exercised, it was invariably on the side of mercy, and on the side of protection, and in no other way. This Assembly should be careful how they introduced a precedent of this kind into the Church, that might be used for injurious purposes. He did not say it would be so used in the Church now; but there were times in the history of the Church when such a precedent might have been employed for tyrannical purposes, and they ought to guard the liberties of their office-bearers and professors to the very uttermost. Professor Candlish's motion met the case, by proposing to leave it as it now was, in the hands of the Aberdeen Presbytery; and especially so when taken in connection with the declaration they had heard from Professor Smith, that he intended to take steps that should bring it to a bearing at the very earliest possible stage. Thus, whatever his views were, in the ordinary course of the procedure of the Church the object aimed at by Dr. Wilson's motion would be accomplished. The other part would have the effect it was intended to have, of tranquillising the minds of the members and adherents of the Church as to what the true position of the Free Church was in relation to her standards and to the Word of God. For the motion distinctly asseverated the deep sympathy they all had with the determination that nothing should be taught or said in this Church that could in any way interfere

with the standards of the Church so far as these declared the complete and perfect inspiration, authority, and authenticity of that book which they all esteemed so dear—the Word of the Lord God himself, delivered to them by His prophets, apostles, and by His Son. In that Word God had revealed Himself to them in a continuous history that began with the history of the world and came down to the completion of redemption in the application of the life, death, and resurrection of the Lord Jesus Christ. He had revealed Himself to us through that continuous history culminating in Christ; and they held that book to be the palladium of their privileges. They stood by it in all circumstances, and the Free Church of Scotland would, or he was greatly mistaken, ever stand by it as the only complete rule of life, and as the revelation of their Heavenly Sovereign's will and plan for their salvation for time and for eternity.

Dr. WILSON said he quite perceived the force of one objection taken to a clause of his motion by Professor Candlish, and with the leave of the Assembly and his seconder he was ready to change it. It never occurred to him that this case would be settled except by the General Assembly, and so the statement was made that a certain course should be followed “until the proceedings had terminated and final judgment been given by the Assembly.” He should alter that to “until the proceedings have been terminated, and final judgment has been given.”

Mr. JOSEPH WOOD, Aberdeen (elder), said he had no hesitation in supporting Dr. Wilson's motion, because he believed it was the best, the kindest, and the fairest solution of the problem that was before the House. That problem was a difficult one, because it had been complicated by two different elements—the one being the report of the College Committee, and the other the report from the Presbytery of Aberdeen. But for the terms of the College Committee's report, that the teaching of Professor Smith was “unsettling and dangerous,” he should not have supported a motion such as Dr. Wilson had proposed. He thought that the premises the College Committee stated demanded from them a different conclusion than that arrived at. It was not a light or indifferent thing, it was a serious thing, to say in regard to a professor that they regarded his position with “grave concern.” What did that mean but that his views were dangerous; that they were unsettling to the mind of the Church, and, if so, that they were specially unsettling to the minds of the students? They put no restrictions upon their professors as to what they were to say to their students, and therefore it was that he regarded as of such moment the statement of the College Committee in this matter. After referring to the article “Angels,” Mr Wood remarked that he quite agreed with Dr. Candlish that they were not entitled to terminate the connection of Professor Smith with his chair for a temporary period, unless they have some distinct grounds of complaint, for it did imply some censure to instruct him to cease from his duties. The confinement by Professor Smith, in the articles “Bible” and “Angels,” of his arguments to the human side of these questions might be consistent with the plan of the Encyclopædia, but it was not, he (Mr. Wood) conceived, consistent with the adequate statement of any question of that kind. If any one professed to give, as Professor Smith did, a history of the angels, for example, could he do so without noticing one of the most essential and cardinal facts in their history—the fall of some of them from their first estate? It was not sound philosophy, as he understood it, to give only one side. They should have what he referred to in the article, whether it was consistent with the plan of the Encyclopædia or not. An illustration in point was to be found in the article written on Christianity by Dr. Chalmers in 1817 in the Edinburgh Encyclopædia; there was no limitation there; and, in point of fact, he took up the Scriptural view of it almost entirely. He said—“We hold by the total insufficiency of natural religion to pronounce upon the intrinsic merits of any revelation, and think that the authority of every revelation rests exclusively upon its external evidences and upon such marks of honesty in the composition itself as would apply to any human performance.” Now, as he read Mr. Smith's article, it was directly in the teeth of the position taken up by Dr. Chalmers, which was this, that having settled that there was a real revelation from God of divine authority, every other question must be subordinate to its external evidence. Dr. Hanna, in that compact and incomparable style of his, clenched the whole question when he said in reference to Dr. Chalmers' opinion on this question:—“Tracing the whole history of his conceptions and belief upon this subject from the first expression of

them in the article in the 'Encyclopædia' to the last matured expression of them in his 'Institutes of Theology,' we shall scarcely find a finer instance upon record of a mind attaching itself to the Scriptures—making an entire and unconditional surrender of itself to the Divine authority of the written record, preserving its candour, refusing to be tempted into controversy, keeping itself open throughout to correction, and reaching, as the blessed reward of persevering inquiry and believing prayer, to the most spiritual, enlarged, and profound convictions on this as on every subject connected with the essential elements of faith and practice." He had no hesitation in saying that this controversy must be fought at the very threshold of the question if it was to be fought at all. He understood the Church had settled it long ago, not only that the revelation was real in the minds of the parties, but in the written Scripture. The expressions used in the Confession were most precise. The word "immediately" was used and the word "written;" and he maintained that unless they were to agree upon the infallibility of the written record, they had no security whatever but the wild speculations of individuals. That was the position which Dr. Chalmers took up in his article, and for which he was taken to task by a very eminent man, though he was a great Moderate, Dr. Mearns, of Old Aberdeen. That was the crucial part of the question, and upon it they were entitled to take their stand. They had been told that they were not equipped scholars or technical theologians, and they knew that quite well. But he never understood that they were to deal with the Bible in that fashion. The question they should put when they read the Bible was not, What thinkest thou? but, What readest thou? He should like if they would allow him to make another quotation from Butler's Analogy. Surely they would not refuse to hear Butler. Perhaps if they would allow him to suggest it, the students might with advantage study the Analogy more than they seemed to do. Butler said on revelation, and the quotation was strictly in keeping with the question before them—

"With regard to the whole of it, I cannot but particularly wish that the proofs might be attended to rather than the assertions cavilled at, upon account of any unacceptable consequences, whether real or supposed, which may be drawn from them. For, after all, that which is true must be admitted, though it should show us the shortness of our faculties, and that we are in no wise judges of many things of which we are apt to think ourselves very competent ones."

To his mind they passed the limit of safety the moment they went beyond the doctrine of inspiration, as he held it. (Laughter.) There was no occasion for laughter. (Renewed laughter.) The moment they went beyond the line of the infallible written revelation they were perfectly at sea. They were in the hands of incompetent judges. These might be scholars. He believed they were; but they did not know exactly what that meant. He understood that the doctrine that they were to submit to scholars for their divinity was exploded at the Reformation, and that the most precious right of private judgment took its place. He protested against this doctrine, that they had to be equipped to a certain extent before they could properly understand the meaning of Scripture. He quite admitted that in the first place it was a question of translation. They were not all Greek or Hebrew scholars, and they must rely on a translation; but there was no question on either side of the House about the accuracy of the translation. That was really where the battle must be fought, and that was why he was so anxious about it, because he conceived that if they were to give up infallibility in the written record, as he thought Professor Smith had called upon them to do, and as was done in a recent manifesto from the West—(hisses)—he hoped that hiss did not come from the students—then the Church had no security whatever. He quite understood that revelation was a different thing from inspiration. There might be a revelation in the mind of a man while there was no inspiration; but all Scripture was given by inspiration of God. The revelation came at first to the minds of the prophets, and the holy men that spake as they were moved by the Holy Ghost, pure from heaven, and they were to deliver it for the learning of all future ages; and surely when it came to the ultimate position which it was intended the revelation should assume, it was not to give way at that critical point. He did not understand how it could be held that doctrines could be revealed to the minds of those men; and yet that they were not exactly in the written record when it was for the sake of having a written record that the revelation was made. It was quite impossible to separate

one part of divine revelation from another. They would observe he was not speculating upon the process of inspiration, because they could not tell how it was done no more than they could tell how the wind blew. It bloweth where it listeth. They could not tell the nature of it, but they could tell the result of it. If they disturbed the golden thread of revelation as it came from God, through the minds of these holy men, they entirely gave up all security for its infallible accuracy. (Demonstrations of impatience from the students' gallery.) He was sorry to see such conduct on the part of the students. (Laughter.) It might be that they were on the eve of a great theological revolution, and that those men of scholarship and of learning were about to astonish the world with some grand system of philosophy the distinctive article of which would be agreement among themselves. He did not know—perhaps it might be coming—all he should say was that it had not come yet, and that there was nothing but chaos among them. It was very well known that Archimedes was going to move the world if he could only find a place on which to rest his engines; and those men, those philosophers, were always going to give forth some broad solution of the question, if—and there was the rub—they could only get some infallible authority; but as the question stood at present it was simply an opinion against an opinion, whereas in their Church, as he understood her standards, it was a question betwixt opinions and the infallible and unerring word of the unerring God.

Mr. LAURIE, Tulliallan, said—I would not have come up to address this Assembly on this question had I not felt strongly in reference to the point raised in the House already, whether or not we are following a constitutional line in coming to a decision upon Professor Smith's case. It seems to me that Dr. Wilson's motion is such as scarcely follows the past practice of the Church. The amendment I have to propose is as follows:—"The General Assembly, considering how necessary it is, especially at the present time, that this Church should maintain a clear testimony of the inspiration and authority of the Scriptures as the Word of God and the only rule of faith and manners; and considering the College Committee has reported that on some points the teaching of Professor Smith in his published writings has a dangerous and unsettling tendency; and considering that the teaching of the students of the holy ministry should be conducted by men whose views are above all suspicion; but having heard Professor Smith's statement that he means to ask the Presbytery of Aberdeen to institute judicial proceedings against him, and for the reasons on which that statement rests, instruct the Presbytery to proceed with the case according to the law of the Church, and empower the Commission at any of its stated meetings to dispose of any preliminary appeals that may be taken, that the case may be ready for final judgment at next General Assembly." I am not sure if this amendment may meet with any general support or not, but I certainly think the House is eminently indebted to the manner in which Dr. Wilson presented his motion. I deeply regret that the line which he suggested was not followed, and that we now find ourselves launched into a discussion on the merits, for which the majority of this House are altogether unprepared. I would say one word in reference to this, that it seems to me that we are precluded from entering on that, as will appear from the motion I have submitted to the House, and it is with great reluctance I have taken this step. I am one of those obscure ministers of the Free Church, who unfortunately think that this whole question has been greatly prejudiced by the circulation of pamphlets, and views among members. We have upwards of seven hundred members who have had the College Committee's report placed in their hands, and without knowing the text of Professor Smith's articles, are asked to pronounce judgment on them; on this ground it is that I object to the mode of Dr. Wilson proposing that Professor Smith be practically suspended. For, what does his motion ask? To my reading, put it in whatever form you please, modify and describe it as you will, it is neither more nor less than simple suspension. And I cannot understand how fathers and brethren, who think that the report of the College Committee warrants an act like this, are prepared to go in for a decision like this. But what I wish the Assembly to keep in view is, that this is peculiarly an unprecedented form of action on the part of this Assembly. We have no such thing, so far as I am aware, in the history of the Church of Scotland as first suspending a man and then trying him; to first come to a decision on the merits—for, put it as you will, you are coming to a decision on the merits. What is the

design of the admirable statement in Dr. Moody Stuart's speech, and the passionate appeal by the member from Aberdeen, that you have now listened to? What is their purpose but to bring this Assembly to the conviction that we are to come to a decision because of the character which these gentlemen have applied to Professor Smith's writings. Now, I submit to the House that we will be in a much safer line, that we will be in a peculiarly constitutional line, that we will injuriously affect no interests whatever. I am jealous as to the honour, and orthodoxy, and the integrity of the procedure of this Free Church if we adopt this motion. All these, I conceive, are fully preserved if you accept the amendment that I have now submitted. It keeps closely to the question before the Assembly, viz., what we are to do with a case which is meanwhile *sub judice*. Allow it to remain in the hands of the Presbytery of Aberdeen, and, as Professor Candlish has clearly shown, there is ample time between this and the meeting of Professor Smith's class in November for the framing and constructing of such a libel. I am asked, What if the Presbytery should in that time not libel? Then this lies very near the merits, this is to say that the Presbytery of Aberdeen are of the same view as Professor Smith. I do not know whether that will be the issue or not, but it will seem to me to be a remarkable testimony of the soundness of his views.

Mr. RENNIE, Wick, thought it was very desirable that some notice should be taken of the statement made that day by Professor Smith. If November should arrive, and the College session open while this case had not taken the shape of *ipso facto* suspending Professor Smith, considering the state of feeling in the Church, that would be very undesirable. But Professor Smith had that day relieved his (Mr. Rennie's) mind of all anxiety on that subject. They were quite sure that a libel would be attempted to be framed in accordance with the just claims of the Professor himself. Professor Smith's statement was drawn, as any one might see, in an admirable spirit, and its form of expression was such as no member of that House could take exception to. But, however kindly in form and admirable in spirit, it was, as it should be, firm in tone. He claimed an act of justice at the hands of this General Assembly. Would they say that whatever views any minister or member of the Church should hold, that when he came and based a claim, conceived in a right spirit and correct in its tone of expression, that they would not accord that to him? Or did they fear that he would reile from his purpose when this Assembly was over, and the Presbytery of Aberdeen had met, and should not present a request that should compel that Presbytery to do what he could claim as his right? Some of them felt, while they would have been compelled to go into the lobby and vote for Professor Candlish's motion in opposition to that of Dr. Wilson, that, from the tone the discussion had taken, they might be apt to be quite misunderstood throughout the Church. They felt the gravity of the questions raised in Professor Smith's article, and doubted whether, when it came to be in the form of a libel, there would not be some counts in it that might compel them to go into the lobby against Professor Smith. They did not wish to prejudge that. They might get light as the case proceeded. But he thought it to be quite clear that Dr. Wilson's motion was meeting the case in a very exceptional manner. He could imagine a case that should be treated in this manner. He could imagine a minister or elder rising up and propounding such a heresy as assailed some of the fundamental principles of the Church and their holy religion, that being found red-handed in his heresy, and about to preach next Sabbath, the Assembly, after repudiating the doctrines, should feel it right to arrest him by an exceptional course of conduct from going into the pulpit and uttering opinions inconsistent with the Gospel of Christ. Was such the case here? The College Committee had had the case before them for a whole year. It was composed of some of the most learned men in this Church, and they had been closeted examining these articles. They had given in their report, and it was that while they did not see any cause for a libel, there was contained in the writings of Professor Smith on the table that which was of a dangerous tendency and fitted to unsettle the mind. It was upon the ground of that report that Dr. Wilson proposed his exceptional motion—upon the ground, let them mark, that the committee found no cause to prosecute for heresy, but that there were in Professor Smith's articles principles of a dangerous tendency. If they were to relieve a professor of his duties on these grounds, he asked, what if the Presbytery of Aberdeen, after looking at the case, should come to the same conclusion as the

College Committee, and should find that there was no cause for a libel, though the principles were dangerous? Then, he asked, was it to be a perpetual suspension? Did a professor of this Church hold his office on a different tenure from a minister? He had heard it said that a professor was elected by an Act of Assembly, whereas a minister was elected by his congregation, confirmed by the ordination and induction of a Presbytery, and that therefore the Assembly, in the exercise of its *nobile officium*, could relieve a professor of his duties. Was it the case, by whomsoever the appointment was made, that it altered the rights of a professor? Did he not hold his office *ad vitam aut culpam*, as did any minister? Would not the acceptance of Dr. Wilson's motion put in a dangerous position the official relationship of every office-bearer in this Church? However serious might be the aspect of Professor Smith's articles, however much good ground there might be for a libel, and however certain they might be that that libel would not only be found relevant, but be proven, he said this General Assembly would enter upon a dangerous and perilous course if it assented to the course in Dr. Wilson's motion—a course which he (Mr. Rennie) thought only would be taken in such a case as he had suggested, where a man was guilty of red-handed heresy, and was about, without the authority of this Church, to preach and teach it. Dr. Wilson had said—and the strength of his case lay here—that the libel, the heresy being a published heresy, if found relevant, was equal to being found proven. He (Mr. Rennie) supposed that was always true. There was no provision in their form of process for such a case. If they were going to accept of Dr. Wilson's motion they should have an additional clause in the form of process for cases of published heresy, before they should arrest a man and relieve him of his duties until the libel was found relevant. He objected to occasional legislation that sprung out of a case that came before them, in whatever form and shape it came, unless they were persuaded the case was one of red-handed heresy. He therefore seconded the amendment.

Mr. DAVID MITCHELL, Aberdeen (elder)—As I do not wish to dispute about terms, I grant that Dr. Wilson's motion amounts to partial suspension. Except that it contained that provision, it would be a matter of indifference to me which of the motions I supported. I have been a good deal mixed up with this case in another quarter, and everything that I have seen of it has impressed the conviction upon me that the resolution to which Dr. Wilson has come is eminently expedient in the circumstances. I shall not go one step into another part of the case. I am guiltless of the higher criticism. I confine myself to these two questions—First, Is Dr. Wilson's proposal competent at this particular stage? and, secondly, if competent, is it expedient? Now it always greatly helps the mind in coming to a decision upon any procedure to know the principle which underlies it. The principle which underlies Dr. Wilson's proposal is very important, and prevails in every system of legislature, whether civil or ecclesiastical. The great principle is that prevention is better than cure; that it is more advisable to prevent a wrong than to remedy a wrong when once it has been committed. Now the objections to the proposal have been founded both by Dr. Candlish and Mr. Laurie upon the idea that it is a prejudging of the case. Analogy will help us to bring clearly out that it is no such thing. If I apprehend that my neighbour is about to do me wrong, I go to the civil judge and set forth my apprehensions, and ask him to grant interdict to prevent the wrong being done, till parties shall be heard. Does the judge in such a case decide the question before granting the interdict? He does no such thing. All I require to make out is that I have a *prima facie* case for dreading wrong. So far from being a decision of the case, the summons or writ for trying the right in dispute may not even have been raised, and in certain cases the point to be decided may require to be raised in a different court from the court which granted the interdict. It is precisely this principle which underlies the exercise of the analogous power in an ecclesiastical court. It may take the line of persons and their functions rather than property and its rights, but the principle is the same. Suspension has obtained throughout our Church, not uniformly but under various phases, and the exercising of this power is as much in the discretion of an ecclesiastical court as the exercise of the power of interdict is known to every civil lawyer to be in the discretion of a civil court. Then the point is whether it is competent. To say that it is competent only in one form in connection with the service of a libel would be virtually to render this Church self-enslaved. She boasts of her independence, and

if when there is wrong she cannot put out her hand to prevent that wrong whether there be a precedent or not, would be to declare this Church self-enslaved. The change in the practice of suspension to which Dr. Wilson referred is within my recollection, and it brings out the discretionary exercise of this power in the Church. At one time it was not the practice of the Church to suspend a minister or other official when libelled, but that was altered, and the present practice of suspension on service of a libel adopted. This mode of procedure was had recourse to after the evangelical party obtained ascendancy in the Church courts. If there is a *prima facie* case for serving the libel, it is somewhat unseemly and inconsistent that the party implicated should continue to exercise his functions when that libel has been served. It is alleged that it is a prejudging of the case. Down in the North just now we have had a case very different from this, in which a minister has been served with a libel for immorality. He was immediately suspended on the service of the libel, and as the case depended entirely on the testimony of witnesses, there was not a particle of evidence before the court which granted the suspension; and there may not be one particle of truth in the charge. He was entitled to the presumption of innocence up to the point where he was proved to be guilty; and I believe it will be ultimately found that he is innocent of the more serious parts of the charge, and yet he has been suspended. In Professor Smith's case, on the other hand, the printed articles are in the hands of the Assembly. What I contend is this, that it is entirely within the competence of the Church, and that she has a discretionary power, wherever she sees a wrong is likely to be inflicted, to put her hands upon it, and so prevent the wrong. As to the second point—Is it expedient this should be done in the present case? Dr. Candlish has emphatically declared that he always thought that Professor Smith had been very rash and unguarded, and others admitted the same thing, and therefore we are virtually at one—Professor Smith's supporters and those who support Dr. Wilson—that there has been some rashness and unguardedness. The College Committee have given a stronger name to it, which I will not repeat. Who is to blame for this? It is Professor Smith who is to blame for it; and is he to be allowed to do acts which his friends admit to be rash and unguarded equally with ourselves? is he to do acts which, in the language of the College Committee, have had—and I know they have had—a most unsettling tendency? I know that if Professor Smith knew as I do the unsettling tendency of his work, he would regret it. It is admitted on all sides of the House that there has been a miscarriage, and that there is a *prima facie* case for inquiry. Then that settles the whole question of the expediency of Dr. Wilson's proposal, if the Church has discretionary power, which I contend for, and believe she has. Then, as to Dr. Wilson's notion in regard to the Church at large. This Church owes it, as a pillar and guard of the truth, to show watchfulness against anything which seems to infringe the truth, and she owes it to the large portion of her community whose sensibilities have been pained, and to those minds which have been unsettled, that Professor Smith should be suspended from teaching—for I will not go about the bush in saying it, not from the whole of his functions, but it amounts to partial suspension. I say that is what the General Assembly owes to her people in the circumstances. Secondly, she owes it to her students. We know what the sympathies of young men are, and I know that the sympathies of the young men of Aberdeen are with Professor Smith. I cannot disassociate in my mind that Professor Smith who wrote the article "Bible" from the Professor Smith who teaches the students in Aberdeen. I believe Professor Smith to be an honest man, and when he wrote the views in the article "Bible," which his friends admit were rash and unguarded, I believe he was an honest man. And I presume that Professor Smith, as an honest man, in teaching his class, must give expression to the views he believes. It is not for the edification of the young men that they should be exposed to these views, until the points involved shall be cleared up. Last of all, I say it is due to Professor Smith himself. Professor Smith is a loyal son of the Church; he knows he has wounded sensibilities, and I think he will feel that it will be good for him to have an opportunity of calmly re-examining, and re-considering his opinions, to go "to a desert place and rest a while," until he sees as his friends see, that he has been rash and unguarded; but I know that his feelings ultimately will turn out right when he has had time to consider, and I believe it will be for his good and for the

good of the Church to which he belongs, that he should cease for a time to discharge his duties as Dr. Wilson proposes.

Professor BRUCE said—In rising to support the motion of my friend and colleague, Dr. Candlish, I must express my regret at finding myself opposed to one for whom I entertain a very sincere and deep respect, my revered friend and father, Dr. Wilson. It requires some courage to set one's self in opposition to the judgment of one so experienced in the Church's business, and if it were a mere question of business form, I would never dream of doing such a thing. But there can be no doubt in the present case that the two motions before the House, though both professedly avoiding the merits, are based on seriously divergent views as to the merits; and on matters of such moment and relating to conscience every man must be fully persuaded in his own mind, and act according to his convictions. I hope, Sir, I shall not be deemed guilty of presumption if I claim the right to form my own opinion of the moral effect of Dr. Wilson's motion. In my humble judgment this motion, in effect, though I did not say in intention on the part of its proposer, is Professor Smith's sentence of death. If carried it is the beginning of the end. It is a concession to the feelings of those who regard it as intolerable that Professor Smith—a man whose views have been pronounced dangerous by the College Committee—should be allowed even for another year to go on corrupting the minds of students under his charge. Now, those who cannot tolerate Professor Smith's teaching for a year will of course still be less able to tolerate his teaching for a lifetime; and they must contemplate as the result of the process one of two things—recantation, or removal from office. There is, indeed, a third alternative, viz., that those who demand this suspension of Professor Smith from his teaching functions hope that the course of discussion will clear away from their minds existing misapprehensions as to the tendencies of Professor Smith's views, and enable them to see that these are not so serious as they had imagined. But I think those who so feel will rather incline to support Dr. Candlish's motion. What is the difference between Dr. Wilson's motion and Dr. Candlish's?

It may be put very simply. Dr. Wilson's motion, in moral effect, signifies that Professor Smith's views, as now sufficiently well understood, cannot be tolerated in this Church; Dr. Candlish's motion signifies:—"Don't be in any haste to come to this conclusion; be swift to hear, slow to judge; and in order that the truth may the better appear, leave the Presbytery of Aberdeen not only nominally but really and absolutely free to perform its duty." Dr. Candlish's motion asks you to suspend not Professor Smith but your own judgment. It does not say Professor Smith's views are true, it does not even go the length of affirming dogmatically that they are harmless; it only modestly hints that their harmfulness is by no means self-evident, that you may have exaggerated ideas as to their importance, that the subject has more than one side, and that to judge wisely, and in a manner that shall leave no room for regrets, is by no means an easy thing. In taking up this ground we are not to be regarded as coming behind in zeal for the highest of all interest, the interest of the Church's faith in the divine authority of Holy Scripture. Whatever view one may take on the merits of the question raised by Professor Smith's article, one can have no difficulty in recognising the legitimacy of the anxiety with which their discussion is watched, and in entertaining a feeling of deep respect for the motive whence it proceeds. The Christian public is jealous for the great cardinal doctrine that the Bible is the inspired record of a supernatural revelation, and it fears lest that doctrine should be compromised in discussions of questions relating to Biblical introduction. Now, that fear is not only worthy of respect in view of the motive, but it may be admitted even to have some ground in the past history of the science of introduction. For while Biblical introduction is entitled to claim for itself an independent position as a purely historical department of theological science, there can be no doubt that the questions it discusses often come very close to the vital questions of the Church's faith concerning Holy Scripture; as is clearly evinced by the fact, familiar to all students, that introduction is a very different thing, according as it proceeds from the pen of a believing or of an unbelieving theologian. The introduction to the New Testament by the eminent theologian Bleek, *e.g.*, translated by the Messrs. Clark of this city, is a very different thing from the introduction to the New Testament by Hilgenfeld. The one defends the authenticity and historical value of the New Testament books

against the Tübingen school of criticism, the other applies to all the principles of the Tübingen criticism to those books, so as to rob them of much of their value.

But while this is true, there are considerations which ought to make us pause before making up our minds definitely that any particular views advanced in reference to the literary history of the Bible are to be condemned as destructive of the faith. In the first place, there is the simple fact that biblical introduction is an important department of theological science not to be ignored or discouraged by too prompt condemnation of the results to which it may lead. Then, in the next place, there is the important general consideration, that it is our interest as believers in, and defenders of, revelation as far as possible to disentangle the cardinal doctrine of the Church respecting Scripture from all doubtful or much debated questions respecting the literary history of the various books which make up the Bible. This is a sound apologetic principle. Whatever we may believe personally in regard to these matters, we should beware of making our personal beliefs essential to the faith. We are not bound to defend as of the essence of our faith all that we personally believe. We may believe, say, that the whole book of Isaiah had one author, but it would be a great mistake to make the Isaian authorship of the twenty-seven last chapters a matter of faith indispensable to our position as believers in a supernatural revelation; or, indeed, anything more than a simple question of fact. So in regard to many other matters. Our general apologetic attitude should be not that of suspicious antagonism to science or criticism, but that rather of men who know how to adjust their position to the discoveries or even the unproved hypotheses of those who carry on inquiries in various departments of knowledge in a purely scientific spirit. This is a mere commonplace recognised by all, and applied already by the Church and by defenders of the faith in various directions, *e.g.*, in reference to geology, and more recently in reference to Darwinism. We are called on now, in providence, to apply the principle to the class of questions connected with Biblical criticism and introduction. The College Committee, in its special report lying on the table, recognises, not so clearly or cordially as one might wish perhaps, still distinctly enough, the truth of this view. They say (page 18)—“It is possible for a fresh mind to be impressed with the idea that over-anxiety about consequences has led those theologians [believing theologians dealing with critical questions] to resist evidence, and to encumber their faith with bulwarks which are useless and prejudicial.” “That (they add) may be Professor Smith’s conviction.” I have no doubt it is his conviction, and I have no doubt, moreover, it is the conviction of many men besides him, that in fact it is the general principle on which all the best recent efforts in apologetic have proceeded. Take such works as those of Stanley Leathes on “The Religion of the Christ,” or of Dr. Sanday on the “Gospels in the Second Century,” written in reply to the critical part of “Supernatural Religion,” and you will find that they systematically avoid staking anything on a critically doubtful position. The former of these writers draws an argument from prophecy in favour of Christianity as a supernatural religion. But he constructs this argument so as to make it independent of the question regarding the date of the last twenty-seven chapters of Isaiah, or even the date of Daniel. Of course it is possible to carry this too far, and as a matter of fact apologists are very apt to be suspected, and often are suspected, of carrying it too far, and when they are doing their best to adjust the old faith to new circumstances, to have some one say to them what was said to Jeremiah at the siege of Jerusalem when he was leaving the city—“Thou fallest away to the Chaldeans.” This is what has happened to Professor Smith. He thought he could go so far as he has gone in the same road with the critics, and retain his faith in the doctrine of the Church intact, and it has been supposed that in his heart he is not a believer in the supernatural, but an adherent of the naturalistic school of theology. This is unfortunate for him, but observe it does not follow from the fact that he is suspected, that he is to blame, or that his method is wrong. The truth may simply be this, that his views have come upon a community ill prepared to receive them, or to understand clearly their bearings, or to see that we may justly claim for these views a character of dogmatic neutrality. Possibly, probably, time will show that views considered “dangerous” are harmless, or may be treated as open questions without prejudice to fundamental truth.

I am the more confident in my anticipation of such a result when I consider the recent history of opinion in Germany on the principal topic involved—*viz.*, the age

and authorship of Deuteronomy. At one time the Mosaic authorship of the Pentateuch was treated as essential to the position of defenders of revelation. So, for example, by Sack, a pupil of Schleiermacher, who in his "Christliche Apologetik," thinks it necessary to undertake the defence of the Mosaic authorship. In recent times, however, opinion has been modifying, and believing theologians have begun to treat the question as one not of faith, but of fact or of criticism. Among the theologians who take this view, and who adopt the same opinions as Professor Smith, may be named Bleek, Riehm, and Kahnis, all orthodox in the catholic sense—in the sense relevant to this controversy—believers out and out in a divine, special, supernatural revelation of which we have the record in the Scripture. I do not pretend that these men hold all the opinions of the Free Church on religious matters, but they hold with us, and are as orthodox as ourselves on, the subject of Revelation. As I said before, Bleek's New Testament Introduction is a most satisfactory book, thoroughly conservative in tendency, thoroughly antagonistic to the Tübingen theory, and arguing against it in a very convincing manner, which is none the less convincing that the argument is characterised by great candour and moderation. Bleek, in his Introduction to the Old Testament, expresses very much the same views as Professor Smith on the subject treated of in the article "Bible." This is a fact to which importance ought to be attached, both because Bleek is really a believing theologian, and because he is a writer who, by his exact scholarship and sound judgment and great candour, commands the universal respect of theologians of all schools. It is a fact, moreover, which it is the more needful to press on the attention of the Assembly, because the pamphlets and books which have been published against Professor Smith's views, whether from ignorance or from other motives I know not, create the impression that Professor Smith's views are advocated only by men like Kuenen, who are utter unbelievers in the supernatural. Of Riehm I shall simply say that he is the author of a book on Prophecy, which has just been translated by Messrs. Clark, and of an excellent book on the Epistle to the Hebrews. He, too, holds Professor Smith's views of the age and authorship of Deuteronomy. Kahnis is a representative of Lutheranism. His view on the Deuteronomy question is as follows:—"As it lies before us the Pentateuch cannot be from Moses. . . . Not simply at the end, but all through traces of a later time meet us. This holds especially of Deuteronomy. Schultz, who, in his commentary, defended the Mosaic origin of the same in Hengstenberg's sense (in 1859), found himself constrained subsequently (in 1865 in *Die Schöpfungsgeschichte*) to confess that the Mosaic composition of the Pentateuch had become doubtful to him. Kleinert transfers the origin of Deuteronomy to the age of Samuel. But the greatest difficulty with which the Mosaic origin of the Pentateuch is beset is the hypothesis of original sources, first broached by Astruc, now adopted by a large number of theologians who stand on the basis of faith. Distinction is made between the Elohistic base writing, the Jehovistic revision, and the Deuteronomic extension. Against those who pronounce such a combination a hypothesis derogatory to the worth of the Pentateuch, it is to be observed that in the synoptical gospels, whose value is great, however you explain their mutual relations, in any case a verbal borrowing from sources must be assumed. So also in the prophetic writers of history. In inquiries of this kind we have to do not with what answers to our idea, but with fact. Of course, no convincing proof can be given for assumptions of this kind. With this assumption, however, goes the conviction that Mosaic fragments enter into the Pentateuch. The Pentateuchal history is a true expression of the historical tradition of this people which lived in its past, and through the legislation a unique spirit can be traced which points back to Moses. It is the nature of the Old Testament development to ascribe to great personalities who represent an important life element in the kingdom of God writings relating thereto—to Moses the law, to David the Psalms, to Solomon wisdom, to Isaiah prophecy."—*Die Lutherische Dogmatik*, vol. 1. p. 146, 2d ed., 1874. In this extract it will be observed that reference is made to Schultz as a theologian of the school of Hengstenberg, who formerly defended the Mosaic authorship of Deuteronomy, but more recently has become doubtful as to his position. This is an interesting fact, as illustrating the process which is going on; and on this account I ask leave of the Assembly to read an extract from Schultz's work on the "History of Creation" (1865), in which the modification which has taken place in his view since the publication of his commentary is set forth:—"The question

whether these institutions in it through which it is distinguished from other Pentateuchal books are to be explained by a special intention of the author, or from the changed circumstances of a later time, is not to be determined through the critical standpoint, but the critical standpoint must be determined by it. Too much dogmatism, and certainly in critical questions, in which from the nature of the case much can at most be shown to be probable, is objectionable. I say this also with reference to the conservative criticism, or rather anti-criticism. Certainly, if the writer of Deuteronomy or the Pentateuch gives himself out for Moses, critical modesty will have great cause to hold fast with some confidence the Mosaic authorship of the Pentateuch. But I must confess that, since the composition of my commentary, I have become doubtful on this point." Then, after some sentences indicating the reasons of this doubt, he goes on to say:—"A fraud, even a so-called pious fraud, I cannot reconcile with the character of such a writer as the author of Deuteronomy. But to admit that neither Deuteronomy nor even the Pentateuch as a whole, in its present form, proceeds from Moses, I have no hesitation, if the critical grounds so decide. Critical science, as such, has no other interest than that of truth. But the normative authority of the sacred writings cannot possibly, as Philippi thinks, depend on the public legitimation of their authors. How, in that case, were the normative authority of Joshua, Judges, Samuel, Kings, many of the Psalms, and the Books of Wisdom guaranteed? The authors of these books are unknown, and though Jewish tradition describes them as prophets, we cannot relieve ourselves of the duty of testing the correctness of this testimony by the contents."—*Die Schöpfungsgeschichte*, 1865.

This review of the present state of opinion seems to point to the ultimate separation of the question respecting the age of Deuteronomy from dogmatic questions as to the inspiration and authority of Scripture as the issue of discussion. We have reason to believe that by and by there will be a general agreement to relegate this question under debate to the region of dogmatic neutrality. If so, then we shall do well to hold our judgment in suspense, and do nothing rashly. In view of such a probability, I think we may be thankful we are not called on to pronounce judgment now—thankful that the case goes back to the Presbytery, and that we are to have another year to think of it. As a general rule, I think it is well when cases of this sort are conducted in a leisurely way, and it never was more desirable than now. There are several reasons which make it desirable. First, there is much excitement, and it is desirable that that should cool down, that we may look at the matter calmly. Then, the shower of pamphlets, all on one side of this question, which has fallen upon us, is a strong reason for delay. These pamphlets have no real value. They merely express on the writer's part, and produce in the minds of readers, *præ-judicia*, crude, hastily-formed, one-sided opinions, which would probably yield to better information. They are not entitled to any weight, and yet they do make an impression, and the fact that they do is reason for delay. Then, further, the question is new to us. Not that many of us have not read about it, and had an opinion about it. But it has not been for us hitherto in this country a practical question on which we are called to make up our mind, as we are when both sides are held by men in our own Church, and the question comes up for decision, Is this to be an open question among us? Therefore, we are at sea, and in perplexity, and want time to make up our minds. Of the truth of this statement no better evidence need be sought than the report of the College Committee. It is the production of men groping their way. Some may think that a reproach. I don't. I think it only shows the members of the College Committee to be honest men. They were perplexed, and they honestly let that appear, telling us on the one hand that the article contains no ground for libel, and on the other that it is dangerous in tendency. This see-saw character of the report is, I repeat, no ground of reproach, but it certainly is a reason for proceeding leisurely and cautiously. Moreover, the hesitating character of the report robs it to a large extent of all judicial value, and renders it very unfit to bear the stress which is laid upon it in Dr. Wilson's motion. I have only to add that I am glad to learn from Professor Smith's statement to-day that he means to demand a libel from his Presbytery. This, of course, will involve suspension; but a suspension incident to a process, as a matter of course, is a very different thing from a suspension of a semipenal character determined on before a process is begun. The one arises out of a method of procedure meant to insure for the accused

all possible justice, the other, if not unjust, wears at least an aspect of injustice. The one results from the action of a law framed deliberately by the Church to promote the ends of discipline, and at the same time to guard the rights of individuals. The other is an act performed under great excitement and to appease strong feeling. I can contemplate with satisfaction the one; I cannot give my vote in favour of the other.

Sir HENRY MONCREIFF—I do not intend, and I am not prepared, to follow out the statement made with reference to the merits of the most important theological questions involved. I quite admit that one ought not to come hastily to anything like a final conclusion upon them all, or even upon any of them, in reference to the position of Professor Smith. Certainly, as we are obliged to send the case back to the Presbytery of Aberdeen, we ought to leave them unfettered in the way of judging of the statements that are brought before them by Professor Smith, and the course which it becomes them to follow. But I wish to make some remarks upon the character of the motions, and their effect and tendency. Well, Dr. Wilson's motion has been represented by Mr. Laurie as implying the principle of first pronouncing judgment and then trying—or first suspending, and then trying. Does it not occur to Mr. Laurie that, if that imputation can be brought against Dr. Wilson's motion, it may be brought against the very Act of Assembly that requires a minister to be suspended after a libel has been served upon him, because in most cases of libel the important question comes after that—the question whether the man is guilty of the charge brought against him. Yet the Assembly, apparently with the concurrence of all here to-day, have passed an Act which does suspend a man from all his functions as soon as a libel has been served upon him before you have the smallest reason for supposing that he is guilty, and consequently there is nothing in the objection of Mr. Laurie if there is not something of another kind that he can advance. But then the question is raised whether there is any precedent for taking this course before a libel has been served. Now, it has been remarked already that, previously to the passing of that Act to which I have referred, there was no precedent for suspending a man before he was found guilty of the offence charged; and therefore the mere argument of there being no precedent is not enough. I am not going to say whether there has been any precedent that exactly corresponds to a case like this, but I believe this kind of case is somewhat unprecedented in our history. But the question then is whether, on the principles of our ecclesiastical law, it is reasonable and right and a needful thing that such a course should be taken as is proposed by Dr. Wilson. Now, it has been stated by Dr. Candlish that the whole object might be gained by the operations of the existing law. But, in making that statement, he is really overlooking the force of what Dr. Wilson stated at the outset. The purpose cannot be served with certainty by what Dr. Candlish suggests, for although it is not certain that there will be any appeal from the Presbytery, it is very possible that there may be upon the question of relevancy. And then if there be an appeal from the Presbytery on the question of relevancy, there can be nothing that can correspond either with suspension or the proposal of Dr. Wilson's motion until the question of relevancy has been settled by the next General Assembly. The objection is taken that this proposal is necessarily of the character of censure, and will be understood to have the character of censure; but observe the suspension required by that Act of Assembly was very expressly represented when it was agreed to, as not involving censure, and that, whenever it is had recourse to, pains are taken to make all parties understand that this course is taken just because it is thought more agreeable to the feelings both of the minister and people and all the parties while the process is going on, that he should not be engaged in his ordinary work. Now, in this particular case, the words proposed by Dr. Wilson are still more free from anything of the character of censure, because, as Dr. Wilson says, Professor Smith will have leave to take his place in the Presbytery, to discharge every duty of a minister that he may happen to be called to do, to preach in the pulpits of the Free Church and join in the dispensation of the communion. In short, there will be nothing in the position in which he will be placed which will imply censure, while the reason for his being instructed not to teach is just because there is a case going on in the Presbytery that raises a doubt as to the character of his teachings, and because it is not expedient either for him or for others that he continue teaching while that doubt is hanging over

him. Of course, if people are resolved to look upon it in the light of censure, we cannot help it—but if it seems expedient to the Church that the step should be had recourse to, the matter being misunderstood by many parties is no sufficient reason for not having recourse to it. Is it needful in the circumstances of the case that the step should be taken? Now, we are told—Professor Smith has told us, and I must say he has told us in a very respectful and suitable manner, and with considerable ground and reason in his statement—that he proposes to ask the Presbytery of Aberdeen to serve him with a libel; but when we come to that part of the subject I think it is of great importance for Professor Smith and other people to clearly understand how that demand may be met and how it may be acted on. It has been assumed by some parties that there is no other shape in which a libel can be framed except by making it a libel for heresy or immorality. Now, that is just the question which it is most important should be freely explicated. I hold, looking at the general principles of our ecclesiastical law, two things—one, that when a Presbytery has been called upon to take any steps in relation to a minister or professor which may lead to any kind of censure, it may not be expedient in all cases of a secondary kind to proceed by libel; but I hold that in all cases the minister or professor implicated is entitled to demand a libel, though the act censured may be a very light one. I hold it is competent for the Church to frame a libel against a minister or professor for anything which it thinks is deserving of being interfered with, and therefore it is not necessary that you should charge a man with heresy or immorality. You may charge him with the dangerous character of his teaching, or you may say that his teaching is dangerous to the Church and injurious to the doctrine of the Church. A professor stands in the position of a representative of this Church, and if the character of the teacher is such as in any way to compromise or misrepresent this Church, in reference to its doctrine, even though you cannot charge him with heresy, you may frame a libel. It does not follow that you charge him with direct heresy. Consequently, if Professor Smith asks the Presbytery of Aberdeen to frame a libel, they may not do it for heresy. I do not express the opinion that you can frame a libel for heresy upon the materials you have. You know what the College Committee thought on the subject. A libel may be framed for teaching that is dangerous to the Church, and it does not follow that the Presbytery of Aberdeen may not see their way to do that. In these circumstances, I have no hesitation in saying that after the statement of Professor Smith, I do not think Dr. Wilson's motion will be sufficient for the full discharge of the duty of this Assembly. I think it may be needful for this Assembly to appoint a committee to meet with the Presbytery of Aberdeen, and give advice in the framing of a libel. Some of our friends have spoken as if Dr. Wilson's motion was inventing a particular thing for this case. The fact is, Dr. Wilson's motion is simply having recourse to the means which an Act of Assembly gives in such a case. Some remarks have been made about the report of the College Committee, but I do not think some people apprehend the meaning of that report. They dwell upon some expressions in part of it, but the report never pretended to be a judicial deliverance. The College Committee was not a judicial court, it had no Presbyterial powers. The function assigned to it was to bring in a libel for heresy, and that was the only function. If they said we cannot find material for a libel for heresy, their powers ended, but as they did not wish it to be thought that they made light of the whole subject, those expressions which were thought so soft and unmeaning were adopted on purpose. For they were intended to indicate that the College Committee did not feel they were warranted to recommend any course to the Assembly, and they were merely reporting the circumstances in which they are not able to find materials for a libel for heresy. I do not think we have very much to do with the report, except so far as it suggests some facts which may be taken advantage of. Some one said, I think it was Mr. Ferguson, how were we to deal with Professor Smith in this case if we were not to prohibit him from preaching? But, observe, he is not called upon to deal specially with the topics that are dealt with in the article "Bible" when preaching in the pulpit; but as the Hebrew Scriptures are a special subject assigned to him in his class, and as he entertains particular opinions as to the origin and nature of these, I cannot very well see how he will not deal with those topics according to his own views. If he has decided views as to these, we are bound to assume that they will come across

him in teaching, and we cannot prevent the Church at large from imagining that he will bring these to bear upon the students. He can hardly act honestly without doing so, except in deference to some opinion of the Assembly, desiring him to avoid them. It will not do to say we are inconsistent in not prohibiting him from preaching the gospel. I entertain a high opinion of his evangelical earnestness, and believe that he is a very qualified person to preach the gospel. I have further to say, whilst I agree in the view that we are not called to go into the merits of this question, I do it with some misgiving, lest we should be missing the right opportunity for making it unmistakable to all who may observe the proceedings of the Free Church, that there are some views we are not prepared to sanction. So far from our being in a great hurry to come to any conclusion about these views, people have been impatiently waiting for a long time to know what the Free Church would do. I have no hesitation in saying that, whilst I am quite prepared to hear Professor Smith's further explanations about those views which I feel most strongly about, I do not see why I should not say expressly with respect to his theory about Deuteronomy, not about the authorship merely, but about the idea that statements are put in the mouth of Moses which Moses, not only never uttered, but could not have uttered—that it appears to me *prima facie* in the present aspect of the case, as involving an opinion which this Church cannot sanction. I admit that some of Professor Smith's views have been misapprehended by those who have written against them. I admit that a great deal has been written which is not fair, and I would fain hope the Presbytery of Aberdeen, in dealing with Professor Smith, by libel or otherwise, will find occasion to show the Church that his views are not so extreme as some suppose, or that even he has seen his way to modify them so as to meet the views of the Church.

Mr. ROBERTSON, Arbroath, thought there had really been no speech so thoroughly in support of Dr. Candlish's motion as the speech just made by Sir Henry Moncreiff. Sir Henry first told them that Dr. Candlish overlooked the possibility that a libel, if attempted to be framed, might be found impossible to be held as relevant. (Sir Henry—"That is not what I said. I said it might not be held relevant till *next* Assembly.") If he had misunderstood Sir Henry, still his argument held good. He meant in this way. Sir Henry had told them that a libel might be framed for any offence whatever, and with the slightest amount of censure as the result of it. If this were the case, it was quite plain that Dr. Wilson's motion was absolutely unnecessary. It was quite plain if a committee were appointed of the leading gentlemen here, with all their talent and scholarship, to help the Presbytery of Aberdeen, they could frame a libel which they could be sure would be found relevant, if there was anything at all to be censured in his views. There was therefore no necessity for departing from the ordinary form of process, or for taking an extreme step, which had no sanction in the history of their ecclesiastical proceedings. Reference had been made to the case of Professor Simpson, of Glasgow, in 1715. He was held in certain propositions by Mr. Webster, of Edinburgh, to be teaching dangerous and erroneous doctrines. Professor Simpson denied that he was guilty. What did the Assembly do? It did not take the step of suspending Professor Simpson to find out whether he should be dealt with. But it took these propositions, and it said neither Professor Simpson nor any other person should teach them. It was not till thirteen or fourteen years after that to prevent the teaching of these they found part of a libel relevant and proven, and suspended him for a year, and then took up the case and suspended him for another year, and so on. At this stage of the present case, it was quite plain there was no precedent of such a step as was proposed by Dr. Wilson. The proper course was to proceed by ordinary means in the Presbytery of Aberdeen.

Mr. SIME, Craigmount—Allow me to commence by saying that I do not doubt for one moment the thorough honesty of Professor Smith's convictions, and his thorough loyalty to the Free Church. His friends have spoken in such terms of these that I cannot for an instant doubt their correctness. I do not, therefore, in resolving to vote for Dr. Wilson's motion, entertain any doubt whatever of his thorough honesty and his thorough devotion to our Church. But Professor Bruce has referred to German opinion; he has gone far away from our own country and from our own English tongue, and it would be, perhaps, well to bring the Assembly back to our own country. The College Committee referred to criticism. There is

something more than criticism that is to be looked to in this great controversy. There is the judgment, there is the opinion of historians to note. Criticism is in some respect the work of small minds working on small things. I make no personal reference whatever. Criticism is something like the elephant's trunk then, if it will be so, and that elephant's trunk can pick up a needle, and it can tear up a tree, and wherever there is a thorough true criticism it can delicately pick up the smallest thing, and it can construct the greatest and grandest theories. I throw no slur upon criticism, but there are critics and critics, just as there are historians and historians. Now, in the report of the College Committee there was very little if any reference to history at all. There is reference to criticism, but we have to refer to history, and in the course of the few remarks I shall endeavour to make, I will call attention to what our historians, and what English Christians, say about this great question that we are discussing to-day.

First of all, I would like to recall the Assembly to what Professor Bruce said there must be, or what is implied in Dr. Wilson's motion, recantation or deposition. I for one do not contemplate deposition. I should be sorry for it, but I hope there will be reconsideration, whether that be the same as recantation or not, and there is room for reconsideration. Had Professor Smith's friends carefully read over his works and writings, they would have very speedily found that he was blundering in small things, and if they had said to him, "Now, if you blunder in these small things, how do you expect that the world and the Church will receive the theories on the great things in your work?" In the article "Bible," to take one of the simplest things, he says, when speaking of the Book of Proverbs, "In the time of Hezekiah, who can have had no infallible criterion of authorship by Solomon, and must not be credited with critical intentions." Now, that may be a great thing or it may be a small thing, but it so happens that the proof passage that he quotes is Proverbs xxv. and 1st, "These are also proverbs of Solomon, which the men of Hezekiah, King of Judah, copied out." Now, who are the men of Hezekiah? Isaiah, and Micah, it might be, prophets whom we know, and whose works we read? But not a word is said of Hezekiah having critical intentions, or doing anything whatever with these proverbs of Solomon. And take the provisional answers of Professor Smith. I am sorry to have to refer to provisional answers, but it so happens that there is one answer in particular where the character of provisional can scarcely apply. We read, "that the spirit of Moses continued to operate in the prophetic succession is plain, not only from Numbers xi. 17, but from Deut. xviii. 15, in which passage, as Calvin observes, the expression 'a prophet like unto me,' is not to be limited to Christ, but refers to the continuous prophetic administration of the Church. That prophets, raised up in the likeness of Moses to continue his work, had no authority to modify the theocratic ordinances, is a proposition for which it would be difficult to assign Scripture proof." Very well; Professor Smith says—I do not pretend to know his theory exactly; I am taking it as it was expounded by Professor Davidson, in a letter to the *Daily Review*—Professor Smith says the Book of Deuteronomy, and therefore this 18th chapter of it, was written in the time of Hezekiah or in the time of Manasseh. Now, the great prophets of Israel were then dead, had gone to their everlasting rest. Samuel, Elijah, Elisha had gone, and if Isaiah and Micah had not reached their setting, they were very near it. This prophecy could not therefore apply to them, because in the last chapter of Deuteronomy it is expressly said, "There arose no prophet since in Israel like unto Moses."

If the greatest prophets were excluded from being like unto Moses, as they are on Professor Smith's theory, how could their successors have this character? With such small errors as these that are in this article, and in these writings, is there not room for Professor Smith reconsidering his writings, is there not hope that, on seeing the blunders, he may also see he has taken up theories which he otherwise would never have taken up?

But let us come to our own English historians. I had intended to have quoted a passage, in which Stanley Leathes speaks of this theory of Deuteronomy, the same theory held by Professor Smith, and after what Professor Bruce has said about Stanley Leathes, I would have been justified in quoting it. The reason I did not bring it was that when I spoke of it to Mr. Smith's friends, they said it was not much worth. He called the theory of Deuteronomy a "monstrous theory," and yet we are asked to receive it as the inspiration of the Holy Spirit. I do not deny that

Professor Smith holds the theory of inspiration of the Word of God, but then there comes the question simply, What is inspiration? Are his views of inspiration the same as those held by the Jews and held by this Church? Then let us hear what our great English historians say about this. I quote Bishop Thirlwall, the historian of Greece, a man who was not a fanatic, and who is speaking not with the heat of a partizan, but with the calmness of a judge. He says in his *Literary and Theological Remains*, in the second volume, written in 1863, and not as under present circumstances where we are in the midst of the controversies of the conflict, and the smoke of the battle, and not supposed to see clearly how we stand and what we are to do. It is, therefore, pardonable that we should go back thirteen or fourteen years, where, out of the smoke of this battle, we can listen to his charge to the clergy. Speaking as an historian and critic, and writing of Colenso, he says:—"The comparison with Homer and the early Roman annalists misses just the most material point of the case. If the poet or the annalists had invented a story with the deliberate intention of introducing or recommending a religious innovation, however the end may be thought to sanctify the means, they could not be acquitted of an intention to deceive." And what is the theory that has been discussed here to-day? Is it not that the old Hebrew worship was the worship of high places, and that the new theory of a central altar and one holy place was introduced in the days of Hezekiah? Here we have a book called the Book of Deuteronomy given to the Hebrew people, and that with the intention of sanctifying a new national worship for the Hebrew race. Take another historian. Rawlinson, the learned editor of the *Herodotus* and a Bampton lecturer, writing in 1870 in "Aids to Faith," says—"The author of the Pentateuch does not formally announce himself, but, by the manner in which he writes, implies that he is Moses. This is so clear and palpable that even the antagonists of the genuineness are forced to allow it. 'The author of the last four books,' says one, 'wishes to be taken for Moses.' 'The writer of Deuteronomy,' says another, 'would have men think that his whole book is composed by Moses.' They do not, indeed, admit the conclusion, that what is thus claimed and professed must be true; but, on the contrary, maintain that the actual writer lived many centuries after the great legislator. Apparently, they do not see that if their views are correct, the whole value of the work is lost—that it becomes a mere impudent fraud, utterly unworthy of credit, which cannot reasonably be attached to any statements made by one who would seek to palm on the world 'a gross and elaborate deception.' This sort of treatment 'would degrade the sacred books, but it would not deprive them altogether of an historic character.' It still speaks of them as sacred, and as entitled to our respect and reverence, while it saps the foundations on which their claim to our reverence rests, making them at best the 'pious frauds' of well-intentioned but ungracious religionists." Now, I would not have ventured to put these as my own words before the Assembly, but there can be no harm and no misconstruction in quoting from a historian so well known as Rawlinson. I shall take a third testimony from Dean Milman's "History of the Jews," written in 1863:—"These obscure times," he is referring to Manasseh's reign, "leave a convenient place for the reconstructors of the Jewish history and records to indulge their imagination. . . It would have been inconceivable audacity in the priesthood to have attempted to impose, and equally inconceivable blindness and stupidity in the king and people to have been imposed upon, by a book written but a few years before, and now presented and received by them as the ancient and authoritative law." These words have in them the ring of gold when struck on the counter of truth. If the theory of Professor Smith is true, what becomes of our inspiration of Deuteronomy? I have put these testimonies from our own English writers before the House that they may judge what will be thought of us wherever the English language is spoken. If we prove faltering to our own ancestral belief to-day, wherever that tongue is spoken the question will be, What have you done? And at this moment they are saying, What think ye of this book? They are looking to us, expecting us to guide them. We are but a fraction of the great Christian army, and if we think that in taking up these advanced positions, as they are called, regarding the Book of Deuteronomy, we are making a movement in advance of our Christian friends, a movement we expect they shall follow, we will find that we are making a great mistake, and, instead of moving to the front, we are moving to the rear.

Professor MACGREGOR said he had not intended to take part in the discussion, but that, from the course the debate had taken, he felt constrained to say a few words. He thought the Assembly and the Church of God were under great obligations to Dr. Wilson for his speech, and he trusted they should all be actuated by the spirit therein maintained. He could not, however, accept Dr. Wilson's motion. He was very glad to see that whatever motion was carried that would take place which was very much to be desired—namely, delay—that the Church would have time to calm and to brood over the matter in a judicial frame of mind. His objection to Dr. Wilson's motion was, that he must regard it as implying censure—he did not care what Dr. Wilson's intention was, that was his view of it—censure before Professor Smith had been tried, and before any man had given a name to his crime. He did not consider it necessary to censure a man before he had been tried and found guilty. He might be told that the Heavens would fall unless they did a certain thing—well, let the Heavens fall. Then, on the other hand, he would support Dr. Candlish's motion, because it provided for what Dr. Wilson wished without censure. He saw well enough that there was no formal guarantee that there would be a libel found relevant before the beginning of next session—that there was a loophole for people who wanted loopholes by which to escape. He (Professor Macgregor) thought it would have been well had Professor Smith seen his way to offer not to teach in the meantime. He was not one of Professor Smith's friends except in the sense in which all the members of the House were his friends. He consulted with others, however, and he found that two-thirds of those to whom he spoke were of opinion that Professor Smith could not take this step, as it would imply a semi-confession of being in the wrong, and this solution, as they knew, had not been brought about. As to the discussion there had, he said, been a good deal of speaking on the merits of the case. It was perhaps not a bad thing to allow members to get their breath out, but what had been said had not helped in the least to a solution of the question.

Dr. BEGG, who was received with applause, said—I will not detain the Assembly at any great length, but after what has been stated I am very anxious to say a few words. The real demand made is that what is called the higher criticism, or what some call the lower scepticism, shall be allowed to have free course in the Free Church. Now, that is just the thing I decidedly oppose and object to. I have no objection, of course, to the utmost investigation into the real meaning of the Word of God, or to inquiries that may be made in regard to the inspiration and authority of the Word of God, but these latter inquiries, I think, are altogether irrespective of what ought to be the duty of our professors. I do not think that professors, undertaking to instruct our students in the principles of the Free Church, are entitled to introduce the speculations which have been set before us, and especially I do not think that in their contact with the students, it is a safe thing that they should set forth the principles which have been maintained. I might enter into details. For example, I agree entirely with Sir Henry Moncreiff that that theory which has been maintained in regard to Deuteronomy is a theory with which we can have no sympathy whatever. We cannot allow it to be maintained in the Free Church with our authority. Here are some of the words of Deuteronomy with which it commences:—"These be the words which Moses spake unto all Israel and beside Jordan, in the wilderness in the plain over against the Red Sea. It came to pass, in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him commandment." Well, Dr. Candlish complains that the new theory that this was written 700 years after Moses was in his grave, and put into his mouth—that this theory has been called the theory of personation. But surely if you make a man speak 700 years after he is dead, that must be called personation, and not reality.

Professor CANDLISH rose to order. He had, he said, an explanation to make. Dr. Begg had misunderstood what he said. He had no objection to individuals on their own responsibility calling this theory one of personation, and endeavouring to show, if they could, that what Professor Smith held implied personation. What he objected to was any one saying that Professor Smith believed it to be personation.

Dr. BEGG—Well, we do not know what Professor Smith believes, but whoever used the word I think made a very good selection. Resuming his address, Dr. Begg said—Look at it in reference to what Professor Bruce referred to to-day—namely, the supposed authorship of the last twenty-seven chapters of Isaiah. It is to be held law-

ful, it seems, to say that these twenty-seven chapters of Isaiah were not written by Isaiah. Now, if you look at the Epistle of Paul to the Romans, 10th chapter, and at the 16th verse, you find the apostle saying, "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" That is from the 53d chapter of Isaiah—that is out from amongst the very portion of Isaiah that it is said to be lawful to attribute to somebody else than Isaiah. Then he goes on to say, "Esaias is very bold and saith, I was found of them that sought me not." Well, that is also among those twenty-seven chapters. It is the 65th chapter, 1st verse. Are we to understand that it is to be an open thing to maintain and to teach the students of this Church that that which the apostles expressly declare in reference to Isaiah is to be denied if you choose—that it is to be an open question in reference to that portion of Isaiah whether the Apostle Paul spoke truly or not. I make these remarks merely to show, without entering much into that portion of the question, that we have good reason for holding that these views are extremely dangerous, and, in my opinion, utterly subversive of right views in regard to the inspiration and authority of the Word of God. We have had a good deal said to-day upon various other branches of the subject. For example, we have had a statement to the effect that in other portions of Professor Smith's works, some of which were read, different views seem to be maintained. But suppose a man were to preach a heretical sermon, and I were to charge him with heresy, and he were to say, "I will bring a dozen of men who have heard me preach a great many other sermons, in which there was no heresy whatever," would that in the slightest degree meet the case? It would be exactly the same as the case of the man who was charged in a criminal court with some offence, and who, when certain witnesses were examined against him, and swore that they saw him do a certain thing, said that he would bring a great many more witnesses to prove that they did not see him do it. Well, that is the kind of argument which is advanced. Now, in reference to the difference between these two motions. The first is that of Dr. Wilson, which proposes that, in the meantime, Mr. Smith shall be prevented from teaching his class in the College of Aberdeen. I hold that to be the most valuable portion of the motion. In fact, it is on the ground of that part mainly that I most cordially support the motion. I do not enter into the various arguments that have been already adduced in connection with this subject. I think it entirely within the competency of the General Assembly to take this course; and if it be within their competency, I maintain that it is of the greatest importance that they should do it—and for this reason: The question is not what the Presbytery of Aberdeen may do or think in this matter. The question has come up to this General Assembly, which appointed Professor Smith to teach, and under whose authority he has been teaching; and if this Assembly passes over this, and does not see that he is formally prevented from teaching until this matter is cleared up, we assume to ourselves the whole responsibility, before the Church, and the country, of all that may occur from continuing him in the exercise of that function. Call it censure or what you will, I am inclined to think that it will be a clear indication that we see a very important question involved, and that we think it expedient in the highest degree that, until that question is cleared up, Professor Smith should cease to teach. There is a difference between a Professor directly appointed by the General Assembly and responsible directly to the General Assembly and an ordinary minister. I do not say that even an ordinary minister might not be suspended more easily than at present when he acts suspiciously and teaches erroneous doctrine. I daresay that the Church may consider that very seriously; but in reference to a Professor appointed by the Church, and teaching under the authority of the Church, I say again that if you allow this Assembly to pass over and the slightest doubt to remain upon that subject, you yourselves assume the whole responsibility of what may arise. Well, the attention of not only the whole Free Church is being directed to you at this moment, but the attention of men to the ends of the earth. I have had a great many letters upon the subject, proving that in our colonies and everywhere men are asking the question, What will the General Assembly of the Free Church do upon this matter? You may suppose, as has been hinted frequently to-day, that people are extremely ignorant, and men may come here

"With words of learned length and thundering sound,
To amaze the staring rustics ranged around."

You may imagine that you are the great theological Colossus, under whose huge legs we must peep about to see what we can see—but I am persuaded that many a country ploughman and shepherd might teach some of our professors—that there are Aquilas and Priscillas still who can teach some of our most learned men the way of God more perfectly. I remember Dr. Chalmers, in reference to the Popish emancipation, upon which he differed widely from the great mass of the people of Scotland—I remember of a person asking him at his own table how it was that the people of Scotland differed so widely from him in his estimate of that question, and the doctor, in his peculiar way, said, “Why, sir, the people of Scotland are not chemists. They cannot analyse that question—they can only smell it—and they smell Popery in it—and therefore they are against Catholic emancipation.” And I say that is entirely true of this question. There are many matters in which you may instruct the people of Scotland, but remember they can smell this question, and they smell that there is something here that calls in question the entire completeness, inspiration, and authority of the Word of God—and if you allow this General Assembly to pass over without indicating clearly that in the meantime, leaving all the questions to be fully considered in detail, you will not allow these doctrines and principles to be taught to your students, depend upon it people will thoroughly understand—at least they will judge—that there is slack-handed work in this Assembly. The difference between the two motions is, that the one says a great deal, but proposes to do nothing; the other says a great deal, but proposes to do something, and that something plainly indicating that the General Assembly holds that there is a danger in this kind of teaching. We know that anything that touches the Divine Word touches closely the hearts of the intelligent and Christian people of this country. “The Big Ha’ Bible” was that around which the glories of the Scottish cottage clustered. This makes Scotland

“Admired at home, revered abroad.”

And is it not remarkable that you have here on the table of this General Assembly in silent majesty the Word of God as that to which you must appeal as the ultimate standard. All your subordinate standards are taken from that, and there it lies, and has lain for ages in its majesty, great men in former times, saying “Rax me the Bible,” and determining by it any controversy that might arise. And if this Free Church, knowing how new principles have desolated other Churches, and have reduced the standard and power of the gospel in other lands, if this Church all the more because of her prosperity, by the signal blessing of God, does not act firmly and promptly in this matter—no doubt wisely and kindly; but whilst we are kind to individuals we must be kinder to the truth; then great as she is, and powerful as she has been by the blessing of God, she will begin to dwindle and to shrink—and if she be lowered by our unfaithfulness and mismanagement to a dishonourable grave at the length, we may write on that grave this inscription, “Many daughters have done foolishly, but thou excellest them all.”

Mr. JENKINS, Dundee, rose, amidst loud cries of “Vote,” to address the House, and on the interposition of the Moderator he obtained a hearing, amidst occasional interruptions. He said that the question before the House was not the merits of Professor Smith’s teaching, which was before the Presbytery of Aberdeen, but whether or not they were to suspend Professor Smith from his professoriate in the course of the investigation before the Presbytery. He regretted that so much had been said in the House and outside of it fitted to prejudice the minds of their Christian people. He was not ignorant of the anxiety felt by many in regard to the matter before the House, and he sympathised deeply with that anxiety, but he had no sympathy whatever with the unreasoning panic that was abroad in the country in regard to this matter, and which men, of whom they might have expected something better, if they had not fostered it had done nothing to stop it. And more especially was he startled to find good men perilling their own faith and the faith of the Church upon positions which could only be characterised as rashly and presumptuously taken. In the history of the Church circumstances had occurred again and again similar to what occurred in Israel of old, when men rashly and presumptuously brought down the Ark of God into the camp, and when they were driven from the position which they had improperly taken up they called out, “Ichabod, the glory has departed.” He refused to peril his faith, or the faith of the Church to which he

belonged, upon such a position as these men had laid down. It was a position which was rash and dangerous. He wished to protest also against the assumption that the men who took part in the discussion on that side, and who would vote on the side of Dr. Candlish's motion, should be held as concurring in the views that had been set forth by Professor Smith in his writings. He knew that to stand up on that side was to expose a man to suspicion. He denied and repudiated the most of the views held by Professor Smith now under investigation, but he wished that they should be investigated fully and fairly in the ordinary method provided by the laws of the Church. He was not afraid of the Word of God. It had come through greater difficulties than this one, and had come through the furnace without a smell of fire; and he was not afraid but that it would come through this trouble. He was surprised to find Dr. Begg, the champion of constitutional order, taking the position he had done. He must say that to his judgment it seemed to violate all the principles of justice, as well as of constitutional order, to proceed as Dr. Wilson proposed. Mr. Mitchell admitted that the course proposed by Dr. Wilson really and truly meant a kind of suspension. He thought that the course proposed was opposed to common justice. It seemed to him very like an incident he had read of as having occurred in the life of Edward, the Scotch naturalist, as narrated by Mr. Smiles. When Edward was little more than a child he went forward to a quarryman, and asked him how the rocks grew. The quarryman was dumbfounded, and in his Aberdeenshire dialect, asked "Fat said ye?" The lad repeated the question, "How do the rocks grow?" whereupon this reply was given by the quarryman, "Haud your tongue, you impudent brat, or I'll throw you o'er the quarry." Now this motion of Dr. Wilson's seemed to him to do something of that kind. Dr. Wilson's motion really and truly appeared to him to ask the Church to commit itself to the position of this obscurantist quarryman. It simply says that we must silence Professor Smith, or "throw him o'er the quarry."

Dr. RAINY rose amidst loud applause and said—I will not try the patience of the House with any lengthened speech at this late hour of the day, but I ask a little forbearance while I try to say one or two things which have occurred to me with reference to this question. I believe it would have been well for us, in some respects, if we could have followed the example set us so admirably by Dr. Wilson. At the same time, I also am ready to recognise compensations, even in what may be called perhaps our irregularities, when they proceed from earnest and honest feeling, and in some respects it would not be well that this Assembly should have passed without our knowing something more of one another's minds. After the course the discussion has taken, it is hardly possible to avoid touching the merits. Now, my position on the merits is tolerably well known as a member of the College Committee. I have come to regard some views of Professor Smith, and his way of putting them, with a great deal of concern—not connected with any doubt or suspicion about Professor Smith himself, and not connected at all with many of the exaggerations which have been propagated about him, but in connection with the line he has been led to take on one or two subjects. I agree with the College Committee's report, and I think that it is a question—and a question which must be deliberately faced—deliberately, but faced—what position the Church ought to take with reference to those matters. I should not be surprised, however I might be pained, to find that either Professor Smith, or I myself, or any of us, in the course of earnest inquiry, should come to positions in which we should be wrong, and even so far wrong that it might be the duty of the Church to say "Whatever regard we have for you, we cannot allow teaching of that kind." All I say is, that is not a position for you to take up rashly or hastily. I am not afraid to come to it, but I am not prepared to advise you to come to it, nor to come to it myself hurriedly and prematurely. But while I make that remark I must also refer to the course which the discussion has taken. The whole discussion, as was inevitable from the circumstances, has been mixed up a good deal on the one side, and on the other with Professors Smith's views as a whole. Now, I am quite prepared to say that I am convinced that, with reference to some subjects on which Professor Smith touched, and which have given offence, this Church, and I believe all Churches, must be prepared to recognise an honest liberty of opinion—I mean in matters to which we have been used to be very much agreed, but with respect to which we must be prepared not to enforce agreement if disagreement shall be manifested; and I will

illustrate what I mean. It is not with reference to the idea—I do not say as if I thought—that we were on the eve of new discoveries—it is not that I either desire or expect that opinion among us on these circumstantial questions, as I may call them, is likely to differ, or ought to differ, very much from what it has been; but what I mean is this, that there are a good many questions of authorship, and also a good many questions as to the history of books, in regard to which we have been in use to be agreed among ourselves as to certain defensive positions. I believe it will turn out that the right course for this Church is—whatever opinion it may continue to maintain as the most wise and satisfactory position on the whole—to refuse to treat these as matters for discipline, and to teach our people that these are matters on which, in point of fact, whatever may be the probable and the wise opinion, God has left us in a measure of ignorance, or at least without all the certainty that we might have desired. I believe, for instance—to state it shortly—I believe with my whole heart all that is contained in the Pentateuch about Moses; and I believe, on the authority of the Pentateuch itself, that Moses wrote with his own hands certain parts of it which are there recorded; and, as I understand the Book of Deuteronomy, he wrote the Book of Deuteronomy too—that is to say, those portions which are ascribed to him in the book itself. But in regard to the other matters, while I, as far as I see, abide by the old opinion—I do not see sufficient ground to move from it—yet I cannot pretend to be so sure about it. I really cannot pretend to be so sure about that. So also in regard to the questions about the history of books, and as to the possibility of changes taking place. We might be disposed to think that if God brings into existence an inspired Book, it must come into existence crystallising as a perfect gem, in some happy hour, all the contents, never to alter more. That would have been what I would have expected; but I am forced to see that in the case of some books that has not been so. God has not been pleased to bring His perfect Word into shape in that way; and therefore I cannot say that I am always sure that changes that perhaps have been suggested by very unsatisfactory, and unpleasant, and rationalistic people, could not possibly have happened. But then, Moderator, the position, I believe, in which we should be left is just the position of being able to say—in regard to some of these matters it is easier to say—“We are not quite sure.” It is wiser to say that; and yet on that ground it is not at all necessary that we should involve ourselves in all the critical constructions and theories by which critical speculators seek to make out their theories—theories which often bring them into collision with Divine authority, or run the utmost hazard of it. I must say, with regard to this, that I believe that the upshot of all this will be our being led, many of us, to realise more perfectly the preciousness of what we have, even though we may be compelled with regard to a certain number of matters such as I have referred to, to say—“It has been the belief of the Church—and no other theory can be propounded of any distinct or satisfactory kind, established by evidence that will support it; but we cannot say that it has been a belief of the Church, of which God has given us the means to be sure.” Now, I must be frank with reference to a class of arguments that have been used, and used, I am quite sure, in perfect good faith, and used with a sincere conviction of their importance and value. I refer just to such an argument as my respected friend Dr. Begg was using just now with reference to the latter portion of Isaiah. Now, with reference to that, Moderator, I wish to say that I never spoke in a matter in which I had a stronger conviction that my friend Dr. Begg was uttering and acting from his heart as the result of his own sincere conviction; and it is with perfect respect to him, as well as with perfect respect to all who agree with him, that I say what I have now to say with reference to the effect of quotations in the New Testament, on which the name of a book or writer in the Old Testament is specified. All I have to say, with reference to Isaiah, is, that the arguments for the later origin of the latter half of Isaiah do not impress my mind. I think there is satisfactory evidence of a higher unity in the book, and I am not prepared to diverge from the old Church view on this subject, but I must say that if it is to be said that we must all hold from these references by the Apostle Paul to the book by its common name—if it is said that we must all hold these quotations to be conclusive evidence of the writing by Isaiah—that strikes me just as directly as it strikes Professor Smith, because I cannot hold that to be the real or intended meaning of the apostle—that is to say, he may have meant that, but I do not see any means of

arriving at the certainty that he did mean it, according to what I understand to be the use of language, in the New Testament, in writing on subjects of that kind.

Now, having made these remarks, I must at the same time say a little upon some other subjects—I will deal much more briefly with them—one of these is the subject of Deuteronomy. I admit the plausibility and fairness of the statement Professor Smith has made in reference to that in his explanations, but the position in which we are is this, that the theory brings us into collision with what the Book of Deuteronomy appears, certainly, to say of itself; and then it interprets the language used in what many of us feel to be a very non-natural sense. One thing I wish to say in regard to this matter is, that in considering such a subject as this we should count it a benefit that really we are not mixed up with any question in this case, for instance, about inspiration; for this reason, everybody must feel—I would not say everybody who believes in inspiration, but almost everybody that is capable of thinking must feel, or ought to feel, that a book like this Book of Deuteronomy could not possibly be a fraud. The man must be a fool, though he may be a learned man, who calls this book a fraud—a book written with the intense moral heat that pervades every line of it. And therefore the question comes back to this, What is consistent with the honest use of speech? It really comes to this, that it is a question of what is consistent with the honest use of speech—it does not infer any view as to any speciality of inspiration. Whatever will comport with honest speech will comport with inspiration as far as Deuteronomy is concerned. That will be the question. I wish to say, before sitting down, that I have a special feeling, in some degree, of anxiety and discomfort in connection with Professor Smith's position in this matter—in several of these matters—not so much with reference to the particular conclusions he has come to, but rather with the number of instances in which he appears to me to lay great weight on considerations that go to unsettle the impression that most people have naturally in connection with the Scriptures. And there appears a certain confidence in considerations of a critical kind resting on speculative combination, and a certain decision and peremptoriness in building a good deal on that ground. I make that remark with deference, but this is what I fear will be the effect on minds not well trained. Professor Smith may think—he must think—that this remark comes from want of sufficient knowledge, and that consideration on my part would remove it. He must think so from his position; but I am pretty sure that is a feeling in many minds. We want to be proud of Professor Smith, and to trust him—and while he may know more of those subjects than some or many of us do, he may depend, I would say, that there is some weight due to the impression that many of us have that he has shown a certain tendency to set to young and ardent men an example of confidence in conjectural combination which may be more unsafe for them than they are for himself. I make that remark with great deference. I am not afraid to acknowledge ignorance of many things about which the Church has been sure—I am not afraid to say that I am not so sure. But I do greatly fear the things about which the speculative critics are sure. I feel that with reference to some of these subjects, not all of them, because in regard to some of them we must make up our minds and lay down limits, that there is a tendency to a panic, which is unreasonable. For there is a successive history in regard to these things. Just allow me to remind the House of some matters in that history. It used to be defended as essential to a sound position in reference to Old and New Testament criticism that you must admit that God has been pleased to preserve materials by which you can restore absolutely every passage according to the original text. Then, again, it used to be strongly held that the Hebrew ought never to be controlled by any other version; whereas in our day we all know there are passages as to which the original text appears quite uncertain, and others in which we would be glad to have more help from the versions that we can get. On all these matters there was an impression at one time that there would be complete confusion and endless trouble if that were admitted. But what was the history of them? The history of them was that the discussion, which was at first in rationalistic hands, got into the hands of believing men, and though at first some of these believing men gave way to extravagancies that were perilous, there came to be a consensus of what was right and reasonable, I do think we should take care not to give way to an unreasonable panic, but apply our minds deliberately to the case. I feel also, as Mr. Syme has remarked, and in the strongest way, that there is on the other side a most remarkable and unpre-

cedented, and portentous history, pursuing its course through generations in Germany, that may well inspire in the mind of every Christian man that gives himself up to those studies a very serious and prayerful purpose to take heed to himself and to the Word of God in his hands. Now I just wish to say, in reference to Dr. Wilson's motion, that I support it on the ground stated. I hold that it is not to be a judicial act, which is unfair to Professor Smith's position. I could not do it as a censure on any account, but I hold it to be an act of policy and administration. I hold it to be an act of policy and administration thoroughly justified by this consideration, that the real trial of Professor Smith must in this case precede the serving of the libel. It must take place on the relevancy. Now, in regard to that I have just to say, having heard yesterday that Professor Smith was likely to make the statement he did make to-day, I was thinking the most part of the night whether some plan could not be got whereby this removal from his duty should arise by the natural law of the Church rather than by any exceptional plan, and accordingly I wrote out a motion. But what did it come to? It just came to this, that in order to effect that purpose I would have to provide and present to the Assembly a new form of process. With what possible hope could I have asked the Assembly to grant a new form of process? The course proposed, then, in Dr. Wilson's motion is the only one to take. The act of suspending is a clear enough one in its effect, it may be held to be in some respects ambiguous—that is to say, capable of being construed in the one way or the other; and I am not only sorry, but I think it is a mistake, that those who are opposed to us should have acted and argued in a way that makes many in the House force upon Dr. Wilson's motion a construction which they deprecate and I deprecate.

Dr. WILSON intimated that he would not exercise his right of reply, but leave the matter in the hands of the House.

The Assembly then proceeded to take the vote, when

Dr. BEGG suggested that the third motion should be decided by a show of hands.

Mr. LAURIE, Tulliallan—Having brought the question which I raised in my motion, and heard Sir Henry Moncreiff's view upon it, although I am not satisfied, yet, to save the House the trouble of dividing upon it, with the consent of my seconder and the House, I withdraw my motion.

This was agreed to, and the vote was then taken as between Dr. Wilson's motion and that of Professor Candlish, when 491 voted for the former, and 113 for the latter—a majority of 378 for suspension.

Therefore, in terms of that motion, the General Assembly, considering how necessary it is, especially at the present time, that this Church should maintain a clear testimony to the inspiration and authority of the Scriptures as the Word of God, and the only rule of faith and manners; and considering that the College Committee though not finding, according to their judgment, sufficient ground to support a libel for heresy, gave it as their opinion that the article "Bible," contrary to Professor Smith's avowed conviction, contains statements of a dangerous and unsettling tendency; and considering that the teaching and training of students for the holy ministry should be conducted by men whose views are above all suspicion, deem it expedient and necessary in the interests of the Church, that, until the proceedings of the Presbytery of Aberdeen, which are now in progress and are so far reported to this Assembly, have been terminated, and final judgment has been given on the question at issue, Professor Smith should cease from discharging his duties as professor, and instruct him accordingly, and remit to the College Committee to make arrangements for the conducting of his classes during next session, and to report them to the Commission in August. Farther, the Assembly instruct the Presbytery of Aberdeen to proceed with the case according to the laws of the Church, and empower the Commission at any of its stated diets to dispose of any preliminary appeals that may be taken, that the case may be ripe for final judgment at next General Assembly.

Professor CANDLISH, immediately after the result of the division had been announced, read and handed in the following:—

For myself and all who may adhere to me, I dissent from this decision—(1.) Because, to require Professor Smith to cease from discharging his duties as Professor before any charge against him had been formulated, is at variance with the law of this Church, and without precedent in its history. (2.) Because it does material and grave injustice to him. (3.) Because, on the same grounds on which this is done, he might be permanently suspended from his professorial office without regular

process by way of libel. (4.) Because the object aimed at in the decision could have been secured by the regular operation of the laws of the Church.

The protest was signed by the following members of Assembly:—James S. Candlish, T. M. Lindsay, Gordon Webster, Alex. B. Bruce, James Macgregor, Frank Mudie, Henry Bremner, John Jenkins, George Rennie, Wm. Ferguson, Wm. Scrymgeour, John Wm. Purvis, Wm. Lorimer, Geo. W. Clark, John Robertson, P. W. Minto, Alex. Yule, J. Webster, D. Cunningham, J. S. Macintosh, A. Thom, S. D. F. Salmond, Geo. Cassie, Thomas Curr, J. J. Glenkippen, James Morrison, John F. Ewing, John C. Connell, D. Maclean, Charles D. King, Alex. Miller, D. J. Breckenridge, J. W. N. Mackay, Alexander Christie.

The Assembly appointed a Committee to prepare answers to these reasons. The House then adjourned till the evening.

— EVENING SEDERUNT.

The Assembly resumed at half-past seven o'clock—Rev. Dr. Goold, Moderator.

THE HIGHLANDS AND ISLANDS.

The Rev. Dr. M'LAUCHLAN, Edinburgh, submitted the report of the Committee on the Highlands and Islands (Appendix IV.). The Assembly also took up the overtures on this subject. The overture from the Presbytery of Glasgow set forth that, whereas the funds at the disposal of the Highland Committee were insufficient to maintain and extend the work which the Free Church of Scotland had been called to undertake for the spiritual benefit of the Gaelic-speaking population, it was humbly overtured by the Presbytery that the Assembly should appoint an annual collection on behalf of the Highlands and Islands.

Similar overtures were submitted from the Presbyteries of Mull and Tain.

From the Presbytery of Mull a second overture was submitted anent the Building Fund for the Highlands. It set forth that, whereas the circumstances of by far the larger number of congregations in the Highland districts were such as to render it impossible for them to raise among themselves the funds necessary for the erection of new churches and mansees, and the grant usually afforded from their Building Fund was utterly inadequate for this purpose, whereas there was thus a most serious obstacle presented to the cause of Church extension in the Highlands, and whereas, further, the present practices of ministers or others going about from place to place raising subscriptions was not so satisfactory to many of the more liberal members of the Church, and at the same time involved an amount of hard and disagreeable work to which no minister or member of this Church should be exposed: it was therefore overtured that the Assembly should take the premises into their favourable consideration, and to devise such means as might seem best fitted to meet the difficulty, and to provide that congregations in the Highlands requiring it should be supplied with the necessary aid for building purposes.

Dr. M'LAUCHLAN, in submitting the report, said—I have much pleasure in laying on the table of the Assembly the report of the Committee for the Highlands and Islands for the last year. The variety of the objects to which the committee have to attend is perhaps unknown to many in the Church, and a short account of them may not be unnecessary. There is first the getting in of funds, a very important part of the business. It is made the more difficult by the excess of the expenditure over what is provided by the biennial collection of the Church. To meet the demand for £6000 of expenditure in two years by £3000, is hopeless, as must be clear to the most ordinary understanding, and the committee have felt the difficulty, and have had their ingenuity somewhat taxed in providing the necessary remainder. The income from stations has been available to the extent of about £400 per annum, and this sum affords much satisfaction beyond the mere increase of the revenue, inasmuch as it serves to show that the people at these stations are sensible of the value of the privileges which the Church bestows on them. A gentleman who has been in St. Kilda this season was disposed to reflect somewhat severely on the Free Church because the St. Kilda people had collected £10 in token of their interest in this Church, to which they all belong, and which has maintained, at an

expense of £80 a year and more, the ordinances of religion among them. I think it is highly creditable to the St. Kilda people that they should have, out of their small funds, made this contribution. As has been stated more than once in this House, a sum of £3000 has to be provided to meet the outlay of the biennial period in addition to the fund provided by means of the collection. The committee have further to manage the expenditure of the funds. This may be supposed to be an easy matter. The fact is that many people find it too easy. They find it somewhat difficult to get funds in, and have little interest or enthusiasm in doing it; but they have marvellous facility in laying them out, and are but too ready at times to step across the border of perfect solvency. We have been endeavouring to keep this tendency in check, perhaps to the disappointment of good and deserving friends occasionally, but at the same time very much to the effect of securing the peace of our own minds and the satisfactory character of the report on the state of our funds given in annually to the General Assembly. This requires careful management. Then the committee have to deal with the stations under their charge. This they hold to be their main work. As a Committee on Home Missions their work is that of home missions, and the extension of the Church. They feel it to be very desirable that this should be understood by the Church, inasmuch as they find that in many quarters it is looked upon as subordinate to the supply of vacant charges. The committee have to supply vacant charges. This arises from the fact that the preachers are usually on the roll of the committee for service, and are desirous for the most part to have the commission of the committee. There is the further consideration that they are able to aid both Presbyteries and congregations in securing the hearing of preachers; and although it involves much labour, anxiety, and responsibility for the committee, they have not felt it to be their duty to decline this part of the work of the Church. Then they have further to secure and superintend the employment of catechists in many districts. These worthy men are useful and effective, and their services could not be dispensed with without serious loss. They form an important link between the minister and the people. Further, the committee have had, and have still, to deal with the encouragement of students for the ministry. The circumstances of the Highlands with regard to this matter are peculiar, and peculiar measures are requisite. The committee are conscious of the importance of this part of their work, indeed of its being essential to the well-being of the Church, and they hope to be enabled to carry it on efficiently. But to overlook, direct, and aid a large body of students, is a duty that implies very considerable vigilance and effort. The committee have also to further and direct the Endowment Scheme. This, too, is an important branch of their work. It has hitherto proved itself of much value to the Free Church in the Highlands, and will prove itself of more after a little time. At present I merely refer to it as a branch of our operations. They have had also to do with the question of sites, which some Highland proprietors see it still to be proper to refuse. This is not by any means a pleasant part of their duty, and it is one from which the committee would fain be free. But while sites are refused sites must be asked, and the question of their refusal agitated. Under these eight heads may be classed the different branches of the operations of this Committee for the Highlands and Islands. And they are enough to show that the duties connected with them are sufficiently varied and onerous. A few words in reporting on each for the past year may suffice. The sum raised by the biennial collection in 1875 will be found, on referring to the report, to have been £3139, 8s. 1d. This is a fair average collection, such as has been usual now for a considerable number of years. In fact, the collection seems to be pretty much stereotyped, not seeming to benefit or to suffer by changes in the financial condition of the country. The expenditure for the year has amounted to £3479, 14s. 11d. This fund has been aided by the returns from the stations, which have for this year reached the sum of £430, 6s. 10d., and which also stand pretty much at the usual figure, notwithstanding the passing of so many of the stations into the list of sanctioned charges. From other sources a sum has been received which brings the whole income for the year up to £4802, 1s. 11d. This financial condition of the committee is favourable, and presents us with a larger balance than this time two years, the sum being £1634, 1s. 6d. in favour of the committee. This result, however, is the effect of a legacy of more than £500 left to the committee, and cannot be counted on again. Meantime, I have to remind the General Assembly that this is the year of our collection, and that to carry on the work

of the Church efficiently, the committee must be supported by the liberality of the members. The number of stations of all classes on the list of the committee is 59. These, including the fishing-stations, are widely scattered, and present a most interesting field of labour. From the distant island of St. Kilda, lying sixty miles off the western shore of the Hebrides, to Peterhead, and from the Bay of Howth, in Ireland, to the Bay of Wick, these stations extend. In some of them the number of Highland fishermen is very great, there being at Wick, Fraserburgh, and Peterhead congregations of several thousands on the Lord's Day, and even in Ardglass, on the north-eastern coast of Ireland, 500 men usually meet for worship in the Gaelic language. It is of great importance that the deputations to the fishing-stations should be continued. It is of service in every way, and aids very largely in securing the good conduct of the men. It is remarkable that among so large a body of men misconduct of any kind should be hardly known, and that the presence of an increased police force should be altogether unnecessary. At the same time the interest of the men in the services will appear from the fact that in all the principal stations the expense of the deputation is borne by the fishermen themselves.

It may be interesting to the Assembly to know that an attempt is being made at this moment to secure the old Free Church of Wick for the meetings of the Highlanders on Sabbath, when the weather is unfavourable, and regularly on week days. I am glad to have to state that this movement is likely to be successful; and if so, much of the credit is due to Mr. Louttit, late Provost of Wick, who has been very heartily and efficiently supported in the south by Mr. Ross of Rothesay. The other stations throughout the Highlands and Islands are pretty much as reported last year. Both Morven in the west and Garve in the East Highlands come up again for sanction to this Assembly. The committee are not in favour of multiplying weak and poor charges in the Highlands more than in the Lowlands. They are very doubtful of the policy of it. But if endowments of £1000 could be secured for these charges, or twice as much if possible, they fully acquiesce in the desirableness of having ministers settled over them. In both of them the Free Church is on the increase. The number of vacancies in sanctioned charges at the present time is 18. This is a large number of vacant congregations, and the cause of regret for this is increased by the fact that some of the most important of them are vacant for nearly two years, and so far as the committee know, without much prospect of an immediate settlement. There are two results of these long and numerous vacancies which are a source of trouble to the committee. One is that they so frequently unsettle their arrangements for the supply of stations. No sooner is a preacher planted in a station, and beginning a good and promising work, than he is asked away to supply a vacant charge. In the end of a month he probably returns, to be summoned away to some other place. The committee cannot refuse preachers the liberty of being heard in vacant congregations, but the long continuance of this, without issuing in any permanent settlement in the vacancy, is a source of much trouble and anxiety to the committee. It is also discouraging to our preachers, many of whom at this moment are young men of excellent promise. It is, however, satisfactory to be able to report that six preachers have been settled in charges within the last year. At the same time, vacancies have taken place in Neas, in the Presbytery of Lewis; Lawers, in the Presbytery of Breadalbane; and Shiakan, in the Presbytery of Kintyre. The three ministers removed from these charges were Disruption ministers. It is a serious question for the Church how these vacancies are to be supplied. At the present time there is a decided want of preachers for the Highlands. Ministers in many cases require assistants, vacancies are to be supplied with candidates, and stations to be supplied with ordinances, and it is with the utmost difficulty that all these demands can be met, even in a partial measure. To do justice to herself and her work, and to do justice to congregations, the Church requires an ample supply of ministers. A mere sufficiency is not enough. Let it not be said that some probationers are left long without a call to a charge. That may be, and will be to the end, but the Church needs an ample supply from which to choose its agents, and congregations from which to choose their ministers, otherwise great dangers must arise. How this supply is to be provided it is somewhat hard to say. To one source we owe much. I mean to the Ladies' School Associations of Edinburgh and Glasgow, managed so wisely and so well, and with such signal benefit to this Church. I find it difficult for my own part to give expression to the sense of obligation which I feel to these admirable institutions. We have at

this moment no fewer than sixty Gaelic-speaking students in their service. It may be feared that the action of school boards will soon serve to dry up this source of supply for us. I do not see that that is at all necessary. At any rate, we are in the meantime resolved to carry on the work in one form or another, and I do earnestly trust that the friends of other associations for the benefit of the Highlanders will continue to support them liberally. The Rev. Mr. M'Phail's bursary scheme is also likely to prove of great service in furnishing us with ministers, and is worthy of hearty support from the friends of education among our Gaelic-speaking people. But after all there is much to be done in bringing forward young men of promise.

It will be in the recollection of the members of the House that last year a special committee, with Dr. Rainy as convener, was appointed on the subject of the supply of ministers for the Highlands. That committee has not had it in its power to do much for the object proposed for it as yet, but I earnestly trust that the Assembly will continue the committee, and I have no doubt that gradually important work will fall to its hand. The mode of proceeding is a matter requiring serious consideration, as much may depend upon it, but it is clear that something must be done to stimulate the inclinations of young men of promise towards the ministry of the gospel. For some years now this committee has had to charge itself with the duties of a site committee. Some proprietors of land even in these days of progress and enlightenment, do not see their way to allow liberty of worship on their lands. The position of a site-refuser is not one which it is wise for a landholder to take up, any more than that of choosing his tenants on account of their religion. For a Roman Catholic landlord to give a preference to Roman Catholic tenants is not a wise thing in this Protestant country, nor is it any wiser to turn off an enterprising and industrious Free Churchman on account of dislike to his creed. These things will be followed by a just retribution, men may feel assured.

Latterly, the cases of site refusing were reduced to three—Ardnamurchan, Shieldaig, and Struan. In the former two of these cases the Assembly will be aware that the difficulties have been removed. Mr. Dalglish has given a suitable site on favourable terms at Ardnamurchan, and there is now an excellent church erecting for the congregation there. The late Sir John Stuart, after a good deal of correspondence with members of this committee, kindly granted a most suitable site at Shieldaig on terms most satisfactory to the congregation. And now, through the friendly intervention and active efforts of Mr. Ferguson of Kinmundy, an excellent church and manse are about ready for use by the minister and congregation. This is no little cause of thankfulness after a delay of four and thirty years. The only other case that was in dependence was that of Struan, on the property of the Duke of Athole. I have the utmost pleasure in reporting to the Assembly that his Grace has most kindly agreed to grant a site for a Free Church for that station, and that the titles to it are being prepared by his agents. I believe I may now report that the last case of site refusing is brought to a satisfactory end. We have no complaint to make against our landlords on this score. In closing these remarks on the report submitted to the House, two subjects present themselves as entitled to notice. The one is the state of the Highlands as regards adherence to the principles and testimony of this Church. I shall allow brethren from the Highlands to speak on that subject. All I will say is that, so far as I can gather, the people of the Highlands are as firm in their adherence as ever. In fact, the section of one parish who have gone over to the Establishment, maintain that they are as much Free Churchmen as ever. It is no doubt a strange way of showing it, and the profession may have its day. But it will be a strange day in the Highlands when Moderatism, deck it out as you may, obtains any hold of the consciences or hearts of the people. If it does it must find its way in through the growth of indifference and irreligion, which some would, I daresay, fain foster for that purpose. The other subject of which I might speak is the state of vital religion in that part of the Church. I would prefer local parties to speak of that, too. Many complain of deadness, I daresay not without cause. That deadness is the greatest enemy the Free Church can have. A dead people will do what a spiritually living people would never even think of. It was the spiritual condition of the people at the time that made the Disruption a thing of such magnitude in the Highlands. It followed upon times of remarkable revival, and consequent spiritual earnestness. It is the absence of this that gives us most cause of anxiety; and yet we have no cause for despair. The Lord liveth, and there are those among the brethren who say that they are not without signs of growth

and gathering in to the fold. I simply remind the Church, in closing, that our usual biennial collection falls on the third Sabbath of October this year, and that I trust it may be liberal. Brethren, pray for us !

Mr. FERGUSON, elder, Kinmundy, moved that the Assembly adopt the report, and thank the committee, and especially the convener. Dr. M'Lauchlan had told them that the work of this committee was only supported by a collection that is given once in two years. If the Assembly were made aware of the vast amount of work to be done, and that such a very large section of our country was dependent for the means of grace on the efforts of this committee, and the support it receives from the other branches of the Church, they would gladly yield a point, and instead of giving a collection for the objects of the committee once in two years, would provide them with funds more adequate to their needs by a collection from year to year. He hoped this would have an effect upon the Church at large, and that the collection would show that the Church was taking a deeper interest in the scheme than formerly. Another matter he wished to remark upon was in connection with the mission stations and the deputations. There had been times in the history of the committee when these deputations had been matter of very great concern to them, how they were to be arranged, carried out, and expenses provided for in the long-run ; but they had found that in doing boldly the duty which was laid to their hand, the Lord had provided for them the means necessary to carry it out. Mr. Ferguson also referred to the satisfactory condition of the stations at the fishing towns, Fraserburgh, Peterhead, &c., and he added in conclusion a word about the endowments. Endowments were not a bad thing. Even their friends, the United Presbyterians, found the endowments in connection with their educational establishments were quite consistent with their Voluntary principles, and on these grounds he thought that endowments connected with these outlying stations were not only to be gladly received, but ought to be fostered and encouraged and worked up by the Church. He would also follow up Dr. M'Lauchlan's appeal to the Church to continue their ample and liberal support to the Ladies' Association, in order that there might be no diminution in the efficiency with which the schools under their management were carried on.

Mr. MACKENZIE, Edinburgh, said he would call the attention of the Assembly to three things in the report. The first was the great strip of territory which the committee had to deal with. A large part of Scotland was superintended by the Highland Committee. Many of the parishes were almost the size of small counties, and ought to be subdivided. A short time ago he had paid a visit to the island of Lewis, and he found the minister's charge there contained about four or five thousand people. The minister had two places of worship, one of which was fifteen miles separate from the other, and the parish was intersected by large lochs. In a parish such as that it was impossible for one man to carry on the work efficiently, and it was necessary that such a tract of territory should be subdivided, and instead of having only one minister it ought to have two or three. In some parts of the Highlands they had but imperfectly broken the ground ; and if they had men and means he believed their numbers might be increased tenfold. Another point which he desired to bring before the Assembly was the need of funds. There was no committee in the Free Church whose management was conducted more economically and at the same time more efficiently than the management of the Island Committee. The Island probationers only received £70 per year, which was much too little ; and the committee were often under the necessity of refusing invitations through lack of means. The third point to which he would refer was the supply of Island ministers. He regretted that parents in the Highlands did not give their sons to the ministry. He seconded the adoption of the report.

The Earl of KINTORE congratulated Dr. M'Lauchlan on returning to his old love in connection with the Highland Committee. He also expressed his thankfulness that the Duke of Athole had given a site for a church in the Highlands, and hoped that there would be a liberal response to the biennial collection.

Mr. SUTHERLAND, Strathbraan, in supporting the motion, asked the Church in the south to give not only of their superabundant wisdom, but also of their superabundant gold, and in doing the people of the Highlands good, they would, as Earl Russell said, be doing good to themselves.

The motion was adopted, and as none of the parties appointed to support the overtures on the subject before the Assembly appeared, they were held as departed from.

THE EXTINCTION OF DEBT ON HIGHLAND CHURCHES.

Dr. M'LAUCHLAN, as chairman of the Board, appointed in terms of the remit of the Assembly 1875, by the Committee for the Highlands, on the subject of the generous proposal made by four gentlemen, friends of the Highlands, for paying off the debt on Highland churches and mansees, submitted the report. He had to report to this Assembly their proceedings. It would be in the recollection of the Assembly that the proposal was to the effect that, if the Church agreed to make a collection for this object, whatever sum was so collected an equal sum would be contributed by these gentlemen. The General Assembly of 1875 agreed most cordially to this proposal, and appointed a collection for the purpose of liquidating the debts on Highland churches and mansees to be made in March 1876. And it was with much thankfulness, and a very full appreciation of the cordial efforts made by ministers and members throughout the whole Free Church, that he had to report that the collection was large and satisfactory. The whole sum raised by the Church has been £3500, and as an equal sum was contributed by the friends who made the original offer, the sum realised and placed at the disposal of the Board was £7000. The Board proceeded to arrange for the allocation of their funds so as to provide for the extinction of all these debts previously to the meeting of the Assembly 1877. In many cases it was judged advisable to require a certain amount of effort on the part of the congregations favoured. This was readily undertaken, and as the result of these efforts the sum of about £3000 was raised in the several localities. It would thus be seen that the Board has accomplished the object for which they were appointed in 1875. They had cleared debt to the amount of between £11,000 and £12,000. It is impossible to estimate the amount of comfort which this has conveyed to many of their members and congregations. The anxieties connected with the existence of congregational debt are, he said, of a very harassing kind, and it was with no little thankfulness that the Board could now state that there was very little debt, and all incurred recently, on any of our congregations in the Highlands.

Principal RAINY said that in connection with this interesting statement and very satisfactory result, it would be right to have a minute of the Assembly, expressing their great satisfaction and thankfulness that the movement had been carried through with so much facility and ease.

Dr. BEGG also congratulated the Assembly on the satisfactory results which had attended the efforts of the Board, and

The Assembly agreed to accept the report, thank the Board, and especially the chairman, record their high gratification at the success of the scheme, and their sincere thanks to those gentlemen who had shown so much liberality, both in originating and carrying through the scheme.

REPRESENTATION OF PRESBYTERIES.

Sir HENRY MONCREIFF submitted the report of the Committee on Assembly Arrangements, so far as it related to the representation of Presbyteries. It stated that, in accordance with the instructions from last Assembly, the committee obtained the opinion of Presbyteries on the subject of a reduction of the representation in the Assembly, and in particular whether they would approve of a proportion of one-fourth, or of a proportion of one-fifth. Forty-six Presbyteries had recommended that the present proportion of one-third should continue, eighteen that the proportion should be one-fourth, and one that it should be one-fifth.

Dr. THOMAS SMITH thought that these returns showed that no change on the present arrangement was needed.

Dr. RAINY confessed he had more pressure on his mind than some of the brethren with reference to the size of the Assembly as a deliberative body, and the possibility of their being accommodated so as to enable them to discharge their duties to the best advantage. He apprehended that at the rate at which they were now increasing, that question would ere long be a practical one. At the same time, the manner in which the debate that forenoon had been conducted, so quietly and so becomingly, notwithstanding the interest felt in the subject, was a very strong proof that they were not arrived as yet at any serious or pressing crisis in that respect.

It was agreed to take no further steps in the meantime.

THE MEETING OF 1878.

Sir HENRY MONCREIFF, on behalf of the same committee, submitted a report on the proposal to hold the Assembly of 1878 in Glasgow. The report stated that this proposal having been pressed upon the attention of the committee by ministers and elders from Glasgow, along with announcements showing that the convenience of the Assembly would be amply provided for, the committee considering the importance of the city of Glasgow, the special circumstances of the present time, the beneficial effect for the general interests of the Church which may follow from such a meeting being held there for once, considering also the assurance that since it has not been asked for till more than thirty years after the Disruption, there is no intention of requesting a speedy repetition of it, agree to recommend that it be acceded to, and that the General Assembly of 1878 be appointed to meet in Glasgow. In supporting the motion Sir Henry mentioned that a combination of arguments led him to see that there was reasonableness in this proposal at present. First of all, they had an assurance that they would have the best possible accommodation in Glasgow for their meeting, and everything would be done by the gentlemen who had urged the proposal to make it most convenient and agreeable to the members, and he believed that a great deal of good would result from the meeting in the West and throughout the country at large. He thought they should make an exception to their rule, especially when the parties making this proposal did not expect a repetition of it within the time of the present generation.

Dr. BEGG had dissented from the Report, and was opposed to the proposal, as he saw great difficulty in the way of transporting this General Assembly to Glasgow. In the month of May people came from all parts of the world to see the Church of Scotland, and if they find the Assembly nowhere, or away on a pilgrimage to Glasgow, he was not sure that the practical effect of that would be good. He thought the fixity of the place of meeting of Assembly added very much to the dignity and weight of the meeting itself.

Dr. BLACKIE, Glasgow (elder), supported the motion, urging that in Glasgow they stood very much in need of being stirred up.

In answer to Mr. MILLER, Glasgow,

Sir HENRY MONCREIFF said that one of the greatest Assemblies undoubtedly that ever met in connection with the true Church of Scotland was held in Glasgow, and that was at the time of the second Reformation in 1638. Therefore they had a good precedent for holding a meeting in Glasgow.

Dr. THOMAS SMITH deprecated a division in a matter of this sort, and though they might feel that it was more reasonable to meet in Edinburgh, yet they should heartily consent to go.

Principal RAINY, supporting the motion, thought they ought to go to Glasgow, under the idea that they were making a sensible sacrifice in some respects, with the view of manifesting how strongly they felt the great importance of showing the exceptional interest they took in a great community around which exists one-third of the whole population of Scotland.

Dr. ADAM remarked that, balancing the advantage of the transportation over against the admitted great sacrifice, he thought the Church would in the long run have no reason to regret the step.

The motion was then passed, without dissent, to hold next Assembly in Glasgow. The Assembly adjourned at ten o'clock, to meet again next day at ten o'clock.

WEDNESDAY, MAY 30.

CONFERENCE ON RELIGION AND MORALS.

The Assembly met again to-day at ten o'clock.

The first two hours of the sederunt were occupied in private conference on religion and morals. Dr. Wilson took the chair at the opening, and thereafter Dr. Elder, Rothesay, presided.

Mr. FERGUSON, Kilmundy, called attention at the outset to the grave statements made in a report issued by a committee, sitting in Edinburgh, as to the state of morals in the country. The state of matters which was shown to exist in Edinburgh was of a most alarming character, and it was to be presumed that the evil

was not confined to Edinburgh. There was a call upon the Church to examine into these matters.

Mr. CHALMERS believed that a great deal of the evil was caused by girls who left home to work not being put into respectable lodgings.

Professor MACGREGOR understood that the experiment of providing suitable lodgings for young women who were employed in shops in Edinburgh had been a decided success. He hoped that they would be enabled to extend their efforts to girls of a lower class, and that philanthropists in the West would make a similar effort in Glasgow. Gambling was another form of immorality which was spreading largely. Even in the schools, boys had taken to betting. Their churches in some cases were in the habit of engaging in gambling. Raffling at bazaars had no other fascination than that of gambling.

Major ROSS, Aberdeen, mentioned with regard to clubs for young women, that they were about to establish one in Aberdeen. He indicated the opinion that the habit of smoking which boys so commonly indulged in led to immorality.

Mr. WILLIAM DICKSON believed that it was the resisting of the parental authority that was at the root of the evil.

A MEMBER thought that School Boards might do much by introducing rules as to propriety of conduct and language.

Mr. M'KENZIE, Edinburgh, was impressed with the importance of ministers and office-bearers being communicated with when young people left the country for the great towns. The United Presbyterian Church was doing much in this way, and he thought the Free Church might take a lesson from them.

Mr. CUSIN, Edinburgh, spoke of the necessity of giving special attention to young men, particularly reading young men, in view of the literature so prevalent which threw doubt upon revealed truth.

The state of religion in various parts of the country was spoken to at some length, and various suggestions were made with the view of extending the kingdom of Christ, and raising the spiritual standard of its members.

Among those who contributed to the discussion were the Earl of Kintore, Colonel Davidson, Mr. Howie, Glasgow; Mr. Wilson, Glenluce; Mr. Ross, Queensferry; and Mr. Lancel, from Egypt.

At twelve o'clock the Moderator took the chair, and after devotional exercises the minutes of the previous day's sederunt were read.

THE DIVISION OF TUESDAY.

Mr. FERGUSON, Kinmundy, drew the attention of the House to the fact that two elders whose certificates had not been lodged had voted in the division on Tuesday.

Sir HENRY MONCREIFF said if such were the case it was quite incorrect. One or two certificates were handed to him, which he sent to the proper quarter. He could not tell if the parties who voted were among those who gave in certificates. The matter would be inquired into, and a memorandum placed on the official paper.

PROFESSOR CANDLISH'S DISSENT.

Dr. WILSON mentioned that Mr. Grant, elder; Mr. Sheriff, minister; and Mr. Andrew Cunninghame, minister; had given in their names as adhering to Professor Candlish's dissent and protest in the case of Professor Smith. It was afterwards intimated that the following persons, in addition to those previously named, had adhered to the dissent:—J. M. Shiach, Dunfermline; J. Rainnie, Perth; A. C. Sutherland, Dalguise; Wm. C. Russell, Wolfelee; Wm. Miller, Madras; Duncan Wright (elder), Tulliallan; Alex. Spence, D.D., Aberdeen; J. Murray Gordon (elder), Aberdeen; Professor A. B. Davidson, Duncan M'Millan, and Andrew M'Queen.

THE SUSTENTATION FUND.

Dr. WILSON, convener of the Sustentation Fund Committee, gave in the report of that committee. (Appendix No. I.)

Dr. WILSON, in submitting the report, said—It is surely matter for profound thankfulness that during the past year the contributions to the Sustentation Fund have been fully maintained. There were circumstances in the history of the year which were fitted to create some feeling of anxiety on this subject. There has been an unwonted depression in all departments of commercial enterprise, inasmuch that

many of our merchants have not only been deprived of their usual income from profits, but have sustained the loss of previous accumulations, and a very considerable number of the operative class have not only had to submit to a reduction in the wages of labour, but many of them have been thrown out of employment. Moreover, the almost incessant rains of last autumn damaged or destroyed very much of the fruit of our fields, and subjected our farmers to heavy losses. In common with others, the members of the Free Church have suffered from these disasters, and it would not have been surprising if, at the close of the year, the fund for the maintenance of gospel ordinances in Scotland should have experienced some diminution. We are very thankful not only that it has not been so, but that, on the contrary, even in such circumstances, there is hopeful progress. This is a fact which is fitted to beget great confidence in the stability of the Sustentation Fund. Dr. Buchanan was wont to say that the income of the Sustentation Fund was more steady than the revenue which passes through the hands of Her Majesty's Chancellor of the Exchequer, and the experience of a whole generation has amply justified the statement. It is not entirely matter for congratulation that it should be so. I should like to see a little more elasticity in the fund, even at the risk of a diminished revenue in such a year as the past. For while I have no doubt that there are many contributors who, during such a season, have maintained their wonted contributions by considerable sacrifices rather than that the interests of the Church should suffer, it is equally true that the contributions of many others have been maintained without the sacrifice of any comfort or luxury, just because these constitute such an inconsiderable item of their whole expenditure as to be scarcely appreciable. Without depreciating the noble generosity of those whose riches of liberality have abounded in deep poverty, and who would rather stint themselves even in the necessities of life than be deprived of the joyful privilege of contributing to the maintenance and diffusion of the ordinances of the gospel, it may be fairly questioned whether the steadiness of the Sustentation Fund is not to a large extent due to the fact that there are so few members of the Church who have yet learned of a ready mind to give as the Lord has prospered them. If we have the comfort of knowing that in adverse circumstances our income is not diminished, we have the great discomfort, on the other hand, of perceiving that a season of abundant prosperity does not sensibly affect the amount of our revenue. It is possible, indeed, that this may partly be due to the fact that the contributors to the fund deem it desirable that the incomes of ministers should not be fluctuating, and that the first-fruits of their prosperity, instead of going to increase the Sustentation Fund, may appear in larger donations to other missionary and benevolent objects. Yet, so far as my observation extends, this result does not follow. The contributions to missions are just about as steady as those to the Sustentation Fund, and are not subject to the fluctuations of prosperous and adverse seasons. This cannot be regarded as a satisfactory state of things in the Church. There are many facts which indicate that her members have yet very much to learn as to the laws and practice of Christian beneficence. The Bible, indeed, both in the Old Testament and in the New, is very full of instruction on the subject of giving. It teaches us in this, as in most other things, by example as well as by precept. But, somehow, its lessons in this department of duty have not touched the hearts and consciences of a great many Bible readers except in a very vague and general way. All true Christians know and believe that it is their duty to give of their substance for the maintenance and advancement of the kingdom of Christ; but little consideration is given as to the manner and proportion of giving. They acknowledge the obligation to honour the Lord with their substance, but they seem to forget the injunction to honour Him with the first fruits of all their increase. Their givings are out of the residue of their increase, after all other claims real or imaginary have been met. I cannot help thinking that a great revolution would be effected in their experience by their heedful observances of this one injunction. The Israelite did not store up in his barns the whole produce of his fields, and make it available for all conceivable worldly purposes, and if it was not wholly exhausted by these, present a portion greater or less to the Lord. To the Lord of the harvest he gave the first-fruits of the harvest.

Now, suppose this method to be universally observed in the Christian Church, many important results would follow. If, from our earnings of whatever sort, whether the wages of labour, or the profits of merchandise, the obligation was felt to lay aside a proportion, greater or less, as conscience might dictate, or our feelings

of gratitude might constrain, we would know at least what we were giving, and be preserved from exaggerating the amount of our benefactions. Then, if we had the Lord's portion—our first-fruits, as it were—laid aside and stored for use, this would greatly promote alacrity and cheerfulness in giving, as I believe, in most cases it would lead to a very large increase in the amount of our benefactions. Moreover, one can hardly fail to perceive that the adoption of such a method would conduce to the practice of economy in our expenditure, would, in fact, lead to thoughtful consideration in the use of our substance, and bring all our spending more thoroughly under the dominion of conscience. This was the practice enjoined by Paul on the Churches of Galatia and Corinth:—"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." It is a practice which bears upon it the stamp of Divine wisdom. I trust I may be forgiven these few sentences on the duty and advantages of storing for God; but I feel as if it were necessary to say something on the subject, when I consider how little thoughtfulness and system there is in the exercise of Christian beneficence; how much it is the result of mere momentary impulse, or what is little better, of habit which has grown upon us, and produces subscriptions without any living interest in the object for which they are bestowed, or any consideration of the obligation to give as the Lord has prospered us. May I be still further forgiven when I say that there is an imperative call upon our ministers, in rightly dividing the word of truth, to take some pains in expounding and enforcing a duty which occupies such a prominent place in the Scriptures. The times in which we live, and the manifest obligations resting on the Church in fulfilling her great commission, are such as to demand the adoption of the best methods for obtaining the means of carrying on vigorously those enterprises which she is invited to undertake, and which she is enabled to carry on on a scale so inadequate. There is no room for doubt that there is wealth enough for all the Church's need, if it could only be made to flow in the right channel—if people could only be got to understand that in manifold ways, the most profitable of all investments is that which is lent to the Lord, which is stored in His treasury, and disbursed with a willing mind. It is a mistake to imagine that if there was only a revival of religion, healthy in its tone, and widely enough diffused, the Lord's treasury would be filled to overflowing. It is quite true, indeed, that a cheerful, willing, warm-hearted Christian liberality springs out of the consciousness and remembrance of the grace of the Lord Jesus Christ, who, though He was rich, yet for our sakes became poor; but it is not true that a quickened spiritual life is always developed in the direction of liberality. It expresses itself, it may be, in penitential tears, in songs of thanksgiving, in the fellowship of prayer, in a keener appetency and relish for the Word of God. We need teaching and training in order to grow up into Christ in all things; and because it is so, we have received pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. The growth of the spiritual man is impeded by so many obstacles, and his life is exposed to such adverse blasts, that instead of being comely and well-proportioned, he is too often twisted and deformed. He is like a tree the sap of which flows into one branch, while the others are left bare and fruitless. Thus it frequently happens that while there is much living energy in one direction, the new life infused is not manifested in other directions.

We read of a blessed revival in some congregations; of members being added to the Church of such as shall be saved; of a joyous spring-time, when there is a singing of birds, and the voice of the turtle is heard, and we look for a large increase of contributions; and we look in vain, and begin to suspect that there has been nothing but a sentimental excitement—a production of leaves without fruit. But such a suspicion may be very unjust. Every one knows what care and tenderness and watchfulness young Christians need; and it depends much on the guidance and guardianship of those who instruct them in the way, in what form their life will be developed. Their minds and hearts may be so engrossed with one thing as utterly to forget another; and the great adversary seems to exercise a special care, if possible, to hinder the development of the divine life in the direction of filling the Lord's treasury, because he knows that if it were abundantly replenished the Church would be enabled to carry on more widely and vigorously the work of extending the kingdom of Christ; and, moreover, because he knows how profoundly true is the statement given by Malachi in remonstrating with the ancient Church:—"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee?"

In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. It would appear from this statement, not merely that we might expect an increased measure of liberality, as the fruit of a revival of religion, but that the exercise of liberality, or rather the discharge of our obligations to God in maintaining His cause, is a very direct and certain way of promoting a revival—in fact, that liberality is a very efficient means of grace, as it is written, “the liberal soul shall be made fat.” It is in spiritual things as in our temporal affairs. The man who is careless about the payment of his debts, and carries about with him a number of undischarged accounts, is on the highway to bankruptcy. Prompt payments, on the other hand, contribute much towards worldly prosperity. And when we consider what we owe to the Lord, and pay our debts to Him as an enlightened conscience dictates, our soul is enriched with manifold blessings. “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.” It must be borne in mind that we have not yet completed the first step in that process which was begun ten years ago.

We have made indeed a very promising movement forward. All our ministers are better provided for than they were then; the majority of them much better. But none of them are yet receiving £200 a year from the Sustentation Fund. This was our aim in 1867—that our ministers should receive from the fund £200 a year. We have approached very near this attainment for a large proportion of them; and it seems so easy, if the endeavour was made, to reach this goal, that it is somewhat vexatious not to have it done at once. An addition of £5000 to the year's amount of our fund would land us at the first stage of our progress, and this is a very small increase spread over the whole Free Church community. I have a suggestion to make on this matter, which, if it were acted upon, would, I believe, carry us not merely up to, but far beyond this attainment. My suggestion is this, that so soon as ministers return from the Assembly, or at the first suitable opportunity thereafter, they should call a meeting of the office-bearers of their congregations, and held with them a solemn conference, or series of conferences on the teachings of the Bible on the subject of giving, both as to the amount of it, and as to the manner or method of it, that they might have their own minds impregnated with it, and their hearts both humbled and warmed by a sense of their obligations to God from whom all blessings flow, and so be enriched in everything to all bountifulness, which causeth thanksgiving to God. Then through them the heaven would spread through the whole body of the people, and the Lord's treasury would be filled. The Free Church, we have reason to bless God, has been called to occupy a position of peculiar honour in this very thing. The great event of the Disruption turned the eyes of all Christendom upon her, and the sacrifices she was called to make, and the manner in which she acquitted herself of the responsibilities laid upon her, were not only the means of imparting a more energetic life to other Churches, but held forth a noble example of liberality which they have not been slow to follow. We have been honoured to be teachers of Christian beneficence. And I trust we are not envious of those who, having first learned from us, are now going before us. Nay, rather let us follow hard after them, and again, if possible, outstrip them in this race. As Paul urged the Corinthians to abound in this grace of liberality, by informing them of the grace bestowed on the Churches of Macedonia, so let us also be provoked to love and to good works.

At last General Assembly the regulations for the distribution of the Sustentation Fund, applicable to certain parts of the Highlands and Islands, were reserved for further consideration; and the Assembly directed the Sustentation Fund Committee to confer with Presbyteries and ministers in their districts, and to report to the Commission in March any alterations on the existing regulations which appear to them to be advisable, empowering the Commission to direct that these alterations shall be made applicable to the division of the fund for 1876-77. The Committee in the month of September last carried into effect the instructions of the Assembly by sending deputies to meet and confer with Presbyteries in certain parts of the Highlands and Islands. The Deputies were Dr. M'Lachlan and myself, ministers, and Messrs. William Wood, D. M. Watson, and James Watt, who visited and conferred with the Presbyteries of Lochcarron, Skye and Uist, Lewis, Tongue,

and Caithness. The three first-named visited all these Presbyteries, and the others most of them. The result of these conferences has been that the Commission of Assembly in March last, on the recommendation of the committee, directed that certain alterations on the regulations for the distribution of the fund in certain districts in the Highlands and Islands shall be applied at this term. The Assembly are aware that previously these districts were divided into two classes. This division was the fruit of various consultations and deliberations. In one class the division of the Surplus Fund was based upon a return of adherents above eighteen years of age, reckoning one-half of them as equivalent to the number of communicants in Lowland congregations. In the other class the division of the Surplus Fund was based upon a return of adherents above fourteen years of age, three-fifths of whom were reckoned as equivalent to the number of communicants in Lowland congregations. No change has been made on the classification of districts. The changes made are, in respect to the first class, that the Surplus Fund shall be available for ministers of congregations whose contributions are at the rate of 6s. and 4s. respectively, instead of 10s. and 7s. 6d. as formerly; and, in respect to the second class, that the division of the Surplus Fund shall be based upon a return of adherents above eighteen years of age, instead of fourteen as formerly. These are the only changes adopted. They are simple in their character, and introduce no additional complications as to the distribution of the fund, while it is confidently expected that they will be the means of removing irritations and complaints which were injurious to the fund and to the interests of the Church.

The committee have to propose to the Assembly other changes, of which due notice was given at the meeting of the Commission of Assembly in March last. I intimated, indeed, at last Assembly, that I was prepared, on my own responsibility, to recommend the Assembly to adopt the most vitally important of these. In making this recommendation now, and pressing it upon the acceptance of the Assembly, I am fortified by the deliberate and unanimous judgment of the committee. The regulation is, "That, except to make up the equal dividend to ministers whose congregations are on the platform of the equal dividend, no minister shall receive from the Sustentation Fund, including the Surplus Fund, more than £100 beyond the amount contributed by his congregation annually." At last General Assembly I stated pretty fully my reasons in support of such a regulation, and have no intention of restating them at any length. In the first place, it is entirely in harmony with, and a legitimate carrying out of the regulations of 1867, when the method of a Surplus Fund was adopted. All ministers were excluded from the benefit of that fund the contributions of whose congregations were less than £60 annually, and they were excluded expressly on the ground of economy, it being considered an unwise and wasteful expenditure that such congregations should be upheld at an expense to the Sustentation Fund of more than the equal dividend. But it is certainly inconsistent with such a provision as this that a minister whose congregation gives, say just £60, should receive, in addition to the £60, £138, as at present, from the fund. Secondly, the adoption of the regulation now proposed would tend to greater equality of payment, and remove a fruitful source of irritation. It is certainly an anomaly fitted to breed discontent that of two contiguous congregations, one of which gives, say £59 to the Sustentation Fund, and the other £66, the minister of the first should receive a stipend of £157, and the minister of the second £193. Under the proposed regulation the latter would receive only £160. Thirdly, this regulation would remove out of the way a temptation to which ministers and deacons' courts should not be exposed, to raise the contribution of the congregation to £60 in some indirect and artificial way. If a congregation is giving say £55, by contributing only £5 additional, they receive back £36 additional. Fourthly, in the case of all congregations whose contributions range from £60 to £98, there would be a constant stimulus to maintain their rate of contribution, if that rate was such as to make the Surplus Fund available to them, for the amount of surplus would depend upon the congregational contribution. Fifthly, the saving effected by the regulation would be so considerable as very soon probably to put the Assembly in the position of making an increase to the equal dividend all over the Church. Such a result will be later in being realised, indeed, in virtue of what is proposed in the second and subordinate resolution, that the regulation shall not be retrospective in its operation, and shall only apply to ministers hereafter inducted, or to ministers hereafter found entitled to share in the Surplus

Fund. But at whatever disadvantage to the immediate interests of the fund, it seems unrighteous to deprive any of the existing ministers of any privileges he may already have acquired. It is different in the case of those who have not hitherto participated in the Surplus Fund, with those who at the present, or at any future Assembly, may become entitled to share in that fund. If the Assembly adopt the regulation at all, it should be given effect to at once.

I have only further to observe in reference to these regulations, that the last of them is also in the direction of existing provisions, and will remove some anomalies. At last Assembly the ministers in Shetland who are not on the platform of the equal dividend, were put in the position of receiving £100 beyond the contributions of their congregations. What is now proposed is, that all other ministers similarly situated should be placed in the same position. It is most desirable that the plan of distributing the Sustentation Fund should be as little complex as possible, consistently with the interests of the fund itself, and of the ministers who receive the benefit of it. Everybody should be able to understand at a glance what the plan is, and on what principle it is constructed; and there is nothing in what is now proposed which gives it greater complexity, but a good deal tending to simplify it. During the progress of the year that is now past, it was a constant source of anxiety and alarm to observe with what complacency the increase on the contributions of associations from month to month was regarded, and how prone people were to forget that, by the union so happily effected at last Assembly with the Reformed Presbyterian Church, there was a large addition made to the congregations of the United Church, and consequently a considerable increase in the divisor of the Sustentation Fund. Considerable pains had to be taken, and was taken, to keep this fact in the view of the Church, to prevent unwarrantable anticipations of an increased dividend, and to prevent congregations from slackening their endeavours to maintain or increase their contributions to the fund. It was, of course, very uncertain at last Assembly to what extent the admission of congregations and ministers previously of the Reformed Presbyterian Church might affect the Sustentation Fund, not because of any doubt as to whether these congregations, if they remained intact and entire, would continue their rate of contributions, but as to whether the congregations themselves might be diminished in number, and therefore crippled in their resources. On the most favourable estimate it was calculated that the ministers of these congregations would, under the arrangements made with them, draw about £500 more than was contributed by their congregations.

It is peculiarly gratifying, at the end of the year, to be able to state that they have drawn from the fund a sum considerably smaller than this in excess of their contributions. The total amount contributed to the fund during the past year is £172,641, 18s. 3d. The amount during the previous year was £166,447, 9s. 3d. It thus appears that, as compared with the previous year, there is an increase on the contributions of £6194, 9s. There is an increase on both departments of our revenue. In legacies and donations there is an increase of £1086, 0s. 2d., and in the contributions by associations there is an increase of £5108, 8s. 10d. If the divisor this year had been the same as last, we would now have been in the position of declaring a dividend to all ministers entitled to the larger surplus of £200. But there is this year, as compared with last, an unusually large increase in the number of our ministers. Taking all things into account, however, we are able to declare a dividend and surplus not less than at last Assembly—a result for which we should be very thankful. It is now ten years since the plan of having a Surplus Fund was adopted by the Assembly, and it is very encouraging to note the progress which the fund and the Church have been making during this decade. In 1867 the number of our ministers was 917. The number now is 1059, being an increase of 142; so that independently of the large increase created by the union consummated at last Assembly, there has been an average increase on the number of our ministers of more than ten annually during the last ten years. The increase on the contributions to the Sustentation Fund has been at a still more rapid rate. In 1867 the total amount was £121,725, 6s. 3d. The amount this year, as already stated, is £172,641, 18s. 3d., so that the increase during ten years has been £50,916, 12s. It is not less gratifying to notice the increase in the number of our ministers who participate in the Surplus Fund. There are now 741 of our ministers in this position. Comparing this year with the year previous, I find that last year 554 ministers

participated in the larger surplus. This year there are 579, being an increase of 25. Last year there were 124 ministers who participated in the smaller surplus. This year there are 144, showing an increase of 20. Nor is it in the Sustentation Fund alone that the Church is giving evidence of growing energy and progress. Year by year the total revenue of the Church for the prosecution of all her enterprises exhibits an increase. Last year I had the satisfaction of reporting that for all objects there had been contributed during the year the total sum of £534,450, 14s. 9d. This year I have still greater satisfaction in reporting that during the year there has been contributed for all objects £565,195, 10s. 4d., being an increase over last year of £30,744, 15s. 7d. It is our confidence, and hope, and joy, amid all the changes which are taking place, and under all the bereavements we sustain, that our gracious Lord is for ever the same, and that He is as rivers of water in a dry place, and as the shadow of a great rock in a weary land. We desire to remember this in view of the severe loss sustained, especially by the Sustentation Fund Committee, in the death of Mr. Meldrum in October last. This Assembly will doubtless endeavour, as best they can, to fill up the several places left vacant by that sad event. In reference to the Sustentation Fund, I believe it will be impossible to find one to be to it all that he was. His mature and clear-sighted judgment—his dispassionate and yet generous consideration of what was best to be done in particular emergencies—his uniform courtesy and gentleness—his whole-hearted devotedness to the interests of the Church and of its ministers, and his enlarged experience, the fruit of many years' labour—these cannot well be supplied. And yet, while we mourn his loss, we need not despond. The right use of such a bereavement is to lead us more entirely to cast our care upon Him who careth for us, and to commit our way unto Him that He may direct our steps. And if we are enabled to do so, in the spirit of faith and love, we shall find that our confidence is not misplaced; but that the afflictions which for the present seem to be grievous are made to us sources of blessing. The removal of Dr. Buchanan from among us two years ago, and of Mr. Meldrum during this year, is doubtless a severe discipline. It was almost like cutting off the head and the hands of the Sustentation Fund Committee. But there is still at our service a wisdom and a devotedness higher even than theirs, in Him who liveth and abideth for ever, and who has been given to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all.

Professor RAINY, in moving the adoption of the report, and the necessary deliverance, said he need not say a word of admiration in reference to the admirable and impressive character of it. They must be satisfied with its figures and statements. In connection with this Sustentation Fund, he thought they had much cause for thankfulness at the progress which it had made. Of course, there was not in that department, or in any department of their work, all they could wish for or aim at; but the history of the fund had dispersed many fears, and quieted many anxieties. It had been a means of sustaining ministers and their congregations with a measure of comfort which thirty-four years ago they certainly could not have counted on: and there was much about the fund to make them feel that God had been pleased to place firm ground under their feet, and give them much encouragement to go on honestly, expectantly, and vigorously in the great work committed to the Church. Without attempting to go over the ground Dr. Wilson had covered, he thought it was of great importance that they should feel what had been so forcibly stated in the matter of the Sustentation Fund, and that the large sum of money representing the total contributions of the Church during the year had been raised without seriously touching the great mass of their people, or to represent any great sacrifice on the part of the congregations. They ought, however, emphatically to recognise the fact that many contributed to the funds of the Church who made a real sacrifice in order to do so. While that was true, he believed that most of them had a great deal to learn and to do in this matter, and he, as one who did not now participate, as once he did, in the Sustentation Fund, his connection with it now being as a contributor—thought the Church should endeavour to make it felt that there was an increasing disposition to consider the comfort and respectability of the ministers, and that the work of the ministry should be carried on in a manner consistent with the position of a nation and community such as ours. That had not been sufficiently, he thought, realised by them. He considered that all who

were able to contribute to the fund were bound to consider this, and they had much to do yet in the way of making their people aware how important it was to more efficiently still support the ministry of their Church, and more thoroughly convey to their minds a very strong and warm sense of the value they ought to attach to the ministry God had given them. Those who were called to move up and down the country in the services of the Church often wished that they could carry about with them the whole community of the Free Church, compressed by some process, so that it might be portable and carried about, and thus let the people see how in all parts of the country the work was being carried on. He thought they had special reason to be thankful that they could look forward with hopefulness and confidence to the prospects of the fund. Dr. Wilson had referred to the losses which the fund had sustained by death in Dr. Buchanan and Mr. Meldrum. The remembrance of them certainly brought up many familiar recollections and associations. He felt at the same time that all these recollections and associations in some respects were a source of strength. Surely if God had been good to them in the past, if He had given them men to work various departments and then taken them away—surely the influences, lessons, contributions, wisdom, and example that remained with them ought to make them feel that from Him who gave them these good gifts in past times, they might look for hearty succour in time to come. He could not resist the opportunity of referring to the very interesting and useful way in which the recollections connected with the whole work of their departed friend, Dr. Buchanan, had been preserved for them and the Church in the Biography of Dr. Buchanan by his (Professor Rainy's) friend, Mr. N. L. Walker, of Dysart. He felt that a great public service had been done by that admirable work, and he hoped he might be excused for saying that he regarded it as a great service to the Church, and he hoped it would be found in every library. He would not longer detain the Assembly except to refer to one particular matter brought up in the special report of the committee with reference to the distribution of the Surplus Fund. Dr. Wilson had explained the new regulation, and he wished to say that, with reference to one point on which Dr. Wilson had touched, they must modify the recommendation of the committee. The extract was as follows:—"The Committee therefore recommend to the General Assembly to declare:—1. That except to make up the equal dividend to ministers whose congregations are on the Platform of the Equal Dividend, no minister shall receive from the Sustentation Fund, including the Surplus Fund, more than £100 beyond the amount contributed by his congregation. 2. That this rule shall not be retrospective in its operation, but shall apply to all ministers hereafter inducted, or to those who may hereafter be entitled to share in the Surplus Fund, including those who may be for the first time entitled to the surplus by the Assembly 1877. 3. That this rule shall apply to ministers of congregations who have been inducted under terms of the regulations of Act VIII., 1875." The matter was put before all parties concerned with that view. At the same time, however, it was always desirable in introducing a new rule of this kind to have great regard to the opinions of those affected. Especially was this desirable with regard to the Highland congregations. The Assembly might remember the pain which some of their brethren in those quarters felt in the position which the Sustentation Fund placed them. Many congregations were now prepared to come upon the Sustentation Fund, and under these circumstances Dr. Wilson's suggestions regarding an alteration of the proposed rule would no doubt be approved by the Assembly.

Mr. CHARLES COWAN, elder, who seconded the report, spoke so inaudibly that it was with difficulty he could be heard. He was understood to give an account of meetings of the eldership, held at the time of the Disruption, to consider means by which the ministry could be supported in the crisis. It was with the greatest delight and satisfaction he seconded the adoption of the report. He mourned the loss of the great and noble-minded men. At one time he thought their loss would be irreparable, but he had no reason to fear now, after the statesmanlike report given in by Dr. Wilson. They had much to be thankful for in the wonderful flow of blessings upon their Church within the last thirty years. They had, he believed, great cause to hope for a continuance of the Divine favour. Proceeding, Mr. Cowan told a story regarding the Disruption, referring specially to the great incredulity as to the number of ministers who would come out, one venerable member of Assembly remarking "that ten might, but twenty never." Another had said he would "eat

a' that cam' oot," to which Dr. Chalmers had said, "He had the prospect of having a very plentiful meal." On being told Dr. Chalmers' remark, the minister in question said—"I dinna mind, but I hope I wunna be obliged to eat them a' at ance." It was thirty years this very day, Mr. Cowan continued, since Thomas Chalmers was called away to his rest. A monument was being erected in Edinburgh to his memory, but at the same time he thought a monument should be erected to him in this Church, not of stone and lime, but the increasing of the Sustentation Fund, which it was his great object and mission to create.

AGED AND INFIRM MINISTERS' FUND.

Dr. WILSON laid this report on the table. (Appendix I. E.)

Mr. M'MICKING seconded the approval of the report, more especially for the purpose of drawing the attention of the Assembly to the way that this report had been drawn up from the beginning. It had gone on the principle of not making a clear separation between capital and revenue. The Assembly had taken from the fund just as much as was necessary, and he hoped it would continue to do so. For instance, in this year £5000 had been invested, although it was only necessary to invest £500. The fund amounted now to £90,000. The fund had been formed under decisions of the Assembly from year to year. Originally it was not to be touched till it amounted to £20,000. The necessities of the Church required a sum to be taken from it before it reached that sum. And the Assembly now had the same power that it had then, and the practical conclusion was that when a minister was aged and infirm there need be no hesitation in a Presbytery coming to any future Assembly to ask a sum from the Aged and Infirm Ministers' Fund, so that gospel ordinances might be continued adequately to any congregation. The question might be fairly considered whether the time had not come for looking at an increased grant to each of their infirm ministers. It would increase the income from the Sustentation Fund to junior colleagues, who were actually doing the work of the congregation.

Dr. WILSON said he entirely disagreed with what Mr. M'Micking suggested.

The report was then adopted.

THE EQUAL DIVIDEND PLATFORM—OVERTURE FROM THE PRESBYTERY OF ORKNEY.

The Assembly took up the following overture from the Presbytery of Orkney:—
"Whereas pastoral duty in the Presbyteries of Orkney and Shetland is performed under serious disadvantages, from the difficulties, discomforts, and extra expense of travelling among the islands, and from the remote situation and enforced seclusion in winter, and other causes—therefore it is very earnestly overtured by the Free Presbytery of Orkney to the Venerable the General Assembly, that the Assembly appoint all the charges in these two Presbyteries that are not on the Equal Dividend Platform to be placed thereon, and thus, at a trifling additional cost, afford much needed encouragement to ministers, some of whom, with extra expenses and inferior incomes, have nobly refused offered livings in the Establishment, from attachment to the principles of the Free Church."

Mr. STUART, of Kirkwall, in supporting the overture, said that the pastors of the churches in Orkney laboured under peculiar disadvantages, and ought to be dealt with liberally by the Church, placing them on the Equal Dividend Platform. They were well aware that one of their probationers had lately refused a call to the Established Church, and that two or three of the ministers had also refused calls to the Established Church. He did not think that they should make fish of one and flesh of another church. The principle of the Sustentation Fund was that the strong should help the weak; and he did not think they should leave open any weak point to encourage men to come to their ministers and endeavour to bribe them to leave the Church by pointing out the injustice done to them. It was said that cold generally found out and attacked the weak part of the body; and certainly he thought the coldness of Moderatism found out their weak part and came to those ministers who had less than the equal dividend, and said, "See how you are dealt with; we will deal with you on a different footing." He knew one minister who left the Free Church on account of what he believed the injustice of the mode in which the equal dividend was worked. He was sorry, for his own sake, that he had

done so; but he hoped the Free Church would endeavour to place all its ministers on the equal dividend.

Dr. ADAM said he had had an opportunity of seeing the condition of the Church throughout Shetland last year, and he had a very strong impression as to the difficulties under which many of their ministers laboured, and the strong claim they had to the best consideration of this Church. He rejoiced to think that last Assembly made a much better provision than formerly for some of the ministers in Shetland who were settled under a particular arrangement. He believed that the addition made to their salaries last year was of a very material kind, and would be attended with the very best consequences. With regard to Orkney, he thought it was not possible for them to apply to one part of the Church a different rule from that which they applied to another. They must be prepared to treat extension charges throughout the Church on the same principle, and in the same way, and he did not see how they could give effect to the overture. However, cases of particular hardship might be brought up in a proper way before the committee and be considered separately. Mr. Stuart had referred to the fact that some ministers had had influences brought to bear on them to leave the Free Church. He rejoiced that some of the brethren had acted a very worthy part, and rejected the offers made to them to connect themselves with another Church; but he trusted that such a spirit so pervaded their Church that there was not any special merit in refusing such offers. They were very thankful when men stood true to their principles; but he would not found upon that circumstance any claim to special consideration, because he believed that nearly the whole of their ministers would act on precisely the same principle. He thought, therefore, that while the Assembly should feel great sympathy with the brethren in Orkney, who were under serious difficulties, and had expenses of a special kind, they must carry on all their extension charges on the same principle.

Mr. STUART, Kirkwall, pointed out that the congregation of South Ronaldshay was not treated in the same way as other extension charges, and they would be satisfied if they were put on the same footing.

Dr. ADAM said he spoke with reference to the general principle. He was well aware that South Ronaldshay was under a special arrangement which might be thought somewhat hard on the minister, though it was arranged after due consideration; but he for one had no objection to remit the overture to the consideration of the Sustentation Fund Committee, with a view to the reconsideration of the case of South Ronaldshay.

Mr. STUART said he would be quite satisfied with that arrangement.

Dr. Adam's suggestion was adopted.

Dr. WILSON submitted the report of the Committee on the Equal Dividend Platform, in the absence of Mr. Bannerman. (Appendix I. F.)

After some conversation as to the mode of dealing with congregations which appeared to be self-sustaining, and which had not been placed on the equal dividend, it was agreed unanimously to approve of the report, and to remit to the Sustentation Fund and Equal Dividend Platform Committees the consideration of the class of self-sustaining congregations alluded to; and it was also agreed that Dr. Wilson's address should be printed for distribution throughout the Church by the Sustentation Fund Committee.

The following are the deliverances of the Assembly on the various reports connected with the Sustentation Fund:—

EQUAL DIVIDEND AND SURPLUS FUND.

It was moved, seconded, and unanimously agreed to, That the General Assembly declare the dividend payable to all ministers on the platform of the equal dividend, and entitled to a full dividend, to be the sum of £157 for the past year. Further, in accordance with the resolutions in reference to the Sustentation Fund adopted by the Assembly of 1867, the General Assembly declare an additional dividend of £36 to be payable to all ministers on the Platform of the Equal Dividend whose congregations, besides having contributed £60 and upwards during the last year to the Sustentation Fund; and declare an additional dividend of £18 to be paid to all ministers on the Platform of the Equal Dividend whose congregations, besides having

£60 and upwards, have contributed at the rate of seven shillings and sixpence, but under ten shillings, per communicant, during last year to the Sustentation Fund; the regulations passed by the Assembly of 1867 and the Assembly of 1874 with reference to the distribution of the Surplus Fund being always observed.

Further, the General Assembly, having considered the special report of the Sustentation Fund Committee anent Regulations for Distribution of the Surplus Fund, declare—

1. That except to make up the Equal Dividend to ministers whose congregations are on the Platform of the Equal Dividend, no minister shall receive from the Sustentation Fund, including the Surplus Fund, more than £100 beyond the amount contributed by his congregation.

2. That this rule shall not be retrospective in its operation, but shall apply to all ministers hereafter inducted, or to those who may hereafter be entitled to share in the Surplus Fund.

3. That this rule shall apply to ministers of congregations who have been inducted under terms of the Regulations of Act VIII., 1875.

AGED AND INFIRM MINISTERS' FUND.

The Assembly approved of the report, with the reservation that particular cases have been referred to the Committee on Colleagues and Successors.

PLATFORM OF EQUAL DIVIDEND AND OVERTURE FROM PRESBYTERY OF ORKNEY.

With reference to the overture, the Assembly remitted the specialties of the case of South Ronaldshay to the Sustentation Fund Committee.

The Assembly approved of the report, and in accordance therewith the General Assembly admitted to the Equal Dividend the Charges of Cowcaddens, Glasgow; Dennistoun, Glasgow; and the Gaelic Church, Saltcoats; and also, in terms of Act VIII., Assembly 1875, the Charges of Sandbank, Durris, and Dalton.

The Assembly remitted the question as to the admission for the future of self-sustaining Charges to the Platform, to the Sustentation Fund Committee, and the Committee on the Platform, instructing them to consult together thereanent, and to make a joint report to next Assembly.

The Assembly resolved that the admirable address of Dr. Wilson, in giving in the report of the Sustentation Fund Committee, shall be separately printed for circulation, and instructed the Sustentation Fund Committee to take the requisite steps for this purpose.

ADDRESS BY MODERATOR OF THE IRISH PRESBYTERIAN CHURCH.

Sir HENRY MONCREIFF intimated that, as Dr. Meneely, the Moderator of the General Assembly of the Irish Presbyterian Church, was compelled to leave town before Friday, it had been arranged that the Assembly should receive him and hear an address from him now, allowing the other members of the deputation from the Irish Presbyterian Church to be heard, as formerly arranged, on Friday.

Dr. MENEELY, who was received with applause, said—It is with no small degree of satisfaction and pleasure that I stand here in this venerable Assembly of the Free Church of Scotland as one of the deputies from the General Assembly of the Presbyterian Church in Ireland, commissioned to convey to you their fraternal and cordial greetings, and to express their earnest desire for your continued and increasing prosperity in all that concerns your highly honoured Church. In all your former contendings and struggles for the royal prerogatives of Prince Messiah, and for the unabridged liberties of the Christian people, the Irish Presbyterian Church took a somewhat deep and lively interest. And when, through the power of the Divine grace operating in the hearts of the unselfish and noble-minded men who directed the counsels of the party who then and now constitute the ministry and membership of the Free Church, we in Ireland were thankful to the God of all grace for the great sacrifices which He enabled you to make for the sake of His truth, and also for the liberty wherewith He made you free. And, Moderator, let me assure you that in all the blessings vouchsafed to this Church, and in all the pros-

perity which her King and Head has bestowed on her, we in Ireland have rejoiced, yea, and will rejoice. We may assume that the great principles for which you formerly contended so nobly, principles so lucidly expounded and so earnestly enforced by the venerable Gordon and Welsh, by the illustrious Chalmers, and the accomplished Buchanan, by the irresistible logic of Cunningham and Candlish, and by the commanding eloquence of Guthrie and Begg, and our own Mr. Macnaughton, are still the principles maintained by this Free Church Assembly. If those principles were right in the days of Chalmers they are right now, for principles do not change, and truth does not change, however man may change. The foundation on which the Church is built is unchangeable, the truth which is dear to her, and which she delights to proclaim, and which is her strength and ornament, this truth is unchangeable. The grand principles laid down by our Lord and His apostles in the New Testament, and adopted by the reformers and martyrs, and on which your Free Church is founded, these are all in their very nature and essence absolutely unchangeable, and are, like their Divine Author, "the same yesterday, and to-day, and for ever." The responsibility resting on the evangelical Churches in the present day is very great. We live in times of great mental activity in all departments of literature, science, philosophy, and theology. Many are becoming impatient of all restraint, and of all law, human and divine, and so we have Ritualism and Rationalism, and Materialism and Polytheism, negative thought and infidelity, manifesting themselves in colleges and in seats of learning and influence; and even in some of the Churches men are drifting from the old moorings and are (as it would seem) disposed to substitute the novelties and inventions of men for the truth of God. But "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We in Ireland rejoiced greatly on hearing of the auspicious union formed between the Free Church and the Reformed Presbyterian Church—the descendants and representatives of the martyrs and the men of the Covenant, who suffered the loss of all things for Christ, and "who overcame by the blood of the Lamb, and by the word of their testimony." And we doubt not that the union which has furnished the present distinguished Moderator to the Free Church will tend greatly "to the furtherance of the gospel," and will prove the harbinger of union among other evangelical Churches both in this and in other lands.

With great pleasure we read from year to year the published reports of the Free Church, and learn from them the gratifying fact that the Lord has richly endowed your people with the grace of Christian liberality, as manifested in their contributions for the support of the gospel at home and abroad. Your Sustentation Fund is a model worthy of imitation, and not less so are your contributions for the support of missionaries and of missionary institutions, and we trust that in this grace you will abound more and more. But we must not suppose that the strength of your Church, or of any other Church, lies in herself, in the learning and eloquence of her ministers, or in the wealth and liberality of her members—rather it lies in the fact of her ministers, elders, and members being all baptized with the Holy Spirit, animated by the one life of Christ, impelled by one desire to glorify God in the conversion of sinners, and for the increase and upbuilding of that spiritual temple which is rising, and shall continue to rise, in its ample dimensions and beautiful proportions, with holiness to the Lord inscribed on every stone in the building. Moderator, our earnest desire and prayer for the Free Church is, that she may be blessed in her ministry and membership, that she may ever continue as a faithful witness for Christ, to "hold fast the faithful Word," and to "contend earnestly for the faith once delivered to the saints." And as God has blessed and honoured you in the past, may He continue to bless and to honour you now abundantly in the future, and may this Free Church "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Perhaps you will expect to hear from me somewhat regarding the present state and future prospects of the Irish Presbyterian Church.

Well, sir, I am indeed happy to be able to tell you and this Assembly that, so far as man can see, she is in a healthy condition, and we trust increasing in moral and spiritual strength and usefulness. I make the statement publicly, and with all confidence that her ministers, without an exception, preach the doctrines of grace as set forth in the Word of God, and embodied in our venerable standards.

Hitherto, we have not been troubled with any of those forms of negative theology, or latent infidelity, which have in some degree moved the peace and harmony of some of the Churches; and while we are thankful for a scriptural and a sound creed, we feel that this is not enough; what we need is the Holy Spirit, to impart quickening, enlightening, and sanctifying power to the truth, and to render it effectual to the accomplishment of the high purposes of redeeming grace. Still in our country there are many hindrances to the progress of the gospel, such as intemperance and Sabbath profanation, and the different forms of crime and misery which follow in the train of these. As regards intemperance, we are expecting that in the present session of Parliament Professor Smyth's bill will pass into law—the effect of which will be to close all the public-houses in Ireland during the whole of the Lord's day, and from this we anticipate many good results in the form of sobriety and Sabbath observance, and in domestic and social peace. The great hindrance, however, to the evangelisation of Ireland is the unwillingness of the Roman Catholics to receive the Word of God, or to listen to instruction from the ministers or members of any of the Protestant denominations. They are strongly attached to their own system of doctrine and forms of worship, and will not listen to any one who does not agree with them in these things, so that they shut themselves out from all instruction in evangelical truth. It will not, however, be always thus, for “the Lord will destroy the covering cast over all people, and the veil that is spread over all nations,” and the Roman Catholics of Ireland form no exception to this ancient prediction, which shall be fulfilled in its appointed time. The Roman Catholic people are wonderfully devout according to the light they have, and they are remarkable for their liberality in support of their own system, and, moreover, they are very zealous to extend their doctrines far and wide, and while the Irish Presbyterian Church sends missionaries to make known to them the way of life and salvation, they themselves are sending missionaries into almost all lands. And here let me give you a little information which concerns yourselves. When lately I was in the south of Ireland I was informed by a man of high respectability, and one who knows the south and west of Ireland well, that in the county of Tipperary the Roman Catholics have established a college for the express purpose of training young men as missionaries to Scotland in order to convert the people of Scotland to the faith of the Romish faith. They are not aware exactly of the difficulty of the undertaking, nevertheless they may attempt it; and we have no doubt that in the application of your logic and theology, you will be able to meet and successfully to repel all the aggressions of the Church of Rome. I must not longer trespass on your patience and on the time of the Assembly; permit me, therefore, to say in conclusion, that we hope that you will send deputations from year to year to our Assembly, who will tell us of the Lord's goodness to your Church, and of the progress of the truth in her home and mission fields. And in the name of my Church and countrymen, I pledge myself that your deputies will always receive an Irish welcome.

The MODERATOR, in the name of the Assembly, addressed Dr. Meneely as follows:—I have to thank your Church for sending a deputation to this Assembly. I rejoice that in so large a house we have had an opportunity of listening to your excellent address; and I have to express my deep regret that you are unable to prolong your stay so as to come up with your brethren on Friday, but I beg of you to carry with you across the Channel, to all your brethren of the Irish Presbyterian Church, the heartfelt assurance of our deep fraternal regard, and to assure them that the sentiments of regard and affection you so kindly uttered are very warmly reciprocated by the ministers and elders of the Free Church.

APPOINTMENT OF DR. WILSON AS SECRETARY TO SUSTENTATION FUND COMMITTEE.

Sir HENRY MONCREIFF intimated that the Assembly would now proceed to the appointment of Secretary to the Sustentation Fund Committee.

Dr. Wilson retired from the House when this announcement was made.

Dr. RAINY—It is now my duty, as convenor of the sub-committee appointed by the General Sustentation Fund Committee, after the lamented death of our dear friend Mr. Meldrum, to submit to the House the results of the deliberations of the Committee. The sub-committee was appointed to consider what suggestion the Sustentation Fund Committee ought to make to this Assembly with a view to the filling up of

the vacancy that has taken place. I will not detain the Assembly by saying anything as to the importance of the vacancy made by Mr. Meldrum's removal, and I will add nothing to what Dr. Wilson has said, to which we assent with all our hearts, as to the manner in which Mr. Meldrum performed the duty which it fell to his lot to discharge. The committee and sub-committee felt it to be a very responsible position in which we were placed in making a suggestion on this subject, and it was considered with peculiar care and anxiety to consider well all the materials that ought to be, in our view, in connection with which we certainly were not at all disposed to undervalue the variety of resources that might be drawn upon in filling up such a vacancy; but, ultimately, considering all the circumstances, first the sub-committee, and then very cordially and heartily the whole committee, came to the conclusion that there was one arrangement that seemed so likely to confer important and substantial benefits on the fund and on the whole Church, and likely to carry on with the utmost efficiency the business of the Church in this department, that we felt that there could be no hesitation in coming before the Assembly with the proposal. That proposal is to appoint Dr. Wilson, of Dundee, the secretary and joint-convener of the Sustentation Fund Committee.

We have had in this fund so much advantage from the devoted work of laymen as secretaries, that certainly our first idea—and I hope it will always be the first idea of any committee called to consider a matter of this kind—had been just to follow the precedent that was set by the preceding appointment; but when we came to consider the whole matter, we came to have a very strong feeling indeed, that we have among us still, after all the losses we have sustained, one who certainly knows more about the Sustentation Fund, and has had a more peculiar experience of its whole working and the whole administration of the committee, than any man now surviving among us—that we have one among us who possesses, in a very peculiar degree, the confidence and regard of the whole Church—in whose hands the brethren would feel that their interests were peculiarly safe—one on whose judgment and advice we are all accustomed to rely; and we felt that if Dr. Wilson could see it to be consistent with his duty to give the remainder of his life to the service of this fund as his main business, he might be the means, not only of greatly advancing the interests of the fund, but perhaps of forming in a peculiar manner agents and servants for the efficient conduct of the business of this fund, after he himself—I hope long hence—may be removed from among us. And whatever we may say, on general principles, as to the relative claims for a position like this of ministers on the one hand, or trained men of business on the other, I suppose I may say, without fear of giving offence, that there is no man of business among us who will question Dr. Wilson's claims to be considered a very eminent and very perfect man of business. I do not think it necessary to occupy time by saying more, except to say that I think we have great cause of thankfulness that Dr. Wilson, after fully considering the matter, was able to say that, such was his sense of the importance of the office, that if the Church were disposed cordially and unanimously to call him to it, he would feel that it was a call he could not resist, although it was not an office he would ever have put forward a claim to fill; nor could he come forward desiring to leave his church for any such office; but being called to it he would feel it to be his duty to comply with the Church's call. The Assembly would have to do something with reference to the relation of Dr. Wilson to his existing congregation. Of course, we desire to make all these arrangements so as to promote in the greatest degree Dr. Wilson's comfort, and also give the utmost weight to the position he has to occupy in the service of the Church. But very great consideration is due to his congregation. That congregation regarded Dr. Wilson with a very peculiar feeling of affection and confidence, and the relation in which they stand to him is a peculiar one; for he may be said not only to be the pastor of the congregation, but to have made the congregation. Naturally we had communications with them of an informal character in the prospect of coming to the Assembly. The congregation had given expression to their regard for Dr. Wilson by arranging that a colleague should be appointed to him without any diminution of Dr. Wilson's income; and they were very much discomposed by the idea of Dr. Wilson's removal from among them; and we are in the position of having no formal ground to go upon with reference to the wishes of the congregation; for this reason, that they very naturally point blank refused to take the smallest responsibility in connection with this proposal. They have great fears for injurious

results from Dr. Wilson's removal—fears which will, I hope, prove groundless—and they will take no responsibility in connection with the matter. At the same time, means have been taken to place before them the idea of Dr. Wilson retaining his status and his connection as senior colleague, although he must be removed from pastoral work; and I need not say that the congregation—as well as, indeed, the whole community of Dundee—regard any connection Dr. Wilson can retain as highly desirable and proper, although not prepared to promote his transference by any expression of their wishes.

The only other matter to which I shall refer is the salary to be given to Dr. Wilson, which has been arranged simply on the idea that we ought not to call on Dr. Wilson to submit to loss, but simply to retain his income at the point at which it stood in Dundee. Mr. Meldrum's salary was made up from various quarters, but when this place was filled by Mr. Handyside, by itself, his salary was £500 a year; and the Assembly will perceive that, with a fund now largely increased, we propose that the charge on the fund shall be very little beyond that sum. The motion I propose is as follows:—"The General Assembly did, and hereby do, make choice of the Rev. Wm. Wilson, D.D., minister at Dundee, to be secretary and joint-convener of the Sustentation Fund. And considering that the congregation of Free St. Paul's, Dundee, of which Dr. Wilson is pastor, has already applied for, and obtained leave to call a colleague minister, the Assembly appoint that Dr. Wilson, though ceasing to discharge pastoral work in St. Paul's, shall retain his position as senior colleague, and his seat in the Presbytery, and have the usual stipend of £60 from the Sustentation dividend granted in such cases. Further, the General Assembly appoint that the salary of Dr. Wilson shall be £600 a year, including any sum payable to him as stipend. And the General Assembly, being aware of the great concern which the proposal to remove Dr. Wilson from Dundee has occasioned, especially among the office-bearers and members of his own congregation, hereby express their warm sympathy with them, and assure them that only strong reasons connected with the general interests of the whole Church, have induced the Assembly to take this step."

Dr. BEGG rose amidst applause, and said—I have great pleasure in seconding this motion, which meets and ought to meet with the unanimous approbation of this Assembly. It is a solemnising position in which we are placed, considering the immense loss which we have sustained by the death of Mr. Meldrum; and in looking back over the powerful executive talent bestowed upon the Church in connection with his efforts, with the efforts of Dr. Buchanan and Mr. Handyside, and above all, in connection with the sanctified genius of Dr. Chalmers, by whom this fund was originated, and which has so signally realised his anticipations, although these anticipations were greatly doubted at the time when they were originally uttered, we may well have mixed and solemn feelings. But, at the same time, we must be thankful that we, in connection with the appointment of Dr. Wilson—which, I believe, will be made unanimously—have a man who is eminently qualified to discharge the duties to which we propose to set him apart. I know that it is an idea on the part of many that ministers are not men of business. Well, it depends entirely on who the ministers are. I believe that laymen are not always men of business any more than ministers; and I have no hesitation in saying that some of the most powerful and accurate men of business that I have ever come across have been ministers. No one who knows Dr. Wilson will doubt his eminent capacity for business. But, at the same time, it is a delusion to think that in setting a man over such an affair as the Sustentation Fund the mere technical business talent to which we look is enough. A man must understand those great Christian principles in connection with which alone such a fund as this can be successful; and I think, in addition to many evidences which Dr. Wilson has given, the admirable address to which we listened to-day is a demonstration of his power to combine business with a thorough knowledge of those great Christian principles in connection with which alone this fund can be successful. I remember of Dr. Calmers most indignantly repelling an idea similar to that which I have referred to. He said, in speaking of himself, that people gave him credit for phosphoric eloquence, but, says he, "they take care to keep all the good common sense to themselves." But the truth was that in the case of Dr. Chalmers there was a wonderful combination; and we find in connection with Dr. Wilson's attached congregation and the power he has brought to bear on the successful working of that congregation, a combination of business

talent, thorough Christian understanding of principles and a maintenance of the cause of Christ in the business of a congregation. Therefore I say that you have a most decided and admirable combination of all the necessary qualities in that eminent minister whom we propose to appoint. No doubt people are apt to say, "He is getting an old man," as they say of some of us. But a somewhat old man may be more important in a matter like this than a young man may be. I have had great hesitation in appointing young men to important offices, and I think from the days of Rehoboam experience has shown that it would be well to doubt the expediency of entrusting weighty affairs to young men. And although Dr. Wilson is advancing in life, like some more of us, his eye is not dim, neither is his natural force abated," and I hope he will long be spared, and eminently successful in the discharge of the duty to which we propose to appoint him. I most cordially second Dr. Rainy's motion.

Mr. LAIRD, Dundee, thought that it was only seemly that some one connected with Dundee should say a word on this subject. He did not know any minister or layman better qualified than Dr. Wilson for this work, but they had a strong feeling in Dundee that his removal would do considerable damage, not only to his congregation, but to the Free Church in that town. Dr. Wilson had immense influence not only in Dundee, but in all the neighbourhood, and some of them had doubts whether the injury done there by his removal would be counterbalanced by the great good they would get by his discharge of the duties of that office. However, if the Assembly appointed him, and he accepted the appointment, they would offer no opposition, but cordially wish him all success.

The MODERATOR—Is it the unanimous desire of the House that this motion be adopted?

Dr. Wilson entered the Hall, and was received with loud applause, the whole Assembly rising to receive him, and keeping on their feet while he was addressed by the Moderator.

The MODERATOR—It is with great satisfaction, Dr. Wilson, that I have to announce to you that, by a singularly cordial and unanimous decision of the House, you have been appointed Secretary and Joint-Convener to the Sustentation Fund Committee, upon which so much, not merely of the temporal, but the spiritual, prosperity of the Free Church of Scotland depends.

Dr. WILSON—Moderator, I accept the appointment now announced to me with profound gratitude for the kindness expressed by the resolution to which the Assembly has come. The Assembly can hardly expect me to say that I accept it with pleasure. In fact, I accept the appointment with extreme reluctance. It separates me very much from the work of my past life. But I accept it in consideration, first, of the circumstances in which my congregation is placed, on the outlook for a colleague minister, and in the view that probably the congregation will flourish best under a single ministry, where the minister is left free and unfettered to follow out his own course in feeding the congregation, and taking means for its increase; secondly, because, as I understand the appointment of the Assembly, it does not sever my connection with the congregation nor with the Presbytery with which I have been associated now about thirty years. Neither does it separate me from the loved work of preaching the glorious gospel as occasion may arise, and it becomes me, as an obedient son of the Church, to be ready to render it in any capacity whatever service I may be able to do. And the position is in its own nature so important, and so intimately connected with the whole interests of the Church, and especially with the interests of its ministers, that I cannot see my way to decline such an appointment. I therefore accept it with reluctance, and yet with profound gratitude.

ELECTION OF DEPUTE-CLERK.

The Assembly then proceeded to the election of a depute-clerk.

Sir HENRY MONCREIFF said he intended to make a motion himself in reference to the appointment of a depute-clerk. There had been four candidates before the Church, but he had been informed recently that one of them did not mean to have his name pressed, and therefore he would not allude to him. The three candidates were Mr. Robert Craigie Bell, Mr. Henry Tod, and Mr. Robert Simpson. He had very great satisfaction in saying that it was very agreeable to himself as one of the prin-

principal clerks, as he believed it was also to Dr. Wilson, that to their assistance in the clerkship and the carrying on of the business of the Assembly during the year there should be three men in full vigour of life, and thoroughly qualified, prepared each of them to undertake the office. He was well pleased with all the candidates. Then, on the other hand, he had thought it right carefully to consider the question which appointment he would think on the whole the best. He did not make up his mind for a long time, for one reason, that he was not sure if the Assembly would not prefer to appoint some one who had not applied. On the other hand, they had three excellent candidates, for each of whom it was not at all surprising that there should be considerable desire on the part of those who best knew them that they should be appointed. In these circumstances, he made up his mind that one of these candidates must be depute-clerk. The name he intended to propose was that of Mr. Robert Craigie Bell. Mr. Bell had been for about thirteen years in business, and for the last six years he had been in the firm of Messrs. Neilson & Bell, W.S. He was a thorough man of business, thoroughly acquainted with the nature of this particular business, and, in that respect, was a man well fitted for the discharge of the duties they required of him. But, besides that, Mr. Bell was a thoroughly attached friend of the Free Church. He had been connected with Free St. George's, first as a deacon, and then as an elder. He had been for a good many years treasurer for the congregational fund of the congregation, and therefore he felt, in proposing his name, he was influenced by no other consideration, except that, so far as he knew, although all the candidates were eligible, he was the most eligible of the three.

Dr. MOODY STUART said—Knowing Mr. Bell's qualifications for the office, it was a very simple matter for him to second his nomination. He had had the pleasure of knowing Mr. Bell from his boyhood, and he could say he was pre-eminently a son of the Free Church. His father, Dr. Bell, and his grandfather, Major Craigie of Glendoig, were both warm friends of the Church. Mr. Bell had been brought up in all the traditions of the Free Church. He was very much liked by all who had co-operated with him, and on account of the interest he took in Christian work they had had various opportunities of knowing him in all his ways. Besides his business qualifications, he was extremely courteous. Therefore it was with very great pleasure he seconded the proposal of Sir Henry Moncreiff.

Dr. THOMAS SMITH thought their very excellent and venerable clerk had been guilty of a slight error in judgment in making the statement he did in regard to one of the candidates. He thought it was scarcely fair—it might be a very small distance removed from fairness—that he should have added his great influence as clerk on behalf of one of the candidates. He felt the greatest possible respect for all three men whose names had been mentioned, and that the Assembly might be pretty safe in casting lots between them, but he thought at the same time he could make up a case of preference for the gentleman whom he had to name, Mr. Henry Tod. He was, like the others, in the full vigour of life—a young man, though not possibly so young as Dr. Begg could find fault with. But he was an older man than the other two, and he had been considerably longer in business than them. He had taken charge of the business of his father ever since his father's death, which was a considerable number of years ago. While he said that any one of the three were able to do the duties, he believed Mr. Tod excelled the others. He had established claims upon the Church by reason of the work which he had gratuitously done for the Church and General Assembly in times past. He (Dr. Smith) had been associated with Mr. Tod's father, and then with him in the Foreign Mission Committee, and all members of the Assembly who were acquainted with the business of the committee must know that they had matters before them which required the judgment and the practical word of a lawyer. First the late Mr. Tod, and then to a great extent the present Mr. Tod, who was his partner, did a great amount for the committee, and always gratuitously. Mr. Tod had been doing, and was doing that great work for the Church, without any expectation of receiving any pecuniary reward for it, and occasionally when business had occurred in which fees had to be paid by other parties, he had been in the habit of returning them to the committee. While voting for Mr. Tod, he would not break his heart if any of the other two gentlemen were appointed. Both Mr. Bell and Mr. Simpson were connected with names that held a high place in their Church, but he expressed his conviction that Mr. Tod had higher claims than them.

Provost SWAN, Kirkcaldy, had much pleasure in seconding the nomination of Mr. Tod. That gentleman was well qualified by his business habits to act as their depute-clerk.

Dr. ANDREW BONAR said he had not a word to say in depreciation of either of the two candidates proposed. He could not, because he was not acquainted personally with Mr. Tod, and Mr. Bell was the son of the man who was his friend in High School days, and whom he loved to this hour. Nor did he wish to differ with Dr. Moody Stuart. He could quite agree with every word he said in reference to the honourable connections of Mr. Bell. He knew Major Craigie well. But then he said for the candidate he was about to propose—Mr. Robert Simpson, writer—that he too could speak of connections. The statue (Sir James Simpson's) that was unveiled the other day, cast its shadow over him. If Mr. Bell could say he was an Israelite, Mr. Simpson could say, "So am I." Mr. Robert Simpson was a man of high character—high Christian character. He was high in his profession; he was a man of energy. They would never find him slothful in business; they would find he would do what he undertook to do. He had had large experience too, in managing trusts and in drawing up minutes, and had shewn that he could write such papers concisely, clearly, and correctly—just the qualities the Assembly would like. Again, he had had varied experience in Christian work, into which he threw his heart. He was a Sabbath-school teacher, took great interest in Ragged schools and in all evangelistic operations. They would find him ready for every good work. And then he could not but state as equally true of him what had been said of another candidate, he was a man of kindness and courtesy. If they appointed him he thought he would be Mordecai accepted by his brethren.

Mr. DAVID DICKSON (elder) said he had the greatest pleasure in seconding the nomination of Mr. Simpson. He had known Mr. Simpson for many years as a man of business, and it gave him pleasure to say he did not know a better man of business than Mr. Simpson. His business qualifications were of the highest order, and he stood high in the esteem and respect of his professional brethren. As the mover, Dr. Bonar, had said, he was exceedingly genial and accessible. In this and in many other respects following the good steps of one whose name will long be honoured among us. He had been for many years engaged in doing good among us, and in connection with evangelistic and congregational meetings he had acquired that feeling of thorough sympathy with ministers in their position and work, which he thought was a most important qualification for the office of Depute-Clerk of Assembly.

The House then divided, with the result—

For Mr. Simpson,	. . . . .	251
Mr. Bell,	. . . . .	219
Mr. Tod,	. . . . .	86

Sir HENRY MONCREIFF said the natural course would now be to put the names of Mr. Tod and Mr. Bell against each other.

Dr. THOMAS SMITH said he would save the time of the House by withdrawing the name of Mr. Tod.

A final vote was then taken, when there voted for

Mr. Simpson,	. . . . .	309
Mr. Bell,	. . . . .	243

Majority, 66

Mr. Simpson was then introduced, and the Moderator intimated his appointment.

Mr. SIMPSON returned thanks.

PRESBYTERY OF KINTYRE.

A request was made on the part of certain members of the Presbytery of Kintyre, that the Assembly should grant leave to that Presbytery to meet after the rising of this sederunt, for the purpose of preparing answers to an appeal against their judgment, which had suddenly appeared, and for taking such steps as may be necessary to give the Presbytery a proper standing before the House, in the case of that appeal.

The Assembly granted leave to the effect desired.

PRESBYTERY OF LINLITHGOW.

A request was made on the part of the Presbytery of Linlithgow, that leave might be granted to that Presbytery to meet to-morrow morning half-an-hour before the meeting of Assembly, in connection with the application from Falkirk for a Colleague and Successor to the Rev. L. H. Irving, and also for leave to the Deacons' Court of the congregation of Falkirk to meet here.

The Assembly acceded to both the requests, and granted permission accordingly.

The Assembly then adjourned, to meet again in the evening at seven o'clock.

EVENING SEDERUNT.

The Assembly resumed at seven o'clock—Dr. Goold, Moderator.

THE HOME MISSIONS.

Dr. ADAM gave in the report of the Home Mission Committee. (Appendix No. III.)

Dr. ADAM, in submitting the report, said he would glance at the work in the various departments as they presented themselves in the report. The first department into which their work branched was church extension stations and charges. The stations, as most of them were aware, received grants from the committee of £40 per year, on condition that they themselves raised a similar sum. There were thirty-four stations, many of which were growing into congregations. Since the last Assembly, seven new ones had been added, and some of these were of special importance. These stations were spread over the whole land, from the furthest north to the furthest south. He had had the pleasure of visiting nearly all of them, and in the last year the most distant ones, including those in Orkney and Shetland. He had furnished notes of his visits from time to time in the *Missionary Record*, and he rejoiced to find that in various parts of the country these notes were carefully read and not a little valued. He desired to express his sense here of the difficulties under which their brethren laboured in the more remote localities where some of these stations were situated. All engaged in the work of the ministry had their own difficulties and trials, but he was satisfied that many of them would learn a lesson of contentment and thankfulness if they were only to feel some of the hardships to which a number of their brethren were subjected. For example, one of their stations was in Yell, and under the charge of Mr. Murray, their minister in that island. Many were aware that to Mr. Murray there was recently given the offer of a parish, and that offer was made in the very kindest way and in flattering terms on the part of the people. He rejected at once the proposal, and gave very sound Free Church reasons for his declination. But they could not fully understand what that implied unless they were somewhat aware of the kind of field he had to occupy. He (Dr. Adam) had travelled over this island of Yell, and in the greater part of it any sort of conveyance was entirely out of the question. Why, in many places a Shetland pony would not avail one. They had to proceed, as the late Mr. Arnot described, not by walking, but by leaping from one solid spot to another. And it must be remembered that between the church and the station, both under Mr. Murray's charge, there was a distance of fifteen miles of that sort of country which he had habitually to travel. He thought they could not but appreciate the faithfulness of the man in these circumstances who was so ready to reject any temptation of the kind to which he had referred. There was even a worse case, perhaps. Sandness is connected with the charge of Walls, and there the same temptation was presented, but, alas, not with the same result, for there was no corresponding faithfulness. He felt it to be his duty to give ministers of these congregations all the assistance in his power. He was frequently asked to preach at anniversary and communion services, and he knew not a few of these ministers, with comparatively limited incomes, who were bearing the burden and heat of the day. They deserved all the sympathy and encouragement which it was in their power to give.

The second great department of their work was the territorial missions and con-

gregations. These congregations in their cities and large towns were enjoying liberal grants. There were four territorial stations. They were reduced by the sanction of the last Assembly to one, but three had been added during the year. One of them was Port-Glasgow, a second was in Partick, and the third one in some respects had a memorable history—that of London Road, in the city of Glasgow. The earlier charge having been deserted by its minister, and a certain portion of its congregation, had for a time to be treated as a territorial station, he hoped that by that Assembly it would be restored to the position which it formerly held, and to the rights which it had before enjoyed. It had secured a minister to take charge of it in Mr. Macintosh, who in the character of a Highlander had made himself famous in the course of the year that was past. He (Dr. Adam) had no doubt, from Mr. Macintosh's success elsewhere, and the remarkable progress he had made during the short time he had been in Glasgow, that they would soon see that congregation what it never would have been under its former pastor. They had twenty-two territorial congregations, enjoying, generally speaking, £100, and some of them £200. No doubt some people might be surprised to see some congregations having £200 grants where others had only £100; but it must be remembered that these special grants were all voted by the General Assembly, so that the committee had no responsibility in the matter. The grants were given for one specific purpose, to bring ordained ministers to places in Glasgow and other cities or large towns, where they had to begin the formation of congregations, and where in the nature of the case an income must be provided before the ministers had people of their own to contribute to their support. Whenever one of these congregations was successful to the extent of having an annual revenue of £500, including the amount for the Sustentation Fund, the grant ceased. The next department was that of congregational missions. These missions were conducted by congregations in destitute places, and where no new charges were contemplated. There were 94 of these, of which 64 were conducted by students and 30 by probationers and catechists. A very considerable number of them had been added during the last year. These student missions appeared to him to serve three great purposes. They furnished a most valuable training for young men who were to be the future ministers of their Church, and there could not be a better kind of preparation than what the work furnished. The missions also drew out the energies and quickened the life of congregations, in addition to the cultivation of waste and neglected places thus effected. They had varied evangelistic agencies, and there were statements in the report which showed how very important was this part of their operations, and how large a measure of blessing had been vouchsafed to it. They had also mining missions, into the details of which, however, he would not enter. The report called attention to three particulars of importance. There was the reference to the feeing markets, which he was afraid in certain parts of the country were productive of manifold evils. The subject was delicate and difficult, and there was not time to have dealt with it; but they were aware that it would be brought before the Assembly by overtures, and therefore they had left it for the Assembly to give what instructions upon it they might think proper. He rejoiced that in a pecuniary sense, all things considered, they were not in a worse position than at the last Assembly, but were rather the other way. This result was owing, however, to the unusually large sum which had come to them from legacies, and in order to make their condition safe they required at least £1000 more to be added to their annual income.

Dr. BLAIKIE trusted that the details now given of their home mission work would show the Assembly that the committee were earnestly desirous to maintain the character of this Church as a Home Mission Church. He trusted enough had been said to show how baseless was the theory often propounded in these days, that a Church which depended on the offerings of the people was obliged in choosing localities in which to labour to turn away from those which were poor and miserable, and eagerly fasten on those that were well-to-do. The theory was no doubt a very plausible one, but how often did they find that what was highly plausible in theory turned out to be baseless in fact. He had not the affectation to deny that the Free Church planted churches in such localities where they were needed, but the whole statistics of their territorial movement showed that the poorer localities had received far more attention from the Free Church. The upholders of this theory treated the Christian Church as a mere selfish institution, with no higher aim than to feed and

fatten itself, and sure, therefore, to seize on the pastures that were fat and flourishing, and turn away from those that were of the opposite quality. They took no account of that new spirit which is bred of vital Christianity—the spirit of Christian love and brotherhood, the spirit of Him who came to seek and save the lost, the spirit that by a holy instinct draws those who have it to the poorest and most miserable districts as their fields of labour. Thank God, their Church had received a measure of this spirit, and it was to this that they owed anything of the missionary character by which it was marked. And he was thoroughly persuaded of this, that should they ever come to lose this spirit, then even though they received the whole wealth of Christendom for home mission purposes, they would accomplish infinitely less than this spirit could do for reclaiming the outlying population of the country. He was not sure that they recognised sufficiently the special kindness of God in connecting this evangelistic spirit so closely with that revival of evangelical religion that marked our day. The connection had not always been so marked. No doubt many in the House had been struck with the comparative absence, at least feebleness, of the evangelistic element in that remarkable development of gospel preaching that marked the era of Thomas Boston and the first seceders. The expositions of gospel truth given by these great preachers were certainly very magnificent. Who had not felt that the sermons of Ralph and Ebenezer Erskine were like banquets, tables covered with the richest stores of gospel blessing, at which the great Entertainer seemed to stand and say, “Eat, O friends, drink, yea, drink abundantly, O beloved.” And yet these sermons were marked by at least one great defect. They wanted the evangelistic element. They did not pour themselves out in home mission channels. They contained hardly a word in favour of evangelistic effort either at home or abroad. And perhaps it was for this reason that the Secession was so soon rent with internal quarrels, and instead of fighting with the great forces of evil at home and abroad, they took to fighting about burgess oaths. Now, it was surely a great blessing, for which they should be most humbly thankful, that the spiritual awakening in which their Church had shared was so emphatically an evangelistic movement. They ought, he thought, to fasten their attention very carefully on this fact, and to consider the responsibilities which it entailed. There were two ways of advancing the home mission cause. He was not going to pit the one against the other, because he thought both should go together. One way of carrying on a home mission was simply to have a formal organisation for the purpose. A congregation got a mission hall and appointed a missionary; it started a subscription to raise the salary, and at the annual congregational meeting the report of the mission was read, and it sounded all right. And so far, perhaps, it was all right. But there was a far more important element than this in real home mission work. This was found only when mission work was the outcome and fruit of evangelical teaching, of gospel privilege and gospel blessing. When the whole strain of a minister’s teaching went to impress this on his people, that however blessed it was to receive, it was more blessed to give, and that they must not be content with receiving, must not luxurate in the mere privileges of the gospel, but must bestir themselves to carry to others the glorious blessings which had come to them. Now, he was not going to say that they did not require more organisations for home missions. But he did say, and most emphatically, that they did require far more the development of this home mission spirit, and that in this direction there was almost unlimited room for most healthy and blessed expansion. He was sure that if the home mission spirit which actuated some of their congregations actuated all, the results, by God’s blessing, would be perfectly wonderful. It was grievous to think how inadequate an idea prevailed in most of their congregations as to the duty of individual effort. Why, even where there was a congregational mission, to what, in many cases, did it amount? An inexperienced student was engaged to be the head of it, a few ladies were got to distribute tracts, and a few young people to teach in the Sabbath school. This was all; and the congregation probably thought complacently how well it was doing its duty. Why, this was no congregational mission. It was a burlesque of a congregational mission. Did they ask what was a congregational mission? He should like to take the Assembly to the hall of a congregation which he knew of in a large city, after forenoon service, and introduce them to a body of 300 workers, met for prayer, and ready to sally forth to their districts with words of blessing in their hands and in their hearts, under the influence of all the warm feelings kindled

in their souls by the Christian service in which they had just been engaged. Now, that was something like a congregational mission. It must be good for the minister to preach to those who were waiting for this work, and good for the people to listen in such circumstances. He was sure there was in their congregations an enormous amount of undeveloped power of this kind, there was an untold amount of the potential that might become actual, provided Christian men and women were early trained to it. If only they were accustomed from the beginning of their Christian profession to come into contact with the ignorant, they would soon acquire great power over the careless for good. In the spiritual history of most Christian men and women, there was a time when the feelings were warm, and there was a readiness to do something, to do all they could, if only they were led into the field. They usually found that in the new joy of conversion the heart was peculiarly open to the claim of home mission effort. A few months ago, after preaching to a young and thriving territorial congregation, he asked the minister how far the ordinary rank and file of his people were engaged in efforts to bring in others. He told him of a woman, who had been a Roman Catholic and a drunkard, meeting with a painful accident, in the course of which, partly through the instrumentality of a neighbour, she was converted to the Lord. This woman was the means of her husband being brought in, and he brought in his brother, and his brother brought in his wife, and so on the movement spread, till a whole colony of careless people had been gained to the profession, and many of them, he trusted, to the reality of religion. Now, if such a spirit as that should pervade their congregations, things would have a different aspect. Students would not be left to work alone, to complain that no one looked near them, or took an interest in their mission work. It was all very well to have a student missionary, but it was not very well when the student represented the whole or nearly the whole of the mission force. He prayed that congregations would awake to a sense of their evangelistic duty and privilege, and that the aspiration of Moses were fulfilled—"would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them!" He was sure that if such a spirit was generally evoked, it would not stop at home missions. It would look abroad over a world that lieth in wickedness, its heart would yearn for the masses of heathendom. He granted them that if the selfish spirit ruled the movement, if their object in home missions were merely to form flourishing congregations, that by their wealth, number, and outward prosperity would reflect credit on their denomination, then the home mission enterprise would never be the parent of anything wider or more catholic. But the real home mission spirit could not terminate with itself. Rouse the feeling of true Christian love—find for it a first field among the careless at home, he was certain that the training and the expansion which it received in this field would but prepare it to throw its arms round the whole human family, and seek that the whole world might be saved. Nor did he think that they would ever get the Church roused to large enough enterprises abroad, till by God's grace they had formed this spirit at home. Only let them see to it that it was the true, genuine home mission spirit; don't let them aim merely at enlarging their denomination; let them aim at the highest good of immortal beings, and the spirit then awakened would go wider and wider, would not rest, in fact, till it spread from pole to pole.

Mr. COWAN, Perth, moved the adoption of the following deliverance:—"The General Assembly approve of the report, and record their thanks to the committee, and especially to the convener and secretary. They rejoice to hear of the continued prosperity and progress of the scheme, in all its departments. The Assembly are especially thankful for the encouragement which attended the method of employing ministers on evangelistic service begun last year, and record their obligations to the ministers who took part in that work. They feel assured that the brethren who have agreed to take part in similar work during the present year will be received with great cordiality by the ministers and congregations in whose bounds they are to labour, and will find a very interesting field for their services.

"The Assembly sympathise with the committee in the great loss sustained by the death of Mr. Meldrum, the business secretary, whose willing exertions on behalf of the scheme contributed so greatly to its prosperity.

"Finally, the Assembly commend the scheme anew to the liberality and prayers

of the Church, in the earnest hope that it will continue to prosper, and to enjoy from year to year increasing tokens of divine encouragement and blessing."

Mr. COWAN, Perth, said—It was not necessary to say much in support of the motion after the statements that had been made by Dr. Adam and Dr. Blaikie. He thought the Assembly would feel that the committee had been able to lay before them a very gratifying report, and that they had much cause for thankfulness—for humility, indeed—but also for sincere thankfulness to God, for the prosperity with which He had crowned their Home Mission efforts during the past years. There was one circumstance to which he would advert as not unworthy of notice in connection with this subject. The "Memoir of Dr. Buchanan"—a worthy memorial to one of the most illustrious men God ever gave to Scotland, and to the Church of Scotland—had appeared just before the meeting of the Assembly. He thought all who read that biography would feel that, well as they thought they knew, and much as they admired Dr. Buchanan when he was with them, they after all only half knew while he lived how good a gift God had given to the Church in giving them him. But he referred at present particularly to the chapter in the biography about Home Mission work. He had no doubt that all, in any of the Churches, who took an interest in the subject, would find that chapter most interesting and instructive, telling, as it does, of the commencement and progress of the work, especially in Glasgow, which, containing one-third the population of Scotland, must always be the most important field. He was much struck with this, that, in the very year of the Disruption, and when they were involved in questions relating to ways and means for their own bare existence, Dr. Buchanan and his people, with the tender and noble chivalry of Christian faith, had started fairly on the career of Home Mission work, and it was that enterprise of theirs which developed into the Wynds Mission, the growth and outcome of which was now, they might say, matter of classical Christian history in Scotland. That was not exactly the commencement, indeed. Chalmers and William Collins had been before Buchanan and Mr. Campbell of Tilliechewan; and of their labours, so far as stone and lime were concerned, the Established Church, since 1849, when they succeeded in turning out ten congregations and ministers out of churches which to the largest extent, pecuniarily as well as in respect of principle, belonged to the Free Church (a matter referred to in Mr. Arnot's life as well as in Dr. Buchanan's), reaped the fruits. But they could not but gratefully admire the fact that their Disruption fathers, in coming out from the Established Church, carried the old evangelistic inspiration along with them, and proceeded on the old lines, only carrying the mining operations down to a deeper seam of the social system. In fact, it was highly suggestive that it was after their disestablishment and disendowment by the State—when they came to have nothing beyond their own resources to rely on—it was then, he might say, only then, that the lowest stratum came to be fairly and adequately reached by their Home Mission operations. He believed it was a matter so trivial in itself that they had not thought it worth while adverting to before, so intent had they been on the work itself. But certainly, if there was the slightest pretext for the charge of "ecclesiastical shopkeeping," it was with them before the Disruption, not after. What he wished to say, however, was, that they should seek and strive still to carry on this good work on the same principles as those which actuated Dr. Buchanan and his honourable helpers and followers. There were important public grounds on which they all should strive to do so. As Dr. Buchanan said, if they did not break forth upon the desert, the desert would break in upon them. Besides, and above all this, there was the salvation of perishing men—the leading of them to that repentance which makes not only joy on earth, but joy in heaven. This was the great end they had to aim at, and in aiming at which the Lord had so singularly blessed their Home Missions. He would add that he thought their Home Mission enterprise had still a claim for increased sympathy and increased support on the part of their people. Dr. Buchanan, seven years after the Disruption, said—"Let us be assured that it will not fare the worse with the Free Church of Scotland that in the midst of all her straits she is found willing to share her scanty resources—her five loaves and few small fishes—with the multitudes who are fainting and perishing around us from a famine of the bread of life." Well, they had got at least beyond the five loaves now, and the argument had greater force to-day than it had then. And if there was something

which their Home Mission labourers would value more than their support, it was their sympathy and their prayers. Our Lord's words:—"This kind cometh not out but by prayer and fasting"—applied peculiarly to Home Mission work; and they ought often to call and incite their people to pray, to continue in prayer and supplication for the labourers in the field. If they did so, what was but now the "handful of corn in the top of the mountains" might soon "shake with prosperous fruit as Lebanon."

Mr. JOHN MILLER (elder), Glasgow, seconded the motion. He pointed out that the greatest obstacle to the progress of their Home Missions was strong drink, the evil effects of which had made him a teetotaler. He recommended that those interested in young men coming to large towns should ask these young men to spend their Saturday evenings with them. It would prove a benefit to the entertainers, and to the young men a great boon.

Mr. HOWIE, Glasgow, remarked that he had been struck by seeing the large increase in the number of their congregations in Glasgow. Sixteen years ago they had only 51 congregations on the Presbytery roll, now they had 89, an increase of 38; and during the last five years upwards of 20 of these had been added to the roll of the Presbytery. They had been told that all these churches were not sufficiently well filled, but statistics had been recently published in a newspaper showing that the Free Church was stronger in point of attendance than any other denomination in Glasgow. Two congregations had seceded from their Church since these statistics were published. In the London Road Church, however, instead of an attendance of about 100, they had now an average attendance of from 600 to 800, showing that the gain the Free Church had made since these congregations left more than compensated for any loss sustained. He did not think they should arrest the building of churches because those already built were not yet filled. Outside of all the churches in Glasgow they had 250,000 people; and was it right advice to give to the Church that they should curtail their Home Mission and Church Extension operations in such circumstances? They should rather try to get their churches better manned—to get, if they could, thoroughly efficient ministers, and get elders, deacons, and members to co-operate with the ministers better than they do at present.

The Earl of KINTORE, in adverting to the subject, said it cheered their hearts as elders to find the increased interest that was being taken by the ministers and fathers in the Church in evangelistic work. He hoped that the Church would pray that the gospel of Christ might be brought home to the hearts of those in his own rank of life.

Dr. ADAM, Glasgow, introduced the brethren who had so kindly put their services at the disposal of the committee this year for service in the mission field. These were the Rev. Dr. Black, Inverness; Mr. A. Inglis, Dundee; Mr. T. Grant, Tain; Mr. R. Cowan, Perth; Mr. A. Keay, Glasgow; and Mr. J. Riddell, Glasgow.

The MODERATOR addressed these brethren on the importance of the work to which they had been called, and assured them of the sympathy of the Free-Church in carrying on their labours.

Dr. EASTON then offered prayer on their behalf, invoking a blessing from above on the work in which they were about to engage.

CHURCH EXTENSION BUILDING FUND.

Dr. ADAM submitted the report of the Committee on the Church Extension Building Fund. (Appendix XXXV.)

Dr. ADAM said—It may seem a strong statement to those who have not reflected on the subject, but I believe it to be a true statement, that there is nothing of an outward kind more intimately connected with the future prosperity of our Church than the subject now to be presented to the notice of the Assembly. This subject was brought by several overtures before the Assembly of 1875. After discussion, that Assembly resolved that it was necessary to take steps for the creation of such a fund. They appointed a large committee to consider the matter more maturely, to frame regulations, and to adopt measures for gathering in contributions. The committee set to work, and submitted to last Assembly the plan which is reprinted as an appendix to the present report. In consequence, however, of the commercial depression which then prevailed, and the importance of other objects which were then drawing on the liberality of the Church, especially the Glasgow Free

Church building and the Glasgow Free Church College Endowment Schemes, it was agreed to postpone the movement for another year. The committee was re-appointed, and at the meeting of Commission in March last it gave public intimation through me that it would bring up the subject again, and press it earnestly on the attention of this Assembly. That is how the matter stands at present. My sense of the importance of the proposal has increased instead of diminished since I first brought it forward. I know nothing of an outward kind bearing so directly and powerfully on the welfare of our Church, and I therefore hope that I shall have the indulgence of the House when I endeavour to plead this cause. It may be asked what is the exact nature of the fund proposed. It is a Church Extension Building Fund; that is to say, a fund to help in the erection not of new churches, but of churches for new congregations. That is a most important distinction, and I call your attention to it, for there has already been a good deal of misunderstanding and confusion on the point. The design of it is to assist in the institution of charges where they are found to be necessary. Sanctuaries in which to worship are required in all such cases, and if there be not the means of providing these, the people are deterred from forming themselves into congregations and applying for sanction, or, if they do, there is a serious obstacle in the way of the Church complying with their request. The regulations admit of one exception, that is the case of existing congregations which have not yet been able to get churches erected. But it has been questioned whether the fund should be so limited. It has been suggested that the object or scope of it should be widened, that it should be for church-building generally, and even that it should include debt extinction. With regard to the latter proposal, it is to be observed that it is entirely foreign to the purpose in view; that within a comparatively short period we have had two schemes of the kind, both happily most successful; that there does not seem any urgent need for a third at present; and that, at all events, it should not be attached to an enterprise heavy enough in itself, and in its nature wholly different. If you wish to prevent the ship from ever getting under sail at all, or to sink it before it has well started on its voyage, you could not, in my opinion, adopt a more effectual method. As regards church building generally, I do not speak so decidedly, only it is perfectly clear that if this is to be included it must be within some fixed definite limit. A portion, and not a very large portion, of the fund—say a third or a fourth—should be set apart for this purpose. There are so many poor, insufficient churches, so many which ministers and congregations would wish to be renewed, that the prospect of considerable available grants would be sure to bring a whole rush of applications more than enough to exhaust any fund, however ample. I repeat, then, that a sum not to be exceeded should be agreed on, and even that sum would have to be administered under very stringent regulations as to the necessities and the whole circumstances of each individual case. Thus guarded, the proposal is perhaps admissible, though an obvious and serious departure from the original idea. But is any such Church Extension Building Fund really necessary? I have heard this doubted. I have even heard it hinted that we might probably be better without it; that extension has already been carried quite far enough—indeed too far; that with ample resources there might be, would be, a temptation to embark in schemes of rivalry, to enter on Quixotic, at least needless enterprises, to run a race with the pushing and well-furnished Dr. Phin; and that therefore there is no call, at least no loud call, for a movement of the kind now contemplated. These, I have no hesitation in saying, are narrow, suspicious, unwise, and unworthy views. Our Church should advance, must advance, if she is not to decline and decay. Where there is young and vigorous life there will be growth. The water will become stagnant if dammed up and not allowed to flow freely forth. If we have confidence in our principles, if we desire the spiritual good of the people, we must seek the enlargement of our borders. Churches, and not a few of them, are urgently needed. Several of our new and most hopeful charges have had to satisfy themselves with mere temporary erections. The mission field is still almost as wide, and fitted to be almost as productive, as ever. Congregations are springing up there, and before long they will require, they must have, churches, which yet of themselves they are wholly unable to build. Thousands are pouring from all quarters into the great mining and manufacturing centres, and there too sanctuaries must speedily be reared. Our towns and cities are spreading out at an amazing rate. New districts,

new suburbs, are springing up on all hands, and it is absolutely necessary to provide for them suitable places of worship. Neglect to do so, and in the course of twenty or thirty years you will see the consequences. You will see yourselves nowhere, and others in possession of the field. It does not require the gift of prophecy to foretell that result. I have communicated with different parts of the country, I have sought information from the best-informed persons, and I find that in the most moderate calculations fifty new churches will be required within the next five years. The city of Glasgow will need at the very lowest estimate ten or twelve of the number. The mere increase of population, not to speak of the existing fields which have not yet been overtaken, will demand that provision. Dundee should have five, and so on, but for obvious reasons I must not be too minute. Now, how are these churches to be erected? In most cases the people themselves are not able. You are well aware of the enormous expense of building at present. In Glasgow the most ordinary church, including the price of ground, costs from seven or eight to nine or ten thousand pounds. The other day we had before us the plans for London Road Church. The plainer one, without a spire, was estimated at £6500, and adding the site, £1200, touched £8000. The better one was £1000 more, that is to say £9000. And what assistance do we at present give in a case of this kind? £60; yes, £60, that is all; and you cannot get it without making the property over under the model trust deed, and thus putting it beyond the control of the congregation as to borrowing on its security or otherwise protecting themselves. Is that the way in which other Churches assist their people when burdened with the responsibility of erecting places of worship?

Take the Establishment. Here is a specimen of its grants from its Home Mission Fund, and remember, that is exclusive of the large help given from other sources which it has at its disposal:—Abbotsford, Glasgow, £687, 10s.; Bellahill, £687, 10s.; Buckie, £600; East Park, £710; Ferryhill, £600; Mayfield, £750; Newlands, Glasgow, £750; Portobello, £600. Others, of course, are less, but all are relatively large. There surely is a contrast. And in England, both within and without the Establishment, similar liberality prevails. What is the consequence of giving the mere £60 pittance? People are deterred from starting new congregations. They are needed, they are desired, but then there is no prospect of erecting a sanctuary, however humble. Thus many hold back, perhaps turn to other quarters where they have reason to expect more consideration and assistance. Why, instead of attracting we repel, instead of drawing in we shut out, those who with due encouragement would form vigorous and useful congregations. There is here the very reverse of proselytising. Glasgow has lately done a good work in the way of Church extension. We have planted a considerable number of new congregations, and none in all the city fill a more useful place, or are giving clearer signs of life, growth, and vigour. But how has it been done? How where it is more difficult, by reason of the expense, than anywhere else? Only by means of a local building fund raised for the purpose, which amounted to nearly £20,000. Out of this maximum, grants of £1500 were given, and but for the liberal help thus afforded scarcely one of these new charges would ever have been instituted. The five years' term for which the fund was constituted is now expired, but it has been found necessary still to go on, for the work undertaken is not completed, and unless the Church adopts measures for forming a general comprehensive scheme, which will embrace Glasgow, it will be absolutely necessary for Glasgow to do the best it can for itself, while I am sure it wishes to do more than that, to co-operate in some large combined movement, to exert itself along with others for the good of the whole country. And I plead for this very specially on behalf of my brethren in the ministry.

What is the result of the present state of matters? When a new church has to be erected, and the congregation are not able to do it themselves, which is very generally the case, the usual expedient is that the poor minister has to leave his proper duties to set out and go over the whole country collecting money for the purpose. He has to spend days, perhaps weeks, in a city like Glasgow, waiting on the people in their houses, offices, and places of business—he has to call again and again, and encounter all sorts of rebuffs. I believe that such applications are for the most part received in a Christian and gentlemanly way, but there are exceptions. And one cannot wonder greatly that there should. It is easy to understand how those who are intensely occupied, who are fretted by the hurry and worry of business,

should be somewhat annoyed at frequent interruptions of the kind, and be barely polite to such visitors. But even when all is perfectly pleasant, I say this is not desirable work for us ministers. It is most disagreeable, and nothing but dire necessity would, I am sure, induce almost any one to undertake it. It is not fitted to magnify our office, it is not fitted to have an elevating or refining influence. The less of it the better for all parties. And there is also this evil connected with it, that it is often not the best case, but the most importunate pleader, that prevails—not the strongest claim, but the greatest persistency. But, granting the necessity, some are ready to say, the time is not opportune, things are not favourable at present, and there should be delay. The commercial depression which kept last Assembly from going forward still continues, and constitutes an equally good reason for following the same course now. Wait, it is said, a little longer; wait until trade revives, until the times improve, then people will be far better able and far more willing to embark in such an enterprise. They want heart and hope, and will either do nothing, or little in comparison with what is required, if you apply to them in present circumstances. I am sensible of the difficulty, feel its full force, but still do not think that it should be allowed to deter us from moving. The case is pressing, and if we delay until everything is favourable, every obstacle gone, we shall delay long enough.

I submit two considerations—First, other parties are boldly and successfully going forward in the face of all obstructions, and why should not we as well? In England immense sums are being raised for church-building purposes. In the large cities, schemes have been started in connection with the Establishment, and are being most vigorously worked and most liberally supported. Take a single specimen. A few months ago the Vicar of Sheffield inaugurated a plan of church extension to meet the requirements of the rapidly-increasing population of the town. The plan is to erect nine churches in five years, at a cost of £50,000. Three of them are already provided for, a fourth has been promised, and the subscriptions, up to the present, amount to about £30,000. Look at the English Presbyterian Church. Small in comparison with ours, it set itself to raise a fund of £250,000 in connection with the recent union. Already considerably above £100,000 have been subscribed.

Nearer home similar efforts are being made. Instead of resting satisfied with the immense Baird Trust Fund, the Established Church is contributing largely for this purpose, and the most urgent call is going forth at present for greatly increased giving. We are not worse off than our neighbours as regards trade and business, and what they find it possible to do we should find equally possible, and would if we only resolved and tried. The second consideration is this, that to delay from time to time is fatal to all enthusiasm. In this case it is fitted to be most injurious, so much so that I am of opinion it were better to abandon the idea altogether than to keep it dangling before people, a thing contemplated but not realised. The scheme has been talked about, plans have been formed, and expectations raised in connection with it, as I happen to know from a variety of communications I have received. It is most desirable to put an end to this state of uncertainty, to let parties know exactly what they may calculate on, and not either postpone needful movements or enter on them under misleading impressions. It appears to me that we should either resolve on action at once or make it clear that there is no intention of soon stirring the question again. Suppose that we are to go forward, some may ask, how do you mean to proceed? Is an appeal to be made to the whole Church, to all classes in it, rich and poor alike? My idea is, that we should endeavour to get, and may reasonably expect to get, a great portion of the fund in large subscriptions. Observe that the grants, however liberal, will not cover more than one-fourth, one-fifth, or one-sixth of the expense of the churches to be erected, and thus you must leave a wide field from which to draw the rest of the money. If you go to all for the general fund, you cut off the supplies. You exhaust in that way the liberality of those to whom you must look to make up the great deficiency. For this reason the appeal, while not confined to them, should be addressed mainly to our wealthier office-bearers and members. A high mark should be set before them, a rate of giving above what we have been accustomed to, honourable and exemplary as that has been among us. In saying so I may be wrong, but I am persuaded that it is the right view to put forward in connection with the scheme. If it should be the mind of the Church to go forward, it will probably be needful for the Assembly to

remit the regulations formerly agreed on, and printed in the appendix to the report, to the committee for reconsideration and adjustment to present circumstances, especially if the scope of the fund is to be enlarged in the way suggested. It might also be an instruction to mature and bring up a definite plan for obtaining subscriptions. All this could be done by the Commission in August, and everything might be ready for vigorous and united action after the summer dispersion and unsettlement, with which we are all so familiar. I now leave the matter in the hands of the Assembly. I have done my duty in bringing it forward and pressing it on your attention. Should the result be a resolution to abandon or defer the matter, I shall regret it in the interest of the Church; but it will be an immense personal relief. I look forward to a great deal of toil and trouble connected with the scheme, and in a line for which I am as ill-fitted as any member of this Assembly. When I have money I do not feel it difficult to give it, but to ask it, *hic labor, hoc opus*. But leaving self out of view, I do appeal to those among us to whom God has given large means. You know the present state of matters. You know the aggressive spirit which prevails, and the attempts which are made to drive us from the field. You know the value of our principles and the blessing which has attended our mission work in the past. Pardon me for saying what in my conscience I firmly believe, that by all this God in His providence is addressing a specially loud call to men of ample means and liberal hearts—a call by some worthy effort to put our Church in a position to cope with and overcome present difficulties, to grant the requests and supply the wants of the people who look to us for the ministrations of the gospel. It will do us good in every way to face and carry through a movement of this kind. I remember well how much the matter was in Dr. Buchanan's heart before his death. The last evening I spent in his company, immediately before his departure for Rome, it was the burden of his conversation, and I vividly recollect how, when on one occasion I remarked that there should be some very large contributions for such an object, he said yes, and without hesitation named a sum that would perhaps startle some of those among us who have been accustomed to devise most liberal things. I shall not mention it, but I hope to see it actually realised. The highest interest of our Church and country are here involved, the spiritual welfare of multitudes, now and in the future, is at stake. I shall say nothing more, but sit down trusting that wise and liberal counsels will prevail. Dr. Adam, in concluding his remarks, said that the whole sum they proposed to raise for the purpose of Church extension was £100,000, and though it was mentioned in the report that the subscriptions might extend over five years, it was not intended that the fund to be raised should be exhausted in five years, but that it should be sufficient to aid Church extension purposes for a much longer period. The sum which the late Dr. Buchanan named to him on the eve of his departure for Rome as that which might be expected as a subscription for a church extension fund from several gentlemen was £5000 each. He (Dr. Adam) was happy to say that there were gentlemen who were members of this Assembly, who, though they had not authorised him to say that they were up to the mark named by the late Dr. Buchanan—had made it unmistakably plain to him that if a movement were started and supported with sufficient zeal and enthusiasm, their subscription would not be one thousand pounds merely, but it would be thousands, though he could not say how many. He had been surprised and delighted by having been spoken to by a member of that Assembly who had told him that, though he was not a rich man—that was his own account of himself—and had a very large family—he was quite prepared to give £500 for a scheme of this description. He was quite satisfied that if they had only the heart to go forward they would see this enterprise, on a very early day, crowned with all the success they could possibly desire. If the Assembly agreed to go on with the scheme, he would be ready to do his best for it; but he thought this was an enterprise in which they might obtain the assistance of a number of their younger ministers.

Mr. JAMES STEVENSON, Glasgow (elder), said that Dr. Adam had very well remarked that a great deal of the necessity for church extension had arisen from the movement of the population. They all knew that in the large cities there had been schemes almost for reconstructing these cities, the consequence of which was, and especially in Glasgow, that immense numbers of the people had moved a considerable distance. There had also been a great movement in the mining population. For these two different forms of movement of the population provision

had been made already to a considerable extent, and therefore he felt that the great and important argument for this work of church extension was the blessing which had rested upon the evangelistic effort of the Church. They had sent forth ministers in every direction to proclaim the gospel, and they found people coming together in congregations who were quite unable to provide churches for themselves.

In work of this kind, there must be something like order and regularity. He had had some experience in these matters, and had found that applications were made, showing the greatest variety of opinions as to the character of the buildings to be raised.

Remarks had been made in a building near to them as to robbing the poor by taking away endowments. In Glasgow they found that the class to whom they addressed themselves had an independent spirit. The working classes were often in receipt of a tolerable income, and were in a position to give assistance. When it was considered that the great evils from which, by these churches, they were endeavouring to relieve them, were those of drunkenness and immorality, it would be seen that they were providing enormous funds which could be applicable to Church purposes. The Archbishop of Canterbury had said that £140,000,000 a-year was spent in this country in drink, and in Scotland there was an average expenditure of £4 a-head. In gathering a congregation of people accustomed to waste their money in that way, they had great resources. There was a vast amount of generosity in the working classes, and if they were asked to take an interest in this important enterprise, and in spreading the gospel, there was a response greater than could possibly be imagined. The ministers of these working-men's churches had often as good stipends as any in Glasgow, and in respect of the Sustentation Fund they might, on the average, be real sound and self-supporting. They had already spent £100,000 in building churches in Glasgow within the last five years, and they felt that there was a necessity for going on and obtaining £15,000 more for themselves with which to make grants for churches which might cost £80,000 within the next ten years, and considerable sums besides to pay the debts that still remained.

It was an important question whether the scheme should be for five years or go on for twenty or thirty years. If they continued the fund for the longer period, they would find people ready to give large legacies. One advantage of a lengthy scheme was, that inquiries might be made as to model-plans for buildings, a saving of 25 per cent. being often possible, when it was fully known what they were about.

He believed there were three or four gentlemen who would give £500 for every £10,000 raised up to £50,000. He concluded by moving that the General Assembly approve of the report, and feeling the urgent need that exists for the formation of a large church extension building fund, reappoint the committee, with instructions to revise the regulations submitted to the last Assembly, to consider more maturely whether any part of the fund, and what part, should be devoted to the enlargement and rebuilding of existing churches, and what plans should be adopted for more speedily and effectually obtaining contributions for the object, and to report on these and other matters to the Commission in August, that steps may be taken immediately thereafter for reorganising the fund."

Professor GRAINGER STEWART, in seconding the motion, said that it appeared to him that at the Disruption one of the duties laid upon the Free Church was the establishment of a sound and evangelical ministry throughout the whole land. This duty had been to a large extent fulfilled. But the increase of population rendered constant church extension necessary, and such extension could be accomplished either by local efforts or by the establishment of a general fund. He had observed many difficulties interfering with the process of church extension by local effort. He would refer to three of them. First, there were local interests, or supposed interests, and local prejudices. When an effort was made, it was found that neighbouring congregations in many instances thought that their prosperity would be endangered, and progress was hindered. Second, ministers were compelled to leave their proper work and go on collecting tours through the country. It was grievous to see how clergymen were compelled to expend energy on a task which, though a good work, was to many a difficult one. Third, the members of the Church who were known to be good givers were constantly harassed by appeals, often at inconvenient hours, and in such circumstances as marred the pleasure of helping a good cause. All these disadvantages would, he thought, be

diminished or obviated by the establishment of a large central fund. The object was not merely to build churches—any Church that had an abundant supply of money could do that; neither was it by any means the object of this fund to aggrandise any individual denomination. The object was a far nobler one—that of doing a real spiritual good to the whole community. The collection of the fund should not, he thought, be a difficult matter, for he believed there were thousands throughout the Church ready to give most liberally towards anything that would prove a blessing to Scotland; and there were thousands to whom it would be the greatest joy to do something that might promote the glory of the Master; and he would say that he really knew no means by which one could more effectually do good to Scotland and the cause of true religion in it, than by contributing largely to the fund now proposed to be instituted.

Dr. M'LAUHLAN expressed his cordial approbation of this most admirable scheme. He sympathised with those who had to solicit subscriptions to building funds; but from his experience in the Established Church, he could assure them that it was quite a mistake to suppose that were they in the Establishment they would be in a sort of Paradise, so far as these matters were concerned. He was one who at one time had to do with the heritors, and he certainly would sooner have to do with some of their esteemed Christian gentlemen in Glasgow and elsewhere than with a body of heritors. He had found the heritors just as reluctant to contribute the money necessary for building a church and manse as he had ever found in Christian homes to which he had appealed. He was glad to find that it was proposed to extend the fund to the general class of ecclesiastical buildings, as well as church-extension charges; and he would be ready to help the scheme now proposed by every means in his power.

Mr. HOWIE, Glasgow, said that his confidence in the laity of the Church had been greatly increased by the liberal responses they had made to his lithographed appeal for aid to schemes for building churches. He stated that he is at present on the building committee of seven churches, and that he had received during last year, in reply to lithographed circulars, some £8000 for church building in Glasgow. He was glad that this fund was about to be started, because such work of collecting was not suitable work for ministers. For himself, he desired, at as early a period as possible, to retire from this "business," notwithstanding the great encouragement he had received in all his efforts.

Mr. BINNIE, Glasgow (elder), said it was most important that the committee should not only assist in building the churches, but should endeavour to promote the adoption of economical plans of buildings.

Principal RAINY said he was grateful to the laymen who had spoken on this subject, and he thought that they would find that before this movement was done that the Church would be grateful to Dr. Adam for his scheme, which was now, he (Dr. Rainy) hoped, successfully launched on the attention of the Church. He believed this was a scheme which must be made to succeed. The Church could not afford to trifle with the question. It could not afford in a country like theirs, where in one quarter and another people were gathered together, to let them slip out of their hands by reason of the initial difficulty of raising a church. The Church must take pains, and liberal pains, to provide machinery by which these operations could be started, and congregations could be provided for them that would gladly take ministrations at their hands. He was not going into details of the scheme, but he wished very earnestly to say that this was a scheme in connection with which the whole Church should take both a moral and practical interest, and that it would be for the Church an incalculable benefit if that was done. He thought there was a tone in the debate which seemed to indicate that some were afraid lest, by appealing to the great body of the Church, they might lessen the subscriptions to be given by rich men in the Church; but he was a poor man himself, and he would like to subscribe to this fund, to talk over it to his family, and see what they could give, and others would like to do the same; and the rich men were not such fools as to lessen their subscriptions because of a general response to any appeal made by the Church. They must know that this was a thing that could not be done unless there was a cordial and great effort made by all according to their means, and according to the importance of the scheme. He would like to see the old days back again. The best days of his life were when he was hearing a great deal of the Macdonald School

Scheme and the Guthrie Manse Scheme, and when his father and mother were always talking in the family of how much they could afford to give. No doubt there were then great efforts in the way of raising subscriptions; but it had to be done, and it was done; and it was a happy time when the whole Church was thrilling with the sense of a noble effort that they felt worthy of the cause. As to the detailed subscriptions that must come in when this fund was raised in order to get up the churches, and provide the other three-fourths of the money, the way to get these was to get the people to subscribe to the general fund, and that would train them to give to the other fund.

Dr. WILSON also spoke in support of the scheme.

Dr. BLAICKIE said that as convener of a Church Extension Committee in the Presbytery of Edinburgh, he knew something of the importance and difficulty of the work. He knew that some persons had the idea that the Church was too ready to rush into such enterprises—that men undertook the building of churches from sentimental considerations, rather than on solid and well-considered grounds. Now the fact was, that even when everything was favourable, it was a serious undertaking for a handful of gentlemen to take on them the responsibility of building, of stipend, and of all the other expenses of a new charge; and it was not always that things went smoothly. They might rest assured that if there was a possibility of any neighbouring congregation being affected, the new cause would not be suffered to go on without opposition. As a mere member of Presbytery, he had found that no ordeal could be more scathing than that which had to be passed through on such occasions. He had been so much abused, and charged with things so contrary to his nature, that he had been led almost to doubt his own identity, to doubt whether he was not one of those other persons with whom he was sometimes confounded. He adverted to this as affording a practical security that needless churches would not be built. He hoped that if this fund prospered, it would put an end to, or greatly lessen, the number of bazaars for churches, which were all very well when they came one or two in a season, but utter inflictions both on workers and buyers when they came two or three in a week. He concluded by moving as follows:—

“The General Assembly approve of the Report, and record their thanks to the committee, and especially to the convener; and feeling the urgent need which exists for the formation of a large Church Extension Building Fund, they reappoint the committee, with instructions to revise the regulations submitted to last Assembly; to consider more maturely whether any part of the fund, and if so, what part, should be devoted to the enlargement and rebuilding of existing churches; also, to consider what plan should be adopted for most speedily and effectually obtaining contributions for the object; and to report on these and other matters to the Commission in August, that active steps may be taken immediately thereafter for organising the Fund.”

The motion was adopted.

THE BUILDINGS COMMITTEE'S REPORT.

Professor MACGREGOR submitted the report of the Buildings Committee (Appendix X.), and, in view of the recent destruction of a manse by fire, urged the necessity of congregations insuring their property. The report showed that the biennial collection made in October last amounted to £2483, 11s. 1d., one-half of which is applicable for churches, and one-half for manses. They had made grants in excess of the collection, but they now are happily relieved of the fear of getting into debt by the receipt of a legacy of £523, 12s. 9d. by the late Miss Haig of Devon Grove, and several donations amounting to £27, 15s. The abstract of accounts of the Church Building Fund, showed that the income for the past year, including a balance of £1077 in the treasurer's hands at 31st March 1877, was £2980; and the discharge £993. The Manse Building Fund account for the past year showed that the charge amounted to £1642, and the discharge to £1327, leaving a balance in hand of £314.

Principal RAINY, in moving the adoption of the report, proposed that Dr. Wilson should be appointed joint-convener with Professor MacGregor, in room of the late Mr. Meldrum.

Dr. ADAM seconded the motion. He said that he had pleasure in intimating that two members of the Assembly had agreed to give each £5000 to start the Church Extension Scheme. They insisted upon their names not being given.

There was a condition attached to the gift, viz., that the full sum should be obtained within six months. It would no doubt require a great effort to do that, but they were more likely to succeed in that way than if it were a straggling effort spread over years.

The Assembly adjourned at eleven o'clock, to meet next day at half-past ten.

THURSDAY, MAY 31.

The Assembly met again this morning at half-past ten o'clock—Dr. Goold, Moderator.

In anticipation of the business set down for consideration, involving a debate on the subject of Disestablishment, the members and the public came early to secure their places, the result being that the Hall was filled a considerable time before the Moderator took his seat.

PROCLAMATION OF BANNS.

Mr. HOWIE, Glasgow, gave notice that he would move the following:—

“The General Assembly having taken into account the overtures anent proclamation of banns, resolve as follows:—That the present state of the law of Scotland in regard to the proclamation of banns is in many respects unjust and unsatisfactory; that the high and varying fees charged for proclamation are a bar to marriage, and tend to foster immorality; that the system of proclamation now in force no longer answers the purpose of due publicity; that the proclamation of banns, viewed on the footing on which it was originally introduced, and on which it has been greatly extended to district *quoad sacra* parish churches, viz., that it is an ecclesiastical proceeding, intrinsically belongs as much to Nonconforming as to Established Churches; that the ascendancy of one Church over others thus assumed in matters both civil and ecclesiastical is unreasonable and unjust as well as unscriptural; that all the evils connected with the present system have been aggravated by the recent decisions of the civil courts. That prior publication of intended marriages is a matter of general interest and importance which cannot be sufficiently provided for by arrangements of a merely ecclesiastical character, and can only be satisfactorily and thoroughly effected by the instrumentality of public civil officers, the churches always having the right to make such arrangements as they may deem necessary for their own members and adherents. The General Assembly appoint a committee to prepare petitions to both Houses of Parliament, and to take whatsoever other action may be necessary to obtain such a change of the present law as will secure in this matter publicity, economy, and religious equality.”

PROFESSOR SMITH'S CASE AND THE PROPOSED APPOINTMENT OF A COMMITTEE.

Professor SALMOND asked if Sir Henry Moncreiff was prepared to give notice of a motion for the appointment of a committee to advise with the Presbytery of Aberdeen.

Sir HENRY MONCREIFF explained it was necessary there should be a little delay before any resolution was come to among them as to the terms of any motion.

Professor SALMOND trusted that if any such motion were proposed, it would be laid on the table in good time.

Sir HENRY MONCREIFF remarked that no such motion would be tabled to-day.

Professor SALMOND inquired whether the Assembly would have the opportunity of considering the matter.

Dr. RAINY explained, for the benefit of members by whom this conversation was not distinctly heard, that the subject was whether some additional deliverance with the view of the further progress of the case of Professor Smith was necessary, because Sir Henry Moncreiff indicated a view on his part that some further deliverance would be required. The House was not committed in any way. Sir Henry Moncreiff merely indicated that opinion.

Sir HENRY MONCREIFF said he indicated that opinion, feeling it desirable that in case the Presbytery of Aberdeen should wish for any advice in the event of their framing a libel, or being called upon to frame a libel, that if they wished it a committee of the House might be appointed to give them such advice. Whether such a motion was to be laid on the table was not yet definitely fixed.

Mr. GREGORY, Anstruther, hoped that if such a motion was to be proposed, notice of it would be given early, and that it should be printed in the programme of business.

Sir HENRY MONCREIFF assured his rev. friend that he might be satisfied that they would follow the ordinary rules.

DEBATE ON DISESTABLISHMENT.

Sir HENRY MONCREIFF then laid on the table the overtures from the Synods and Presbyteries on the subject of Disestablishment.

OVERTURES FROM THE SYNODS.

The Free Synod of Aberdeen asked the Assembly to petition the Legislature to disestablish and disendow the existing State Church; the overture from the Synod of Angus and Mearns based its request that the Assembly should take such steps as might to them seem best to bring to an end the relation between Church and State in Scotland, by the disestablishment and disendowment of the Established Church, on the ground that the existing relation is anti-Scriptural, and is a menace to the liberties of all other Churches in the kingdom, and that it is unjust and injurious to the interests of religion that a sect comprising a minority of the population should be maintained by funds which are public property, and which in many instances are paid to ministers who have no congregations. The overture from the Synod of Argyle was to the following effect:—"Whereas the Claim of Right of the Church of Scotland was rejected by the Legislature in 1843, thereby settling the terms of the connection between the State and the Church to the civil courts in matters ecclesiastical; and whereas the Free Church, regarding these terms as unconstitutional, unscriptural, subversive of the spiritual freedom of the Church, and derogatory to the honour and claims of the Lord Jesus Christ, the only Head, King, and Lawgiver of the Church, did protest against the law thus affirmed, and did separate from State connection: and whereas it is of vital importance that the Church, while holding it to be the duty of the State to acknowledge the true religion, and in every lawful way, as the necessities of Christ's cause may require, to favour and promote the same, should steadfastly maintain her Scriptural testimony for the spiritual independence and liberty of His Church, thankfully acknowledging the Lord's goodness to her in her disestablished condition: and whereas recent legislation has effected no change in the above unscriptural and unconstitutional principle of law, so that the existing relation between Church and State in Scotland is still unlawful, unscriptural, and injurious to true religion, and ought therefore to cease and determine: and further, whereas persistent efforts are being made to persuade our ministers and people that all grounds of difference have been removed, and that it is now their duty to join the Church at present established by law: it is humbly overtured by the Free Synod of Argyle to the Venerable the General Assembly of the Free Church of Scotland to take the premises into their serious consideration, and to adopt such measures as they may judge best for securing the continued attachment of our ministers and people to our great Scriptural principles, and for bringing to an end the existing connection between the Church and State in Scotland." The Synod of Fife state in their overture that "Whereas the Disruption of 1843 was a protest that the connection then existing between Church and State in Scotland was no longer a tribute of honour to Christ, and ought therefore to cease, and no essential change has taken place since then in the relation between the State and the Established Church: whereas the recent efforts of the Established Church, aided by the State, for ecclesiastical comprehension, have proceeded on a complete misapprehension of the feelings and convictions of the unestablished Presbyterian Churches, and in the interests of a sectarian propagandism: and whereas it is a mistake to suppose the Established Church to be the centre and rallying-point

of Scottish Presbyterianism, the union of whose scattered members, for which all should pray and labour, can only take place on a basis altogether different from that of the present Establishment," &c. The Synod of Galloway says that "the principles of the Free Church regarding the spiritual independence of the Church and the Headship of the Lord Jesus Christ, call her at this time to take steps for the disestablishment and disendowment of the present State Churches in this land." The overture from the Synod of Glenelg is of a different complexion. It runs—"Whereas a National Establishment of religion is inculcated in Scripture and in the Confession of Faith: whereas this Church has all along acknowledged the necessity of maintaining a scriptural alliance between Church and State; and whereas, contrary to the teaching and spirit of said Confession, certain ministers and office-bearers of this Church countenance and advocate the disestablishment of the Church of Scotland: it is hereby overtured by the Free Synod of Glenelg to the Venerable the General Assembly of the Free Church of Scotland, to take such action as they may see proper for the reconstruction of the Church of Scotland on its Reformation basis." By the Synod of Merse and Teviotdale the following overture was sent:—"Whereas the Free Church in 1843 relinquished the status and emoluments of a State Church, from a solemn conviction that the State was then imposing terms of Establishment which violated her scriptural and constitutional liberties, and rendered impossible a continuance of that loyal submission to Christ alone as her Head and King, by which the Scottish Church had ever been distinguished; while that portion of the Church which remained in alliance with the State on these terms sacrificed her great scriptural and historic principles, and thence ceased, alike in constitution, numbers, and spiritual influence, to be the true National Church of the Scottish people: whereas, since that date, the Established Church has continued to be the Church of the minority, and while nothing has been done, either by herself or the State, fitted to restore her ancient and scriptural constitution, or win back anything like a national homage to her claims, attempts have been, and are being, made to confirm and extend her influence on her existing basis, and at the expense of more faithful sister communions, her continued maintenance as an Establishment cannot be regarded as a satisfactory expression of national allegiance to Christ and His Church, but ought forthwith to terminate: whereas, for some time past, there has been a growing yearning on all sides for a reunion of all the branches of Scottish Presbyterianism, accompanied with an increasing conviction that while such an object will never be attained on an Establishment basis, it might be hopefully sought for were all these Churches self-dependent, equal, and free: Whereas the Free Church, and the other unendowed communions, have, since separation from the State, and ceasing to lean on State support, experienced, under the blessing of God, such a free, vigorous, and fruitful development of Christian life, liberality, and enterprise, that they yearly repose with increasing confidence in the blessing of Christ and the bounty of an attached people, and less and less desire to participate in State endowment, even were it attainable on their own terms, there is reason to believe that the Established Church, if thrown, like them, upon her own resources, instead of suffering damage thereby, would speedily pass through a similar development, and enter upon a career of activity and usefulness hitherto unapproached by her. It is humbly overtured by the Synod of Merse and Teviotdale to the Venerable the General Assembly of the Free Church of Scotland, to take steps for giving effect to these views, and for manifesting the duty of the Legislature to bring speedily to an end the present connection between Church and State in Scotland." The Synod of Moray also ask for the termination of the present connection between Church and State. The Synod of Perth and Stirling state grounds why the existing State Church ought no longer to be continued as the Established Church of Scotland; and the Synod of Sutherland and Caithness hold that the existing connection is indefensible on grounds of religion and public justice.

The following Presbyteries also send overtures:—*Aberdeen*, pointing out that the formation of a truly National Church is impracticable in the present condition of things, and seems to be attainable only through disestablishment and disendowment. *Aberlour*, stating that the present Established Church is Erastian in principle, her policy seems to injure other Churches, the time seems to have come for the Free Church to assert her position, and that providential circumstances have

rendered it impossible for her to think of renewed connection with the present Establishment. *Alford*, pointing out that the Established Church is Erastian, unscriptural in its constitution, involving disloyalty to Christ as the only King and Head of the Church; that a large majority of the population are not in connection with it, and its existence as an Establishment is therefore a manifest injustice to the other Churches in the land, that it is the great cause of ecclesiastical divisions in Scotland, and is a hindrance to Christian union and co-operation for the furtherance of the gospel. *Arbroath*, while maintaining the lawfulness, and in proper circumstances the expediency of Church Establishments, are satisfied that the present Church Establishments are neither lawful nor expedient—not lawful because not scriptural, and not expedient, looking to the divided state religiously both of the nation and the Church. *Auchterarder* asks the Assembly to bring before the Legislature and the country the necessity for putting a speedy termination to the present unscriptural and pernicious relation between Church and State in Scotland. *Ayr* points out that the "Established Church remains in constitutional principle the same as when in 1843 the Free Church left it, and thereby pronounced it unworthy of continuance; that the Church is not in any important sense the National Church, inasmuch as the greater part of the nation is beyond its pale and condemns its position, and that the other section of the Presbyterian Church cannot in principle form part of the Established Church, and has been too largely blessed to desire it." *Cupar* in their overture state that the Church, in her condition of separation from the State, has had such experience and formed such relations with other Churches as to make it in the highest degree inexpedient that she should prosecute her claim for any part of her former endowment; while, on the other hand, the said experience proves that disestablishment would in reality be a signal benefit to the Established Church, and would greatly promote her Christian life and enterprise; and that the interests of pure and undefiled religion are injuriously affected by the present connection between a section of the Church and the State, and would be furthered by the termination thereof. *Dumfries* asks that the existing connection between Church and State in Scotland may be speedily brought to an end. *Dundee* desires the Assembly to "petition the Legislature to put an end to the existing connection between the Church and the State in Scotland, by disestablishment and disendowment, thus leaving the Churches free to prosecute their own ends, and opening up a way whereby the State might, to all Churches alike, render common justice, to the glory of God, and in the interests of religion." *Dunfermline* overtures the Assembly to "take steps for bringing before the Legislature the demand of the Free Church of Scotland, founded upon the Claim of Right and Protest of 1843, for the disestablishment of the Church presently established, with a view to ecclesiastical peace and reconstruction." *Dunkeld* calls on the Assembly to petition the Legislature to discharge its duty towards Scotland by severing the connection between Church and State. *Dunoon and Inveraray* overtures the Assembly to "take such steps as will impress on the Legislature that, while it is its duty, in the light of Scripture, to recognise the true religion, and in every lawful way, and as the necessities of Christ's cause may require it, to promote the same, the connection between Church and State in Scotland, as at present existing, is unlawful, unscriptural, and injurious, and ought to cease and determine; and further, that the General Assembly shall adopt such means as shall enable the membership of the Free Church to give to the truths held by her, as the historic Church of Scotland, an intelligent, unwavering, and faithful allegiance, and to stand fast in the liberty wherewith Christ has made them free." *Dunse and Chirnside* wish the Assembly to press upon the Legislature the duty of disestablishing and disendowing the present Established Church of Scotland. *Edinburgh* asks the Assembly to "take special steps for asserting the position of the Free Church of Scotland, and for making manifest the duty lying upon the Legislature to give effect to the facts and views now stated, and to the just claim now made." *Elgin* desires both Houses of Parliament to be petitioned to take steps for dissolving the present union between Church and State, it being provided that the secular interests of the present incumbents be strictly conserved. *Ellon* asks the Assembly to petition in favour of disestablishment and disendowment. *Fordoun* points out that the position of the Established Church is substantially the same in respect to her continued subjection to the State in spiritual matters. The Presbytery of *Fordyce* set forth in their overture that the existing Establishment was not

a just expression of the union of Church and State, and of the national homage due to Christ, because the union was only with one section of the Church, and one type of Christian life. The Establishment, by the late admission of its Assembly, and the State by the late Act of Parliament, had confessed that they had not understood the historical principles of the Scottish Church, and had for the last forty years worked on other lines and misled the country. This was also a confession that the Disruption of the Church of Scotland in 1843 was the vindication of national principles deep in the history of the Scottish Church, which Church and State desired and attempted to overthrow. This made it plain that the union of Church and State in form of Establishments was unsuited to this age of the Church, and thus an evil thing for both Church and State, the State upholding and strengthening the weaknesses of the section of the Church, and the Church becoming subservient to the State for political purposes, while in Christian and missionary activity the Establishment was notoriously inferior to other Churches, it having raised last year only £19,000 for foreign missions, and the Free Church £79,000, and the U.P. Church £44,000. It is unjust to the country and unfaithful to the Word of God, that Parliament should set up an inferior model before itself and the country, and should ally itself only with a body of Christians who, in an inferior degree, cultivate the enthusiasm and perform the duties which belong to the Church of Christ. It would be of the greatest service to the Church now established that it should be free, and feel its dependence upon its Unseen Head, which would develop her life and character in a way to assimilate her to other Presbyterian Churches, and thus prepare the way for the reconstruction of a National Church. The Presbytery of *Garioch* asserted that Churches established by law were Erastian and unscriptural in their constitution, in which gross injustice produced a spirit of wide-spread bitterness and derision, and obstructed right, and longed for ecclesiastical arrangements. The *Glasgow* Presbytery pointed out that the decisions of the civil courts complained of, so fundamentally altered the constitution of the Established Church, that it then ceased, in respect of moral right and historical character, to represent the ancient and true Church of Scotland, and to have any just claim to the position which it now more aggressively than ever seeks to occupy. The efforts put forth to maintain the Establishment and to give countenance to its pretensions by additional marks of State favour and support, are fitted to deepen the sense of injustice in other communions, to widen existing breaches instead of having any tendency to heal them, and to obstruct, in the most serious way, all efforts to bring about such an adjustment of ecclesiastical affairs in Scotland as might prepare for and ultimately issue in the gathering into one again of the various sections of the Presbyterian Church.

Overtures were also submitted in favour of disestablishment from the Presbyteries of *Hamilton, Irvine, Jedburgh, Kelso, Kincardine O'Neil, Kinross, Kirkcudbright, Lanark, Linlithgow, Meikle, Orkney, Paisley, Perth, Stirling, Stranraer, Strathbogie, Turriff, and Wigtown*. The overtures included one from the Presbytery of Lochcarron, urging that a National Establishment was inculcated in Scripture and in the Confession of Faith.

Mr. SMITH, Tarland, said—As having moved the overture in the Synod of Aberdeen, I may now claim the right of addressing the House, but I hope I will have the good fortune to catch your eye, Moderator, in the course of the discussion, and so in the meantime I waive my right.

THE DEBATE ON THE RESOLUTIONS.

Dr. BEGG, who on rising was warmly applauded, moved the following resolution, of which notice had been given:—"The General Assembly, whilst not satisfied with the existing relations between Church and State in Scotland, and deploring the divisions which exist, hold that it is the duty of this Church to maintain firmly the whole principles of the Disruption; and that this can only be done in connection with a decided adherence to the universal supremacy of Christ as King of nations as well as King of saints, with the consequent duty of nations to honour and serve Him by recognising His truth and promoting His cause; whereas the direct tendency of a policy of mere disestablishment is to subvert the principles of the Reformation and of the Free Church, inasmuch as the abolition of the existing Establishment is advocated, whilst no clear views of national duty are maintained."

He said—It is somewhat difficult in connection with a subject so wide, and which has given rise to such lengthened discussion in this country, to know exactly to what topics to direct the attention of the General Assembly. I would say also generally, that of course this question, important though it is, has been overshadowed by the far more important and more fundamental question to which our attention was directed on Tuesday. Nevertheless, the matter before us is of great interest both in connection with the maintenance of Christian truth and in connection with the best interests of our native land. Now, there is a great distinction, as most of you will be prepared to admit, betwixt the disendowment of Churches and their disestablishment, inasmuch as all the Acts of Parliament which relate to the duty of the nation in regard to religion, are connected with the support of the Church Establishments, or at least have a material bearing upon that central topic; but the two things are decidedly different. We never raise the mere question of endowing churches into the rank of the question, "What duty does the state owe to the Church of Christ?" At the same time even the question of disendowment is of great importance, inasmuch as if the endowments, which have hitherto been applied to the advancement of Christian truth in the land, are to be taken away, it is a very serious question, to what purpose they are to be devoted, and how far the disendowment of the Church is to extend. But it is a thorough delusion to imagine that these endowments were given by the State. They were, in fact, the old voluntary contributions of the people to the professing Church, and if you resolve that they shall be taken away and confiscated, the question is whether you are not bound at the same time to consider the question, "What is to be done with those endowments seized by the landlords and aristocracy of Scotland at the Reformation?" Disendowment properly carried out will land you into very serious results, or I am much mistaken; yet, at the same time, that question in all its bearings is most important. Besides, the nation is now undoubtedly giving large sums to erroneous systems, and especially to the system of Rome. It is important to consider what shall be done under such circumstances even with disendowment, but I have always held that the material question is not the question of disendowment at all, but the question of disestablishment. I am persuaded that many who speak for disestablishment have not seriously considered how deep the question goes into the very heart of the constitution of this country, and into all the relations in which the State stands, or ought to stand, to truth and Christ. The proposal of disestablishment properly means the repealing of all those statutes which have recognised the Church of Christ and thrown a legislative fence around it, which have acknowledged its creed and sanctioned its constitution; but the question is, Are we prepared to ask the State to undo all these Acts, virtually to abolish the coronation oath, disestablish the Protestant Church and the Protestant cause in this land? Are we prepared to face all the issues to which this leads? Without entering at this stage into that question, I think it is important for us to look at the existing state of matters in this country. You are not satisfied, and I am not satisfied, with the existing relations between Church and State in this country. I do not refer to the Church of England; I refer to the state of matters in Scotland; and if you ask what is that with which I am not satisfied, I say that whilst I do not agree with many in their opinions as to the late Act with regard to patronage, for I think that was an extremely good Act, and I have every reason to believe that those who were mainly engaged in framing that Act were exceedingly well intentioned. I know from the very best of authority the information I have stated. But, nevertheless, I think there are two unsatisfactory things even in connection with that Act. The one is that many are in doubt as to how far it replaces the Church on the foundation of the Revolution Settlement. Many are in doubt on this subject, and, on the other hand, I think many may reasonably doubt as to the manner in which the Act is made to operate on the part of those who regard it as an ecclesiastical directory proceeding from the State, and not as an Act setting the Church free for the discharge of her duty in the matter of the settlement of ministers. I think a great deal has been done since the Act was passed to indicate that in the minds of many it is nothing more than an ecclesiastical directory. That is not my view of it. At the same time, I think there are very reasonable doubts which require to be removed. The effect of the Stewarson decision also requires to be removed by Parliament. Then, on the other hand, I disapprove of all action as far as any existing arrangement is concerned, which may

conduce to an exasperating policy with reference to the Nonconformist denominations. I think, whilst on the one hand our Church might have been prepared on the footing of that Act to have inquired how far other difficulties which were the cause of the Disruption might have been removed, on the other hand, those who had the management of the affairs of the Established Church ought to have looked the whole question in the face, and instead of the mere attempt to pick up individual ministers, and to bear hard upon districts where the Free Church was strong, they ought to have faced the whole question in a manly way, and asked where the difficulties still were; because it is quite certain that, whatever view you may take of the Established Church, an Established Church will not be ultimately maintained, unless in connection with the adhesion of the large body of the people.

That is an undoubted truth, which ought to be faced, and therefore I say it is unsatisfactory that a state of things should exist which has given rise to such an immense separation of the population from the Established Church, and that nothing should be done apparently on either side for the purpose of seeing whether that great rent might be healed or not. I tell you candidly that while I have nothing to complain of myself—I am as comfortable as a man can be in his congregation, yet, at the same time, having experimented on the whole modes of life—having occupied every position that a minister can occupy—I have been a *quoad sacra* minister; I have been a town minister and a country minister in connection with the Established Church; and I am now a Free Church minister—and I say now, most undoubtedly, that if the matter could be properly arranged, there is nothing better for the country than a well-conditioned Established Church which will overtake the whole population, and set men free in regard to anxieties in reference to their position as ministers. I have no hesitation in saying, other things being equal, that is the best arrangement; but I say at the same time that is an arrangement which cannot possibly exist except through the perfect freedom of the Church. My idea of the relation between Church and State is this, that the relationship must be established with perfect freedom and purity on both sides. The State must be free with regard to temporal affairs, and the Church must be free to serve Christ according to His own Word. Nothing short of this should be tolerated.

At the same time it seems to me that these are questions that ought to have been faced, and, indeed, ought yet to be faced. In the meantime, I believe that our position as a Church is peculiar, and that it is not free to us to ask the mere disestablishment of the Church. I do not think we are entitled to join with Liberationists and others, who hold sweeping views upon that subject, with the risk of plunging our country into a state in which the public authorities shall disclaim all knowledge of the Church of Christ and of the truth of God. What is our real position as a Church? We have heard much about the lawfulness of changing our creed and changing our constitution. Well, of course creeds and constitutions are not divine, and may be changed. That may be admitted; but can you change your creed and your constitution, and at the same time preserve property which was accumulated under the existing creed and constitution? There is the question you have to face. Mere general platitudes upon the subject of the right of the Church to make changes, that creeds and constitutions differ from the Word of God, inasmuch as they are changeable—mere general statements on that subject are absolutely worth nothing in reference to the question we are now discussing.

The real question is, What is your present creed, what is your present constitution, in connection with which all your churches and mansees have been built, and all your endowments have been obtained? Now there is no possibility of a doubt upon that subject. You have fifty overtures on the table, from as many Presbyteries and Synods, asking virtually that this Church should propose the disestablishment of the Church of Scotland. You will find that the Protest, which was adopted in 1843, after all the events which had occurred previously, expressly says, "That the Claim, Declaration, and Protest of the General Assembly, which convened at Edinburgh in 1842, as the act of a free and lawful Assembly of the said Church, shall be holden as setting forth the true constitution of the said Church." Well, that is written in every one of your records. If you look at the records of the Presbyteries and Synods which have sent up these overtures, you will find at the beginning of every record that Protest inscribed by authority of the General Assembly, and that is the ground and warrant of your proceedings as a Church, and lies at the very

foundation of your constitution. Well, what is the purpose of that Claim, Declaration, and Protest? Does that warrant you to ask *simpliciter* the abolition of the existing Establishment? The very reverse. The Protest and Claim of Right both acknowledge the lawfulness of a Church Establishment; and the Claim says that "the office-bearers and people of this Church are to unite in supplication to Almighty God that He would be pleased to turn the hearts of the rulers of this kingdom to keep unbroken the faith pledged to this Church in former days, by statutes and solemn treaty, and the obligations come under to God Himself, to preserve and maintain the government and discipline of this Church, in accordance with His Word; or otherwise that He would give strength to this Church—office-bearers and people—to endure resignedly the loss of the temporal benefits of an Establishment, and the personal sufferings and sacrifices to which they may be called, and would also inspire them with zeal and energy to promote the advancement of His Son's kingdom, in whatever condition it may be His will to place them, and that in His own good time He would restore to them these benefits, the fruits of the struggles and sufferings of their fathers in times past in the same cause; and thereafter give them grace to employ them more effectually than hitherto they have done for the manifestation of His glory." That is the constitution of your Church; that is the foundation of what is peculiar to you as a Church, and the express warrant of your proceedings as Church courts, and I just put it to you whether in these circumstances you are entitled to ask simply the disestablishment of the Church of Scotland without abandoning your present position, churches, manse, colleges, and endowments. Your standards expressly refer to the idea of a reconstruction of the Church of Scotland upon the old footing, and in accordance with the old statutes, and although you may think that we don't need any such connection—considering the manifold liberality with which it has pleased God to bless the Church, although we may imagine that we have no need of that, at the same time that is your constitution, and if that matter be ever called into account it will be found to be your constitution; and therefore, as well as on other grounds, I say in my motion "that it is the duty of this Church to maintain firmly the whole principles of the Disruption, and that this can only be done in connection with a decided adherence to the universal supremacy of Christ." I do not think it necessary to refer more particularly in connection with moving this resolution to such and similar considerations; but I wish to refer to the motion of which notice has been given on the other side. I shall be prepared, if there is an opportunity after the discussion has proceeded, to answer any statements which may be made on this subject. You will observe that the preamble of that motion is to the effect "that the principles of the Claim of Right and Protest of 1843 condemn the existing connection between Church and State in Scotland." I am not disposed very seriously to call that in question to the extent already explained. But when you go on to say that "the circumstances of the country and the relative position of the Churches preclude the present re-establishment on a scriptural basis of a national Church," I deny it entirely.

A MEMBER—A national united Church?

Dr. BEGG—Well, be it so—I demur entirely to that statement. That goes into the region of prophecy. You may say that is impossible. Now there is nothing impossible that is right. Everything that is right is possible—and everything that is right ought to be struggled for. I know we have got into a kind of phraseology of late which looks very like a piece of good argument, no doubt—as "the Established Church is wrong, therefore set it aside." Well, but was that the view maintained by the fathers of the Disruption? Most undoubtedly it was not. There is no doubt that that very question was submitted to the Free Church at the earliest period. Our friends of the United Presbyterian Church employed that very kind of axiom. When the Disruption happened I know that it was generally supposed that that sort of argument would prevail, and that was the reason why Dr. Chalmers, from the chair of the First General Assembly of the Free Church, so emphatically declared that though we had departed from a vitiated Establishment, we would be quite ready to return to a pure one, and that we were not Voluntaries. That was the very reason he made the statement so emphatically from the chair, because the general idea amongst some people was that having left the Established Church, we would soon become Voluntaries. Some of the long-headed Voluntaries knew better than that. They said that "it

will take a time to make them Voluntaries; but just let them alone for a time and they will become Voluntaries. We started, said they, on the same ground; it took a hundred and odd years to make us Voluntaries; it may take a shorter time to make them Voluntaries, but most assuredly they will become Voluntaries in the long run." And I am extremely sorry to say I have lived to see that day—that I have lived long enough to see to some extent the truth of that prediction. That indicated a very profound knowledge of human nature as it really works; but I had not imagined that human nature such as had produced the Disruption would work in any such way. The fathers of the Disruption are to a large extent gone, and other men have risen up who know not Joseph. The General Assembly, at its earliest meeting, received a number of communications from other Churches, and some from England, and amongst others, a letter from some English Baptists, and this was the course they took. A committee was appointed to answer all these letters, and that committee consisted of such men as Drs. Chalmers, M'Farlane, Welsh, Smyth, Gordon, Clason, Buchanan, Cunningham, Candlish, Paterson, Gibson, and Messrs. Gray (Perth), Dunlop, Fox Maule, &c. Well, in the answer to the letter from certain Baptists in the West Riding of Yorkshire, who had used the very argument now used, the committee said in return—"We beg leave to assure you that our conviction, that it is the duty of the civil magistrate to countenance, encourage, and support the true religion, is as clear and decided as that he is usurping the office of the Lord Jesus Christ when he intermeddled with the administration of spiritual affairs. We regard the nation which is without a religion as virtually disendowing the authority of Christ and repudiating the name of Christian. We have not changed our principles; we have seen no reason for changing them. . . . We love our Jerusalem. We cannot forget her, least [of all when she is in ruins. Our fervent prayer is that her walls may be rebuilt, her temple restored, the throne of God again erected in the midst of her, and the Man of Sin withstood by the combined efforts of pure Protestantism." This was the answer they sent to these Baptists, and I should like our Church, in present circumstances, to give a similar answer to all who say "Are you prepared to overthrow all existing establishments and the principles of national recognition—are you prepared to do that at the present moment?" I have cursorily looked at a volume which I have no doubt will prove a very valuable contribution to this great cause, from my friend Sir Henry Moncreiff. I do not know that I can agree with everything in this volume; very likely I cannot—and most assuredly I am not at one with Sir Henry in the notion that in connection with our constitution we are bound to contend for the termination of the connection between Church and State in Scotland; but I can agree with him when he says—"Still I can conceive of worse legislative arrangements for ecclesiastical affairs in Scotland than even the continuance of that Erastian system. I admit that as a citizen of the British Empire, I am responsible for that continuance in so far as I can help towards preventing it in a right manner. But I feel that on the other hand, I am equally responsible for any destructive or injurious legislation which might be reasonably founded on what I might be tempted to join in saying or doing. The British Legislature might agree to a disestablishment measure, which would leave behind it no legislative testimony to the value of religious truth, and no protection for our Presbyterian system as the national system of our country. I do not see how consistent supporters of the Claim of Right can allow themselves to incur the smallest measure of responsibility for such a consummation. And I do not see how such a responsibility is to be avoided if we give our support to disestablishment without insisting that, in any enactment regarding the existing connection, there shall either be clauses which shall preserve the testimony and protection I speak of, or such a wording of new legislation as shall leave the old untouched to that effect. If there be no good prospect of approaching Parliament successfully with an application thus qualified, then I think that we should let Parliament alone in the meantime, and exert ourselves towards instructing the nation in the principles of our claim, and towards bringing the separated sections of our Scottish Presbyterianism into greater harmony of thought and action." I think that is a most wise paragraph—and I can say "amen" to almost every word of it. I do not believe, moreover, that you will make the probability of union among the Presbyterians of Scotland greater by the revolutionary proceedings which have been

recently adopted. You will not force ministers and members of the Established Church to come into union with you by pulling down their houses about their ears. There is a passage in a celebrated poem which, of course, I shall apply very generally to the present resolution. The poet says—

“A certain new way of gallanting,
Between soliciting and ranting,
Like sturdy beggars who entreat
For charity at once and threat.”

I do not think that is the kind of dealing that has the slightest tendency to unite together, even though the Establishment were down to-morrow, all the various sections throughout the country. The only desirable union is a union which shall be spontaneous, and framed upon the basis of the Word of God and the old statutes. We must all come to some common understanding with regard to the constitution, and to the reforms that are necessary; but I know well you may say, “Ah, but the United Presbyterians will never agree to that.” I am not quite sure about that. We were told the same thing about the Bible being taught in our public schools, and that the United Presbyterians would never take part in that religious teaching. I do not see the slightest difference in the religious instruction of persons under fourteen years of age, and the religious instruction of persons at and above fourteen years of age. There is no principle involved in that, and I say, when we find that with a few exceptions the United Presbyterians are prepared to act in connection with the national system of education, which includes religious teaching, I do not despair of getting them to understand and admit in the long-run those great principles which are of vast importance, and lie at the foundation of national peace and prosperity. Whether that is possible or not, I hold that the position of the Church is clear—to stand by her own principles, and leave the result in the hands of God. The motion of Dr. Rainy, after proposing that the Church should be disestablished, says, “That it is now the duty of the Legislature, while making due provision for life-interests, to terminate the connection of the State with the existing Established Church.” I don’t care a farthing in comparison about life-interests. Of course the State must do that which is right; but if it had been to make provision for the maintenance of the truth of God, I could have understood the value of such a qualification. But it is not making due provision for the life interests that is the real drift of the resolution. The express object of the resolution is to terminate the connection of the State with the existing Established Church. It is proposed, in addition, that a committee be appointed to take suitable means for representing the views of the Church, as stated in “this deliverance.” Anything which happens afterwards must come up before a future Assembly; therefore you cannot instruct a committee to carry out that which has no existence. We are asked to instruct a committee to report to a future Assembly on the whole subject, which means that the whole matter is to be dealt with by the committee. You should surely wait until you get the whole matter before you, and you have not got it—at present. The committee “are to report to a future General Assembly on the whole subject, and in particular on the line of action in which the Church may best contribute, in conformity with its own principles, to the discharge of duty by the State through the continual recognition by it of national obligations to the truth and Church of Christ as heretofore owned in Scotland in connection with the change now demanded.” I am so far exceedingly glad to find that there is such a clause in the motion, as I think it is a considerable concession to the principles which we have advocated. We stand up for the truth, even though in a minority; but I rejoice to find any indications of our friends adopting any of our views. This motion, however, does not properly adopt anything but disestablishment. It is very true it proposes to appoint a committee to consider and report; but in the meantime you are to seek to upset the existing Establishment, and, as I maintain, the existing principles of the constitution of the Free Church of Scotland. Suppose, for example, you could get the existing Government,—which is, perhaps, not very likely,—although another turn of the political wheel may be more advantageous to your view,—but suppose you could to-morrow get the Government of this country to take your views, then these views include nothing but taking to pieces all that exists, leaving the whole matter in a state of what the printers call “pye”—that is, the types all to pieces,

leaving them in total anarchy. I say you propose, if this resolution is adopted, that the State shall in the meantime put an end to the existing constitution of the Church and State; and then, at some future time, you are to consider in what way the principles of our Church are to be acknowledged. But you have here the very same difficulty which you take to be impossible in regard to the United Presbyterians. They don't want your principles of acknowledgment by the State. They most decidedly affirm that anything like recognition of their creed by Act of Parliament is inconsistent with their view, they hold that anything of the nature of a public recognition of truth as distinguished from falsehood is inconsistent with an absolute neutrality. ("No, no.") Most undoubtedly they do. (Laughter, and cries of "No, no.") Well, I have been arguing with Voluntaries for forty years, and I am certain that the more intelligent of them will admit that is a fair carrying out of their principles.

On the other hand, where is your foundation for saying there is any chance of getting us united together on the basis of the old principles? If you say these are not their views, that is the more to my argument against immediate disestablishment. But I say these are their views, and if there is a difficulty in the one case, there is an equal difficulty in the other. Remember this, that mere neutrality is a position that no State can or will occupy. I know that has been tried in the United States of America, but it has been tried unsuccessfully; and now the very question which is agitating the most powerful Christian men of that country is whether they should not have a public recognition of Christ as the King of nations, and His word as the rule of nations engrafted into the constitution of these noble United States. I am certain the moment you get the length of setting aside the whole existing constitution which acknowledges the Protestant truth, which incorporates the Confession of Faith as an Act of Parliament, and maintains the Bible as part of the constitution of the country—the moment you get that length you raise a new question, and a most difficult question, as you will find it—namely, that if the State is to make no recognition of religion, how are you to deal with a number of practical questions which must be dealt with? You say you are to have a committee to consider it, but in the meantime you ought to consider it before you adopt any such sweeping resolutions as are in these overtures. For example, the matter has been formulated in the United States in this shape by the advanced Voluntaries—Those who are opposed to any recognition of religion in the constitution demand as follows:—

"1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

"2. We demand that the employment of chaplains in congregations, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

"3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

"4. We demand that all religious services now sustained by the Government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book, or avowedly as a book of religious worship, shall be prohibited.

"5. We demand that the appointment, by the President of the United States or by the Governor of the various States, of all religious festivals and fasts shall wholly cease.

"6. We demand that the judicial oath in the courts and in all other departments of the Government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

"7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

"8. We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all the laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

"9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis;

and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made."

There is the outcome of the new theory, and it can consistently be carried out in no other way. The new theory is just the theory of the French Revolution. It began in connection with the French Revolution, and Dr. M'Crie, who was a far-sighted man, indicated his opinion that in the end of the day it would shake every throne in Europe. It is a most revolutionary principle, and although you do not hold it, I believe at present in all the extent of its logical applications, you are forcing on the same issue, you are adopting a course which will lead our country into a most serious dilemma. These are solemn questions. You protest against existing evils, and you seek to have them rectified, and to have a union of Presbyterians upon a right basis. So do I. But if you begin by setting aside all the existing laws, or in other words by disestablishing the Church, or in other words still by the disestablishment of Protestantism in Scotland, I have no hesitation in saying that you adopt a very dangerous course. Now, are you quite sure that if we have to follow out that course, under, it may be, feelings of exasperation, in which I considerably sympathise, because I think that things have been done which have tended to give rise to exasperation—yet, at the same time, we must look before us; but if we, under those feelings of exasperation, seek to bring about such a revolutionary change as is indicated, are you sure that the field will be left to you? No doubt you say, "We are very numerous." So you are, but though the Presbyterians of Scotland are numerous, others may claim the position, and have claimed the position. The Episcopalians of Scotland are very powerful, if not numerous, and if you say that the Presbyterian Establishment should be set aside and not reformed, I believe they will readily concur in that view. You see in the discussion which has recently prevailed in connection with the question between Bishop Cotteril—who calls himself Bishop of Edinburgh, "Henry, Bishop of Edinburgh," and Bishop Beckles, that the former virtually holds that they have a territorial right to exist in this country, and they are backed by the overwhelming power of England and the aristocracy of this country, which chiefly belong to that system, and are encouraged by the very Ritualism introduced into the churches, and which, I am sorry to say, our own churches to a considerable extent countenance. (Cries of "No, no.") Most undoubtedly they do. (A cry, "Name, name.") The name is "legion." We shall see as we go on how far the view I have indicated is true. Under these circumstances, if you desire to sweep away all existing arrangements, I think you will incur a great risk. More than that, I do not in the least undervalue the enormous power of the Romish system, and you know we are to have a territorial Popish system established in Scotland. Our Bishop in Edinburgh it seems pressed the Pope to set it up at once, but the Pope seems to be what we Scotch call an "auld farrand man," and he says, "it is not quite ripe, we must wait a few years," but assuredly you will have it, and then, all your securities being thrown down, and the Presbyterians being left simply to scramble with these banded powers around us, I question exceedingly whether you or your children will then admire the wisdom of your course. I agree with those who hold, both on the ground of principle and policy, that the wisdom of this Church is to stand upon her constitution, to do her work and remonstrate against everything in Church and State to which she has objection, but do not involve us in such revolutionary conclusions. I will protest against everything that is wrong along with you, I will protest against the constitution of the existing Establishment in so far as I think it wrong, I will protest against indiscriminate endowments, and against everything that seems to me to be out of harmony with the divine Word, but here I am, after living forty years a minister in this Church, just as little prepared as ever to go with these revolutionary views which have become so prevalent in our Church. I beg to move, and very earnestly to press on this venerable Assembly, the motion which I have read.

Mr. WILLIAM KIDSTON, of Ferniegair, seconded the motion. He did not think the Free Church was in a position to enter into an incorporating union with the Established Church of Scotland—the reforming, if not reformed, Church of Scotland. The difficulty in the way of a federal union of the three Churches, or a united National Church, was not what Dr. Rainy supposed in his motion, but rose solely from the ultra-Voluntarism of the United Presbyterian Church. He disapproved, therefore, of this agitation in favour of disestablishment, which he must call a political

agitation, and was not of opinion it was much sympathised with by the bulk of the members of the Free Church, however it might be with those in this hall. The principles of the Free Church had been conclusively shown and settled by a reference to competent parties from both sides of the House, which were a rejection of Voluntaryism on the one hand and Erastianism on the other. The action which Principal Rainy was recommending the Church to take to-day rendered the securities in the last three lines of his motion practically impossible. Dr. Rainy could not suppose that he was asking the Free Church to rally round Christ's Crown in this motion; on the contrary, he was making a fierce assault on Christ's Crown, and making a sheer subversion of a most essential feature of the headship. He heard complaints sometimes made of the attitude of the Established Church which were not founded on fact. The Church of Scotland seemed to him to hold the attitude of being at peace with all her neighbours, and by steadily becoming liker and liker to herself, sought to break down the walls of partition, and remove the grounds of separation. If Principal Rainy did not propose or contemplate a better connection between Church and State, it was quite clear that he was making an assault on all connection between Church and State, and to do so was plainly a gross libel on the Church of 1843. He placed the Claim of Right and the Protest on the front of his motion, and wished it to appear that he intended to hold by them, whilst it was plain as noonday that he renounced both and repudiated both. The Church never claimed to be free apart from the State, and the Protest would have been preposterous and impossible if re-establishment was neither desired nor contemplated. The kind of rights, position, justice, and liberties which Principal Rainy now asserted and claimed were just the very sort of rights, position, justice, and liberties which the pre-Disruption Church did not claim, did not want, and would not have. He had also heard it stated that State connection had crippled the liberality of the Church of Scotland. Was there the least foundation for this statement? If he mistook not, the contributions for the Church of Scotland last year amounted to £350,000. There was no need of Professor Rainy seeking about for a feasible excuse for remaining as they were at present, which this motion was intended to provide, and there was no need for any haste in the matter, and a motion for this purpose was quite unnecessary. But he had to say that he looked upon basing this Free Church agitation for disestablishment on the Claim of Right of 1842 and the Protest of 1843 as a simple act of dishonesty. No person could know better than Principal Rainy that the Claim of Right and Protest, so far from giving any countenance to this agitation, contemplated only a movement in a diametrically opposite direction. The one claimed reform that we might stay; the other claimed reform that we might be able to return. Dr. Rainy made a poor endeavour to say in the sequel of his motion what he would put in the place of the Establishment, which was the real question before the House, but had not succeeded.

“ In giving to airy nothings
A local habitation and a name,”

and attempted to reconcile two irreconcilable things—Voluntaryism and national religion. He did not think it was necessary for him to go into the mare's nests about the civil courts that had been frequently ventilated here. Every one knew that the civil courts could do nothing whatever except to interpret civil statutes and to protect civil rights. He defied Professor Rainy to name any statute which conferred any purely spiritual jurisdiction on any court in the country. The second and third paragraphs of the motion were indefensible, and every true and independent Free Churchman should repudiate them as inconsistent with Free Church principles. There was therefore no necessity for this agitation. No one would charge the Free Church with schism if it did not at once join the Establishment. There was no doubt this was a political cry, and if her Majesty's Opposition took it up as such, at least another decade would pass before they could get into office on the head of it, so that the Free Church would have plenty of time to mind their own business, instead of joining in this unseemly agitation. Whether disestablishment would ultimately come, no one could say. Some things came upon us in wrath and some in mercy; but of this he was sure, that whatever faults there might be in the Establishment, Voluntaryism would never be found to be the *beau idéal* of ecclesiastical perfection, and Sir Henry Moncreiff, he was sure, would never attempt to show

it could be such. The consummation devoutly to be wished for, as shown from God's Word, was a Christian Church united to a Christian State, and if this could not be obtained, it would be the fault of the Church or the State, or both. Mr. Kidston then stated that he seconded the motion of Dr. Begg.

Dr. RAINY rose amidst loud and prolonged cheering to move the adoption of the following motion, of which he had given notice:—"That the principles of the Claim of Right and Protest of 1843 condemn the existing connection between Church and State in Scotland. That the circumstances of the country and the relative position of the Churches preclude the present re-establishment on a scriptural basis of a national united Church. That it is now the duty of the Legislature, while making due provision for life-interests, to terminate the connection of the State with the existing Established Church, and to give facilities for a beneficial adjustment of ecclesiastical matters in Scotland. That a committee be appointed to take suitable means for representing the views of the Church, as stated in this deliverance, as occasion may arise. And the Assembly direct the committee to consider and report to a future General Assembly on the whole subject, and, in particular, on the line of action in which the Church may best contribute, in conformity with its known principles, to the discharge of duty by the State through the continued recognition by it of national obligations to the truth and Church of Christ as heretofore owned in Scotland, in connection with the change now demanded."

After the applause had subsided Dr. RAINY said—In moving the motion, the terms of which are before the House, I may refer in a sentence to one or two of the points which Dr. Begg touched upon, and which may best be disposed of at once. I do not mean at all to refer to all the matters that he touched upon, but will leave them to the debate, because the explanation of my motion is my principal duty, and I must endeavour not to trespass longer on the attention of the House than is absolutely necessary. But I am obliged to Dr. Begg for being good enough to answer some of his own arguments in the course of his speech, and that remark applies more especially to his reference to the Voluntaries, and to the United Presbyterian Church. If there was anything in the whole course of Dr. Begg's allusions to the subject, it lay in the dilemma or alternative which he put substantially—namely, that either the United Presbyterian Church might be ultimately brought into a United Established Church—that the difficulty on that score was not to be held as insuperable; for they had proved accessible to reason in the matter of schools—either that, or if that was not possible, then they ought to be treated as Voluntaries of that extreme type to which he referred, and must object to all recognition by the State of duty to Christ, and of obligation to respect the rights which Christ has conferred upon his Church. But Dr. Begg was good enough to knock the bottom completely out of that by his allusion to the United States, because he depicted to us—how accurately I shall not say—a struggle going on there with reference to very extreme and dangerous notions which he described; and he told us how all the Christian men in the United States, or many of them, were awakening to the importance of that subject. Now, I would like to ask Dr. Begg how many of those Christian men in the United States who have awakened his sympathies in connection with the contest which they are carrying on in connection with this matter are, or are very likely to be, advocates of an Established Church. And I say that the same argument which applies to them will sufficiently apply to anything I could say with reference to the United Presbyterian Church. Another matter on which I did not quite understand all the scope of Dr. Begg's reasoning was with reference to creeds and confessions, and the obligation to adhere to our constitution. First of all, Dr. Begg said, "Though your constitution be conceivably changed, and your creed, the question is about your property." Moderator, that is a way of putting the wrong end foremost that we have repeatedly had in this House, and as often as it occurs, I think we are bound to turn the right end foremost. I think the first question is about your faith and duty, and after we set that right, we will go on to look at every question about property that turns out to be reasonably and legitimately raised. I am myself in the pay of the Free Church. I receive some £500 or £600 a-year from the Free Church. There might arise a difficulty in my mind with reference to some part of the creed, or some parts of the duties that are incumbent on a Free Church minister. Well, I say that I am bound, if that difficulty occurs in my own mind, to work it out honestly as my first duty

to God and the truth, and it would not do for anybody to say to me, "Oh, but the question is about Dr. Rainy's constitution, and especially about his right to his property under his constitution; under the constitution you have no right to raise this question." I say, "No; let me first settle that question, and settle it thoroughly, and then let me face frankly any difficulty that may arise about my property." One thing more in regard to what Dr. Begg said in reference to my motion. He quoted that clause in which it is said, "it is now the duty of the Legislature, while making due provision for life-interests, to terminate the connection of the State with the existing Established Church," and after quoting this, Dr. Begg said—"I don't care one button for life-interests; I would like to have seen something here about making provision for the recognition of the duty of the State, and of the due discharge of the State's duty to Christ and to Christ's Church." That may be very well from Dr. Begg's point of view, but then he must observe that, according to my point of view, and the argument which I am to put before the House, there is nothing in the termination of the present connection between the State and the Established Church to affect either the State's recognition of the Church or the exercise of the State's duty to the Church, and therefore it is the life-interests we have to take care of and nothing else, as far as I can see.

Now, I wish to put before the House briefly what I think may be regarded as the argument which the motion I have put before the House fairly suggests. First of all, I start from this, that the maintenance of the position of the Established Church in Scotland, as it stands, is indefensible. I am not going into any discussion or argument on that subject. It has been simply argued, and it can be argued at any time; but really the argument lies upon the face of the whole position. Apply it to any test you like—be it in reason or on Free Church principles the Established Church should be tested, and it fails. You must start from that position. The position of the Established Church is indefensible in reason, and there is a practical proof to be added to any theoretical proof. Why don't we all feel in Scotland, in all the Churches, and not less strongly in the Established Church, that the existing position is untenable, and that things are in a state in which they cannot last long. That is quite clear, and that is at the bottom of much of the activity that has been going on to make the alteration, which must come somehow, an advantageous one on the side of the Established Church? It cannot be too strongly stated, as I took the liberty of stating it in the Synod of the English Presbyterian Church the other day—that really our position here in Scotland is simply and absolutely ridiculous. We are standing looking at one another, wondering how in the world we got into this position, and wondering how in the world we are ever to get out of it. But that inevitably sets men agoing to consider what kind of alteration there is to be. And thus it is perfectly natural that our friends of the Established Church should try to make the alteration one way; and so it is both natural and incumbent on us that we should say, "No," and point to another alternative for the relief of the practical difficulties. But, then, while that is true with reference to the various parties and the various positions, for us of the Free Church the practical question comes to be the specific one, and an important one. My motion points to the principles of the Claim of Right and Protest of 1843, as condemning the existing connection between Church and State in Scotland. Now, I am not going into that well-trodden argument in a theological point of view. I shall leave it in the hands of Sir Henry Moncreiff, if he chooses to take it up, and no man can do better justice to it; but I wish to point out that with us this argument assumes a special and cogent practical form. The present commentary upon it just comes to this, that because the position of the Established Church has this indefensible character, there comes about an immediate practical and painful collision with that neighbour Church as often as that Church is led, by any occasion that arises, to seek to have effect given to the claim which she of course naturally makes, to be the Church of Scotland to all intents and purposes—to stand as the heir of the inheritance, and the traditions, and the position, and the influence of the Church of Scotland. I say that, just because of our particular history, our particular position, we are on every such fresh occasion brought under the necessity of appearing on the other side and coming out with a resolute counter assertion to hers. We are bound to assert that it involves an untruth, and that it involves an injustice, and we cannot without treachery to our own position, treachery to our duty, to our people's minds and convictions, allow things of that kind to go on. I

say that we are involved, and we have the prospect of being still more involved, in a series of discussions most undesirable in themselves, and such as any Church that is involved in them has a right to endeavour to have removed out of the way.

Dr. Begg referred to exasperation. He said this movement of ours was due to exasperation at things the Establishment have done. I should not think much of our Church if it were to be impelled into any very serious or intense exaggeration on the ground specified. But unquestionably it tends towards exasperation, and it has become a serious question whether we are bound to submit to a position that opens before us a prospect of interminable and reiterated exasperation. While as regards the other Churches in the country we may and do often differ from them, but we go on our own way quietly; but in the position in which we are with reference to the Established Church there must come again and again this collision, and tension, and tendency to exasperation; and I say that all that is just a practical commentary on the truth that our Claim of Right and Protest does demand the termination of the present connection between Church and State. And it is not a theoretical difficulty; but unless we are to abandon our principles, and unless we are to abandon the position which our principles require us to maintain, there either must be such a termination of the connection between Church and State, or this unpleasant and unedifying situation must be perpetuated and its evils increased. Now, that brings one to the question of the possibility of re-establishment. Reference is made to that subject in my motion. That is to say, it declares "that the circumstances of the country and the relative position of the Churches preclude the present re-establishment, on a scriptural basis, of a national united Church. Now, Dr. Begg was good enough to refer to a forthcoming volume of my friend Sir Henry Moncreiff for an illustration of something he said, and on this point I shall shorten my speech, and relieve the Assembly by referring it to that forthcoming volume for the truth of that proposition in my motion. No doubt Dr. Begg said it was prophecy to say that this was precluded. Moderator, we are not prophesying; we are speaking from experience and knowledge of facts and principles. Is it prophesying to presume to suppose that no revolution is forthwith to take place in the attitude of all parties to the constitution of the Church? Surely that is not prophesying. I cannot foretell that things may not be a hundred years hence in a different situation, but I am bound to deal practically with affairs, and to be prepared to come forward with a proposition as to what course of action the present position of the Churches to each other renders possible or desirable. And if that is so, when I come to the alternative of disestablishment, as to that, I say first, that it appears to me that disestablishment—that is to say, the discontinuance of the recognition, theoretical and practical, of the Church of Scotland now so called as the Established Church of this country—that it is in the highest interests of the country that that should be done.

In the first place, with reference to edification, I do not know how any man can shut his eyes to the proof that we have on every hand that there is no reasonable risk of any good that the Established Church is doing being hindered by disestablishment—and I do not say that as if I wished to make any limited or jealous or grudging estimate of the good they are doing or the part they are filling in the country; but any good work they are doing in the country would be carried on, and carried on with full efficiency, when they are disestablished just as it is now. But with reference to the position of parties and Churches in Scotland, Dr. Begg said, "You are not to suppose that you are to attract them to your arms by a process in which you say that you wish things were in a better position, and then applying pickaxes to pull down their house about their ears." Now I am not aware that I ever said that I wished the Established Church to rush into my arms—or that I desired to rush into theirs. Certainly with regard to all the Presbyterians of Scotland, I much desire that, in a way that we may all think right, we may yet see our way to happier relations than now exist between us; but I am quite open to the idea that the Established Church will judge of that and judge of persons according to its own impressions, and so shall we.

But what I say is, that what we propose is by no means to be represented as Dr. Begg represented it. What we wish is, that in order that there may come about—come when it may—the best and happiest relations between the different bodies in Scotland, the true point to start from is to put all on a platform of justice

and common sense, and from that platform of justice and common sense we may expect that they will go right, but from any other point of departure they will only go wrong, and you will only have a course of things inaugurated in which men will have just reason to complain of the process of wheedling them out of their principles, and luring them into dubious and ambiguous positions. Place them in fair, clear, and open ground, and if you have a value for Establishment, if you think—and I am far from denying that it may be so—there is a possibility of bringing about some form of regulated relationship between Church and State not merely desirable but practicable at some period of time that we cannot prescribe here—if, as I say, you have a value for Establishments, then I am convinced that the first question to provide for is this—Find your Church before you talk of Establishing your Church. Get your Church first. Don't break up the Christians of Scotland afresh by trying how many of them you can lure into some difficult prearranged concession to the principles of this party or that; but, seeing we have been pulverised, let us be placed on fair, clear, and open ground. Let us try whether we cannot make a Church that shall deserve to be called the Scottish Church, and then we shall see whether it is possible to bring about such a relationship——. (Ringing applause, which drowned the remainder of the sentence.)

Now I would like one thing more on the point bearing on the effect of disestablishment on the interests of the country. I know it may be misunderstood, but I must refer to it. The Established Church, like other Churches, is a mixed body. It has good and evil in it. So has our Church, and other Churches. There are in all Churches the elements I am going to speak of. No doubt there are Moderates in the Free Church, and two kinds of Moderates—those Moderates, on the one hand, who are careless and reckless about truth and about earnestness, and those Moderates, on the other hand, of whom that great man of God, Bengel, described when referring to his own early history, when he was awakened to spiritual life, and illustrating the position that not unfrequently on conversion brings men into danger of heterodoxy. He makes the remark that a carnal and unconverted man may easily swallow the formulas of orthodoxy and talk loud about them; but when a man is converted he begins to love the truth, and must make sure about it, and in that process he has many a risk to run and many a danger to encounter. There are Moderates of both these classes. I have no doubt there are in the Established Church also, men whom it would be a great injustice recoiling on one's self not to love, and honour, and trust. But what I wish to say is this, that I am thoroughly persuaded a process of disestablishment would immediately give immensely increased weight, and influence, and fruitfulness to everything that is good and of good tendency in the Established Church. And in that point of view, not saying now whether the Free Church is better in those respects than the Established Church—I make no assertion about it—but I love my own Church, and trust her more—still, looking at the situation as it stands, and in the sense explained, I regard the maintenance in existing circumstances of the Establishment of the Church, which is now established as a great institution for maintaining moderatism in Scotland, and I do not regard that as a valuable testimony to the supremacy of Christ as King of nations and King of saints. But I must hurry on. I shall just say that it is a great fallacy to suppose that the termination of the existing connection between the Church and State in Scotland, as Dr. Begg represented it, is necessarily the abolition of the principle of national regard to truth and to Christ, and precludes its practical recognition. Why, the whole history of this important matter is a history of successive modifications. As to the real connection of our Church in Scotland with the State, what it really was, I wish very much that Dr. Begg and others, with reference to one department of it, would read the pamphlet just issued by my friend Mr. Macphail—"Old Stones for a New Church." They will find it extremely interesting and suggestive, and one thing it will inspire them with a conviction that the idea of an Establishment involving something like the State taking the national resources in the ordinary sense, as these lie in the Exchequer, and giving them over to the Church, whether it is right or wrong, was no part of the original conception of the Reformed Church of Scotland. Undoubtedly, however, that original arrangement implied the recognition and protection of the Reformed Church in Scotland. But let it be observed it was "recognised and protected as one Church with the very steadfast determination on the part of the Church

and the State both, that it was to be only one Church, and that there was to be good care taken that no other Church should show its head. That was the idea. Well, upon that idea, which had a root of truth and faith in it, but had its faults, modifications came, and these modifications have been going on successively, and I just want to put to you this question, whether the maintenance and the recognition and protection of this Church, individually and separately, or the bringing about of a state of things in which the various Churches here among us should equally be regarded by the State as representatives of the Church of Christ, and having claims on its attention for anything they may wish to say—whether that may not, after all, be the road that will best clear the way to what was really in the minds of the Reformers when they desired that Christ's one Church in Scotland should be known to the State and protected by the State.

But let me go on to say this, and this may explain the last clause of my motion. Dr. Begg has said, "What does disestablishment mean? Disestablishment means the repealing of all those Acts in virtue of which the Protestant Reformation, and the Protestant Church as connected with the Reformation, and the Protestant faith, have received a recognition in the statute-book, and so in the administration of the country." Moderator, I directly traverse that assertion. I say that disestablishment, for our purpose, or as it is put in our motion, the termination of the existing connection between Church and State, simply means the repeal of so much of those Acts as gives its present position to the existing Establishment—the repeal of so much of those Acts as will effect that. The reason why we think it desirable and valuable to put such a remit to the committee as that which I have put in the end of my motion is just this, that no doubt any change of this kind may have a tendency to become sweeping; and whether it is sweeping or not, it may be right that a Church, historically situated as ours is, should at least exert itself, with the view of seeking that it may not be more sweeping than the necessities of the case and right principles require. For example, I see no reason why the disestablishment of the Church should include the repeal of certain Acts or clauses of Acts, which give a certain place to the Confession of Faith. I would not seek to maintain that, if the effect of that really and practically were to give an unjust position to certain sects, or to depress and humiliate certain other sects in the country. If that were so, then I would feel bound to give it up, and to seek some substitute for it. But what is the position? The position really is just this, that you can disestablish the Church without such trouble, and maintain the position of the Confession of Faith, for this reason, that the maintenance of it is the basis of certain social arrangements, in regard to which we are practically all agreed. It is a reasonable thing to say, "Don't change these, nor knock the bottom from under them, but maintain them till you can think about it, and see whether this proposal is the right way of doing." For example, the place that the Confession of Faith has at present in our law is the basis and security of our existing marriage law. It is the actual basis of decision in our existing marriage law. Well, for reasons of that class, and no other, I think you can still appeal to the state of the law as affected by the Confession, and say, "One thing at a time; disestablish the Church first, and if there is anything in this matter in regard to which any party can establish that there is a cause for any question being raised, let that be considered after." Well, then, the same thing applies to the Protestant succession. That is not a religious tenet. It was no part of the Reformation doctrine that the heir to the throne must be a Protestant. The Reformers accepted a Popish Queen in the very spring-tide of the Reformation. It came in afterwards as a security which the Church and the nation felt to be required, and I have no hesitation in saying that I believe that the mere existence on the throne of a Popish sovereign, with the sort of operations that would be likely to go on in that connection, would go far to render a peaceable Government a most impracticable thing. There are practical reasons that can be mentioned for maintaining all these things as valuable and important in themselves, quite apart from the idea of an existing Established Church; and I say that it is no good service done to whatever is valuable to be retained in such connections as these, to mix it up with, and to tie it to the tail of the existing Establishment. We do not propose that national acts of worship should cease, or that those national acts of worship should be carried on with a disregard to the convictions of the people of this country, and to the right to have those convictions respected made good in successive struggles. And, there-

fore, it is that we make this remit to the committee, for this purpose that it may do something in the eyes of our Church, in pursuing what appears to be the line of present duty, to endeavour to present to the mind of the community what is not involved in this matter necessarily, as well as what is involved in this matter.

Well, I must say for myself—speaking only for myself—that what I regard as the great thing is, that the influence of Christians, and of Christian Churches, pervading the nation should operate as a living force on national government and national affairs. I value that far more than paper securities, and it is because I believe that, in our present state of antagonism, that influence operates with less power, and that if we were all on the same platform it would operate with far more power, that I regard disestablishment as a better guarantee for the due recognition of Christ's authority, in present circumstances, than such a condition as we are now in. As to the optimism of the thing, I shall speak only for myself. What we should desire or expect for days to come—which we are not likely to see, but which our posterity may see—well, I speak only for myself, and I speak under the idea that I may be utterly wrong—let the men of that time, when it comes, decide—they will decide with advantages which we do not possess—but I for one do not expect that it shall prove to be for the advantage of the Church of Christ in this country to have Establishment reproduced in the precise form in which it exists now. I am not inclined to say that my hope is precisely the Establishment of Chalmers, any more than I could say that it is precisely the Establishment of Alexander Henderson, or the Establishment precisely of Knox. Modification after modification has varied these things somewhat; and in days to come I should think our experience would suggest that the relation had been somewhat too close, and the dependence somewhat too absolute, and that something else must be the optimism. But surely to every Free Churchman it cannot cease to be a hope that in some good time which God may bring us, a united Church in this old country of ours, on the old line, may be led into a relation to a friendly and benignant State, in virtue of which there shall be mutual confidence, regulated relations, persistent co-operation, and if those great elements are provided, we shall have all that is valuable, and all that is precious, in our old doctrine of the Establishments.

Sir HENRY MONCREIFF, who was received with applause, seconded Principal Rainy's motion. He said—It is well to say at the outset that I cannot second every part of Dr. Rainy's speech, but with respect to the greater part of it, I admire it exceedingly. He has put the important part of the question upon the most excellent footing. But I desire to second the motion, believing that it carries thoroughly out the principle of the Claim of Right and the principles of the Disruption. Dr. Begg spoke of those who may support this motion adopting some of the principles which he and his friends have been declaring. We are adopting, I must fairly say, nothing from him on this occasion, although I should have no objection to adopt things from Dr. Begg sometimes, but we adopt nothing from him in this motion; and even though we hold as decidedly as he does, the obligation that lies upon the State to maintain the truth, to encourage the Church of Christ—even though we hold as strongly as he does that the Claim of Right appoints us to seek after the accomplishment of this duty by the State—even though we continue as much attached to the Establishment principles, some of us, as he is, it does not follow that we are adopting that from him. And we have never said anything inconsistent with it. I say it is a pure perversity of imagination to think so. Now, Moderator, I maintain that this motion does call upon us to see after the maintenance of a national testimony to the truth and Church of Christ as heretofore known in Scotland, in any proposal for change that may be made. We begin by saying at the outset that the principles of the Claim of Right and Protest of 1843 condemn the existing connection between Church and State in Scotland. Does anybody deny that proposition? What is the main point of the Claim of Right of 1842, except to condemn that kind of connection between the Church and State which was ratified and sanctioned through the proceedings of the civil courts and the Legislature in 1843? That is the main point of the Claim of Right, and therefore that cannot be denied. But, on the other hand, if our reason for condemning the present connection be founded upon the principles of the Claim of Right and Protest, then, of course, it is founded upon the principles taken comprehensively, and all of them together. It is founded upon the fact that—in that Claim of Right, the Church claimed that we might have

restored to us the benefits of Establishment in God's good providence. What kind of Establishment did the Claim of Right point at? I do not say necessarily and literally an Establishment exactly as Dr. Chalmers might have proposed in 1843 and 1844, but an Establishment that would carry out the grand idea of Dr. Chalmers—viz., a united Established Church that would represent the minds of the religious people of Scotland, a united Establishment that would have the effect of thoroughly representing the nation as regards doctrine and matters of discipline. That was the idea of Dr. Chalmers, and the Claim of Right requires us to keep that grand idea before us in whatsoever way it might ultimately be accomplished. Then I cannot separate this part of the motion from the concluding clause of it. Dr. Begg endeavoured to make out that there was nothing substantial in that concluding clause, and that everything was left uncertain; but there was only one thing left uncertain in it. Everything else is assumed, as a matter of course following upon the principle on which the motion proceeds. The only thing left in the least degree uncertain is the line of action by which the Church may best be directed to the object in view. But the object in view as manifestly stated is one which this Church must, according to its own principles, pursue, and is absolutely called upon to aim at. This last clause assumes that a change is intended, for a reason that I will advert to immediately, but then it assumes equally that there is an absolute obligation binding upon the State to continue to recognise national obligations to the Church of Christ, as heretofore known in Scotland. And, therefore, this motion implies that whatever you do, or whatever you ask Parliament to do, you are of opinion that it is the duty of the State, whatever line it may take, to take steps for the continued recognition by it of a national obligation to the truth and the Church of Christ.

But, then, there is an assumption that Dr. Begg makes in his speech about this motion. I do not feel any very strong objection to Dr. Begg's motion in some aspects. I grant that in reference to some of the overtures on the table—if they were the only thing we had to deal with—Dr. Begg's motion would be a right and relevant one in my view, because some of the overtures on the table go beyond the point to which I possibly can go. This motion does not say that the Assembly should petition Parliament just now. It makes no such proposal. It does not even authorise the committee to petition Parliament in the name of the Church; and we know perfectly well that the committee never can take upon itself to petition Parliament without the express sanction of the Church. The committee is only appointed to take suitable means to represent the views of the Church as stated in this deliverance. Notwithstanding what Dr. Begg said, I say that there is a distinct deliverance by the Assembly which takes in the whole motion. The whole of the deliverance must be looked at in order that the Church may see what it is. Certainly I do not agree with Dr. Rainy in thinking that it would be superfluous, for the sake of instructing inconsiderate people, to put in the third clause of the motion, that while you make due provision for life interests, you do so also for the preservation of a testimony to the truth and the Church of Christ. I would not have thought it altogether superfluous to put that in. But still the same thing is in substance involved in the latter clause of the motion—it is necessarily involved; and when we take along with the fact that the principles and Claim of Right are the principles upon which the motion is framed, it seems to me that it is very captions to object to the clauses as they are. I have a strong opinion—a much stronger opinion than Dr. Rainy seems to have—with respect to the question, in the case of the Legislature being prepared to terminate the existing connection, as to how and in what manner there is to be maintained a continued recognition of national obligation to the truth and Church of Christ. I hold it to be a difficult one, but I hold it to be one which this Church is bound to face before she can make any approach to the Legislature on the subject. I say whatever the Legislature may do, whatever may turn out to be expedient, this Church ought not to be responsible for mere disestablishment. That is the reason why I, in certain circumstances, might support Dr. Begg's motion, because it is a motion aimed against mere disestablishment. And I am not prepared to approach the Legislature with a proposal, at least, for mere disestablishment, that does not represent in some way that which might be thought to be the securities that ought to accompany any proposal for the severance of the connection between the Church and the State. But then there is another part of the subject that is altogether over

looked by our friends on the other side. They won't look in the face what ought to be the result of the conclusion, that the principles of the Claim of Right condemn the existing connection between Church and State in Scotland. Of course we know that Dr. Chalmers was prepared to return to a pure Establishment. I do not think he said to a pure Church, because he held his own Church to be the true Church of Scotland, but we know that one of his latest utterances shortly before his death was that the only way he saw it was conceivable was the substitution of the Free Church in place of the Establishment. That was the only way he saw.

Well, the logical inference from the assertion that the principles of the Claim of Right condemn the existing connection between the Church and the State in Scotland, would very naturally be the substitution of the Free Church for the Establishment. That is to say, if by the substitution of the Free Church you could realise the idea of Chalmers, you really could have a united national Establishment representing the nation in that way. But, in point of fact, strong as I believe the Free Church to be, strong in its principles, and strong in the hold which it has of the country, it is not strong enough at present to be substituted for the existing Establishment. And, moreover, to propose that, or to act upon it, would, in place of accomplishing any good, only have the effect, even if it were possible, of putting the Free Church into a most invidious position in the existing circumstances. You have the problem to solve, "How can you have a united Church Establishment at present." But Dr. Begg has given us a very extraordinary definition of what prophecy is, more extraordinary than any which we heard of the other day. To talk of prophecy when what our motion speaks of is the *present*, not the future! I do not ask you even to look so far as Dr. Rainy does at it. I am content to say only to look a year hence. I do not anticipate what may happen in a year, but at present the aspect of things is such that the circumstances of the country and the relative positions of the Churches preclude the present re-establishment on the scriptural basis of a national united Church. Of course, in fifty years Dr. Begg may say, even possibly within a year, which is not very likely, possibly the United Presbyterians may come to see their way to join with us about establishment. But will any one say that is a contingency to be reckoned upon in our present deliverance? We know that at present they would not, and therefore we are bound to assume that. In regard to the Established Church, many things have been said upon the subject. I have one simple way of dealing with that subject. I say that we, in consequence of our conflict with the civil courts, with the Moderate party in the Established Church, and with the views of those who are still maintaining their position, many of them very honestly, in the Established Church, in consequence of our conflict with these persons, we found it necessary, in order to guard the principles of our Church, that we should make in our formula and our questions a definition of what is meant by the statement in the Confession of Faith, that the Lord Jesus Christ, as the Head and King of His Church, has appointed a government therein distinct from the civil magistrate. We put an interpretation upon that, for the purpose of contradicting the theory by which the State and the civil courts had acted in reference to the Disruption, and therefore the theory, upon the basis of which the existing connection between the Church and the State is maintained. We did that for a purpose.

Of course, if you are going to talk about uniting with the Established Church, nobody would propose that we should abolish that formula, especially if it were with the view of uniting with the State again, because we require that especially in that case to guard our principles after the experience we had. But then, can members of the Establishment, on the other hand, can ministers and elders there unite with us in subscribing that formula and adhere to it? Being men of honour and honesty, they could not. They might acquiesce, no doubt, if the State choose to make Establishment entirely upon our principles. They might act under that, because they will act under any arrangement which the State may make on the subject. But they could not sign our formula, except by writing condemnation on the whole course of their action since the Disruption. Any right principle of union between us and them, any union in which both we and they can be honest, is at present out of the question. Of course I do not state that in the course of years nothing should be done to bring about harmony. I do not say, if we were at the other end of the world, that in the case where no Establishment has to be dealt with, we might not

contrive to make a formula that might include the best men with us; but, under existing circumstances, it is perfectly impracticable to carry out the principles of the Claim of Right in a way of a united Establishment in this nation of Scotland. Our claim is not a claim for the Church simply as a sect, but it is a claim for the nation of Scotland, and until we are prepared, by having the nation of Scotland united on the subject, with any such kind of Church as Dr. Rainy has been describing, we are not prepared to ask for that kind of united Establishment which is requisite to carry out the idea. What is the proper inference? That both Church and State should make the best of their position, and do what they can to arrange matters so as, in the existing circumstances, the cause of Christ and His truth may be best carried on. And therefore I say that the statement in this motion—"That the circumstances of the country, and the relative position of the Churches, preclude the present re-establishment on a Scriptural basis of a national united Church," is entirely well founded, and it is impossible to resist, by any kind of arguing, the ground on which that statement was made. Therefore, I think that the principles of the Claim of Right condemn the existing connection is the first thing, and next, in accordance with these principles, we cannot have the re-establishment of the united Church on a true Christian basis. You must do the best you can without one, but at the same time see that you do your best to get the State to take the right course in the matter as I have already spoken of. In these circumstances, "it is now the duty of the Legislature, while making due provision for life interests, to terminate the connection of the State with the existing Established Church, and to give facilities for a beneficial adjustment of ecclesiastical matters in Scotland;" to make their legislation such as will give these facilities, and what we say afterwards to make their legislation such as to maintain "the continued recognition by it of national obligations to the truth and Church of Christ." But the question of how that is best to be done, or rather what advice this Church ought to give about its being done, is, as I have said already, a difficult one. It requires not to be very rashly promulgated, but considered with great care if it is promulgated at all, and in these circumstances I have certainly arrived at a conclusion different from many of my friends, that it is not the part of this Church to approach the Legislature at present. I am not prepared to do so at present, because I do not think things are in a state that it is desirable to take such action. I may make a remark about the agitation outside. I do not mean to take part in it one way or another, or say one thing or another about it. But I have the greatest possible doubts if that agitation is good policy at present in any point of view. I have the greatest possible doubt upon it; but at the same time I say, independently of the question of that agitation, it seems to me that the position of the Free Church is such that, owing to the constitution of the present Legislature, we cannot rely on such a view being acted on as the termination of the connection between Church and State in a manner which we could thoroughly approve of. And, therefore, whether disestablishment is coming on or not, it seems to me that we ought to pause until we think we have some reasonable prospect of being listened to. As long as the State is not prepared to listen to our views, I am disposed to abstain from stating any views connected with the subject. But that is no reason why I and others should not do all we can to educate the members of our Church, and enlighten the people of Scotland on the principles we hold, and the conclusion to which they lead. The grand end to be kept in view must be that of so conducting our Church as that we shall be enabled to frame the general mind of the Presbyterian people of Scotland into accordance with the views that we hold. And I think that is the duty we have mainly to think of, and it is towards that point our best energies ought to be directed.

Dr. THOMAS SMITH, Edinburgh, gave it as his opinion that while Sir Henry Moncreiff had seconded Dr. Rainy's motion, he had actually supported that of Dr. Begg. Both motions, however, contained within them the elements of good. Two years ago, they should not have got from the opposite sides of the House motions which approached so nearly the one to the other, and Sir Henry stood like a bridge between them. He rejoiced that there had been indications in the Assembly that they were to be able to act together, both in regard to doctrine and ecclesiastical polity. The whole question between them now was just whether they were to seek the removal of the existing Establishment, which none of them approved of, before they had something better to put in its place. He thought the proper course was,

not to declare that there ought to be no national Establishment, but to seek light on the whole matter, as Sir Henry Moncreiff suggested.

Mr. RAINNIE, Perth, said that the one motion told them that the relations between Church and State were so bad that they must be terminated, the other told them that they were so good that they ought to be continued. He begged leave to say that Dr. Begg's motion in its very front bore marks of a very lamentable defection from his former views. He told them that he was not satisfied with the existing relations between Church and State in Scotland. He would contrast that statement with Dr. Begg's utterance anent these same relations in the famous Protest of 1843. There they read that they could not, without committing what they believed to be sin and opposition to God's law, disregard of the honour and authority of Christ's crown, and violation of their own vows, comply with these conditions. Well, he told them now that he was not satisfied with the relations. He (Mr. Rainnie) would go further, and say that, if it was sinful and opposed to God's law, then such a relationship ought at once to terminate. He did not know by what process Dr. Begg had reached his wonderful conclusion that it was simply "not satisfactory;" but although they could not analyse the process, they might, to adopt his own elegant expression, "smell something" here. If it was simply not satisfactory, if that was all the length it went, then they were "martyrs by mistake" in 1843; and he held that those who were determined to stand by their Church and principles must go further. Dr. Begg deplored the divisions that at present exist, but he (Mr. Rainnie) thought the most deplorable thing of all was this, that he would lead them in lines which, instead of terminating these divisions, were fitted, if not to multiply them, at least to perpetuate the present ones.

He went in for holding all the Disruption principles, and he would ask Dr. Begg what were the bearings of these principles on the present state of matters, and on their line of action. Their leaders before and after the Disruption plainly indicated what these principles, according to their views, ought to be. He himself read a statement, penned by Dr. Chalmers, who said that there ought to be a national Establishment of religion, but that there were times and occasions when even that must give way to higher principles. It did give way at the time of the Reformation, when their ancestors renounced the Establishment of the day because there was in it the deadly flaw of Popery; and it would give way now, because the present Establishment had in it the deadly flaw of Erastianism. Dr. Begg himself admitted in the Assembly the other year that the Establishment principle might be fully conserved without an Established Church, for he said that in America, where there was no Establishment, there was the whole principle of Establishment. By holding to the present Establishment, or neglecting to secure its overthrow, the principles professed by the Free Church in 1843 must be abandoned; and therefore, if Dr. Begg was to hold the principles he now professes, he must march out at the lobby along with the supporters of Dr. Rainy's motion.

Mr. IMRIE, Dunfermline, said he would oppose the line of action adopted by the other side of the House, but he desired first to refer to a preliminary question that had been put to him, as to whether, holding the views he did hold, he could continue to be a member of the Free Church. He trusted he might grow as old in the ministry of that Church as even his admired friend Sir Henry Moncreiff, because he did not think that there would ever be any Church able to afford more freedom than that he enjoyed in the Free Church. And though the Establishment were to make themselves as free as the Free Church was, and obtained as great spiritual independence, that would not be a sufficient reason in his mind for leaving the Free Church, unless through his own Church Courts. Therefore he hoped that writers in the newspapers would cease to throw out taunting remarks that they should leave the Free Church and give the remaining members of that Church full liberty to go on in whatever courses their convictions might lead them. He hoped that these taunts would not be indulged in by any member of the House. It would be wrong even to hint for a moment that individual members should leave the Free Church because of their opinions—that he (Mr. Imrie) should leave the Church after having gathered a congregation around him as he had done. He would pass from that matter, however, having given a sufficient reason why no man should be asked to leave the Free Church because of the opinions of a few.

He would like to say a word about the question in hand. They were not called

upon—they were not permitted, he thought—to attack the Established Church. It was not their duty. It was not the work of the Free Church, as a Church, to attack the Establishment. He gave his brethren all leave to attack that Church, but to come into a court of the Church and force him to consider the question whether he would attack that Church or not, compelled him to reply that he saw no reason for so attacking the Established Church. They had no right to force him into a vote on this question. The Church was attacked by plenty of enemies. She was surrounded by enemies, enemies of all Churches, sufficient to take up all their combative strength. They had to drive these enemies back if they could, and if they could get the Established Church to stand on the same ground as themselves in doing this work, if Free Church ministers could stand and preach in the pulpits of Established Church ministers, and Established Church ministers could preach in Free Church pulpits in evangelistic and aggressive work on those outside of all churches—to drive back the common enemies of religion, then their efforts for the advancement of the religion of Christ would be attended with more blessed results. He had another reason. They were not called upon to attack the Established Church in the manner in which the first overture proposed to attack it—viz., by approaching Parliament. He thought it was pretty Erastian in them to go to Parliament asking the Government to interfere with the internal affairs of another Church. He was delighted that Sir Henry Moncreiff had saved them at his (Mr. Imrie's) side of the House any trouble about the expediency of approaching Parliament. The Established Church had been there already—had been there a good deal lately; and if the Free Church were to go there, and cry out to the English Parliament to put their Churches right in Scotland, it would be a repetition of the state of matters during the wars for possession of the Holy Sepulchre, when the Latin and the Greek Churches were kept in order by the Turks.

One word he would like to add on Sir Henry Moncreiff's speech. Sir Henry's speech implied that before he could approach Parliament he wanted a strong Church. Sir Henry was evidently convinced in his own mind of some ideal that would serve for Scotland at some future time, but in order to carry out that idea, he required to have it embodied in a strong Church—a Church stronger than any other in Scotland. And so Sir Henry would propose—he did not know what Sir Henry would propose—but Dr. Rainy's motion proposed that they should get a strong Church by pulling down the Establishment.

He thought it far better that they should go and work against these forces that were outside of them, and gather in by home mission and Church extension work such numbers as they had been doing in times past.

If the Free Church must have ecclesiastical work, let her try to restrain their United Presbyterian brethren from the Liberation Society—and get them, if possible, somewhat nearer to their principles, and then they might not only have their dear Reformed Presbyterian brethren, but their revered and learned brethren of the United Presbyterian Church, united with them, and that would serve Sir Henry in a better way than the pulling down of the Established Church. He would have voted in favour of a motion in the line of Sir Henry Moncreiff's speech, but Sir Henry had not made a motion in the line of his speech, and, therefore, he would vote against Dr. Rainy's motion.

Mr. CHARLES COWAN, elder, supported the motion of Dr. Rainy; but while in favour of disestablishment, he expressed sympathy with the work which the Established Church was carrying on in the country. He referred to the apathy and ignorance that used to be exhibited in the House of Commons while he was there, when debates and divisions on ecclesiastical questions were going on, and remarked that it would be better if Parliament had nothing to do with such questions.

Mr. KAY, Coatbridge, said that the fact that one of the speakers had made mention of the Church to which he had had the honour to belong about this time last year, a Church which came with such heartiness and full cordiality into the Free Church of Scotland, made him, without venturing to utter the opinions of his brethren in the late Reformed Presbyterian Church, but only his own views, claim to be heard by the Assembly. He knew pretty well what the Reformed Presbyterian testimony bound the Reformed Presbyterian Church to antecedently to the union, and he had no hesitation in saying that it did not certainly look with a friendly eye upon the present Established Church of Scotland. But it did look, and he trusted that those who had the honour to belong to that Church at that time would still

continue to look, with a friendly eye upon the great question of national religion. If there was one principle dear to the heart of the followers of Richard Cameron, he understood it to be this, that it was the duty of the nation as such, to maintain a testimony that it was on the side of the Lord Jesus Christ as King of nations. What for many years was confidently uttered in the Reformed Presbyterian Church as one ground why that Church was not long before in the Free Church, was that they feared the testimony of the Free Church to the Headship of the Lord Jesus over the nation was not as clear and distinct as it was on the point of the Headship of Christ over the Church; and at the very beginning of the Disruption, when the Reformed Presbyterian Church were sending deputations to congratulate the Free Church of Scotland, he (Mr. Kay) could well remember that the venerable father, the late Dr. Andrew Symington, of Paisley, had once and again spoken of what he conceived to be the defect of the Free Church on this point. He thought that the Reformed Presbyterian Church came over to the Free Church very much from perceiving that the former had not done justice to the latter in regard to its views on this point of religion, and the last thing that the Reformed Presbyterian Church would have done would have been to come in on the ground that the Free Church was purely a Voluntary Church. He was at one with every sentiment that had been expressed on the floor of the House as to the duty of the State to the Church. It would be destructive of the best interests of society in Scotland if they were ever to cast the State loose from all connection with, or recognition of, the religion of Jesus Christ. He intended to vote for the motion of Dr. Begg on a ground that no speaker had touched—viz., because he dreaded as the result of Dr. Rainy's motion an agitation which was purely political in its nature, an agitation in which the sacred office of the gospel ministry could not well engage without coming down from the altitude on which the ascended Lord Jesus had placed it—"Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you;" "Go ye into all the world and preach the gospel." He put it to the House if under the category of the preaching of the gospel there could be included that internecine conflict would certainly arise between Churches which had the one Confession of Faith and a number of other things in common. It appeared to him a poor, pitiful position for the gospel ministry in these Churches to be standing foot to foot and eye to eye, and with sword in hand, instead of bearing the olive branch of the gospel of Christ, and crying to the men of this country, "For the sake of the living Christ, come into the fold of the Church." That was the position which the gospel ministry should be holding.

There was no ground on which he dreaded the raising of this agitation more than for the sake of the working classes of Scotland, who already, unjustly he believed in many cases, say that all the religion of ministers consisted in endeavouring to raise their respective Churches. What would be the result if the ministers and professors of this Church, men in the highest positions and ministers of the gospel, went out in such a work as this? He could tell them it would be that they would confirm the working classes, to their everlasting sorrow and ruin, in the infidelity that was about them. (Cries of "No, no," and hisses.) He knew it would. By this political agitation they would deepen and aggravate the terrible amount of scepticism that was abroad, as to the reality of the high religious professions that ministers held. They would allow him to differ from the elegantly expressed differences of opinion he heard in the House; and if they would permit such a humble individual to do so, he would warn the Assembly to think twice before adopting this course. As a Reformed Presbyterian, he felt bound to stand up for national religion; as a minister of the Free Church, and as a minister of Christ, he deprecated the agitation which he saw was about to spring up among them.

Mr. M'DERMID, Glasgow, said he would not have risen had it not been for the speech that had been delivered by Mr. Kay. He quite concurred with his reverend friend in saying that the Reformed Presbyterian Church had always held with tenacity, and as they thought with intelligence, the great doctrine that is the hope of the world—the Headship of Christ over the nations of this earth. But they had come for a considerable number of years to identify the Headship of Christ over the nations, not so much, not so exclusively, with what was the nation's duty to the Church, as what was the duty of the Church towards the nation. He, for his part, had long been in the habit of thinking that one grand function of the Church on this

earth was through teaching and preaching and holding up the truth to acquaint the rulers of the world and the kings of the earth with the position that our Lord Jesus Christ holds at the right hand of God. And it appeared to him still as if it were more and more the duty of the Church to endeavour constantly to bring about that state of things in which Jesus Christ would be acknowledged as King of kings and Lord of lords. But he asked any one if the way to realise that idea was to uphold what was now called the Established Church of Scotland? In so far as looking in the direction of an Established Church is concerned, he asked if it were not rather the way indicated so well, and, as he thought, not only so luminously, but so invincibly in point of argument by Dr. Rainy, that of first producing a Church in Scotland that might be entitled to speak as the Church of the nation, before going to the State to propound the duty it owed to the Church. He had, however, often thought that it was not at all a desirable position for the Church to be in, that of constantly going to the State and asking for some benefit. He had more and more strongly the conviction that the duty of the Church in the present state of the world, and in the present state of things in this country, was that they ought to aim at enlightening the State as to its own duties in its own sphere, and so to make national religion consist not so much in conferring certain privileges on the Church, as in all classes—rulers and ruled—fearing God, working righteousness, and hating evil.

Mr. SMITH, Tarland, was very much amused to hear that they could not go to Parliament or the Legislature to get what they reckoned to be wrong in this matter righted without being guilty of Erastianism. He thought in strict justice Dr. Rainy's motion should have had precedence on this occasion. Of course, in point of form, Dr. Begg was first, but as the overtures on the table were in the direction of Dr. Rainy's motion, he thought in justice that motion should have had preference. He, however, would not grudge Dr. Begg's right of reply, but he hoped the Rev. Doctor would answer to the satisfaction of the House the noble speech of Dr. Rainy. Some previous speakers had deprecated agitation on this question, but there were circumstances in which they must have war before they could expect peace. He thought they had reached a stage in the relation between the Church and State in this country in which it was utterly impossible to have a satisfactory state of matters without a war. And he had no objection to its being pretty sharp and decisive, for the sooner the present state of matters was brought to an end the better; and it could not be brought to an end without some sort of agitation. The Establishment was to a large extent a political institution, and therefore some agitation was required to bring it to a termination. Political agitation was not necessarily unscriptural or irreligious, a thing in which Christian men ought not to take part. Of course in any such agitation they were bound to maintain their Christian character, and to take the lead in this matter, so as to keep it out of the hands of those who would carry it on in a very irreligious manner. He was surprised to hear Mr. Kidston speak about it as wholly a party question. Well, he could say if there was any man in the House who ought to be silent about political agitation, it was Mr. Kidston. He had the fortune to represent one of the overtures to which reference had been made—that from the Synod of Aberdeen, which seemed to him more in advance of most of the others, as it went in for petitioning the Legislature. He would be perfectly prepared to support any motion asking them to petition Parliament now, but as his friends had not seen it expedient to go that length, he would be like the member of Parliament in the north, who said he was "aye tak' takin' what we could get, and aye seek seekin' till he got more." They would take Dr. Rainy's motion in the meanwhile, expecting to get the whole at a future time. He thought the principle applied here between their relations to the Established Church that he remembered reading of. The Duke of Wellington, when he was giving his opinion about the boundaries of India and Burmah, said—"The boundary must be one which is good for attack as well as defence." If they were not prepared to assail the Establishment, they would have difficulty in maintaining their own position. Dr. Begg, following the line of the overture on the table from the Synod of Glenelg, went in for reconstruction, on the ground that it had always been a principle of this Church that it was the duty of the State to maintain a right and proper scriptural Establishment. The question now before them was not the duty of the State maintaining a scriptural Establishment, but rather of putting an end to unscriptural Establishment. Dr. Begg was telling them about the responsibility of changing their constitution, which might deprive themselves of their property. But

there was another aspect, there was another Church which had changed its constitution, and yet retained all its property. He believed that they all held, as Dr. Begg must admit, that the present Erastian Establishment changed its constitution in 1843, and yet it was allowed to retain all its property, and also to take some which it should not have got. And then there was one other thing in reference to what Mr. Kidston told them about the Established Church being at present on the line of reforming. It was being reformed, and he thought Mr. Kidston said nearly wholly reformed. He (Mr. Smith) held that at the root of it it was as bad as ever, or that any superficial reformation which had taken place was only the result of that political Act which Government passed in the shape of the Patronage Act. He would like to know if any single minister of the Established Church had come forward honestly and confessed that the Church had been guilty of heinous sin in 1843. They still persisted in asserting that the Free Church had at that time committed a blunder. Unless they took some line of reform based upon such a confession, they could not hold they had begun reformation in any way whatever. The two questions of patronage and spiritual independence had all along, even before the Disruption, until now, continued to be as distinct as ever, and yet, forsooth, their Established Church friends told them that the only brethren who really understood what Free Church principles were, were Messrs. M'Naught and M'Lauchlan, and that they, the Free Church ministers, ought to do as they did. It so happened, Mr. Smith went on to say, that he was a Marnoch man. He well remembered the old yellow torn sheet of the *Aberdeen Banner*, read at his father's fireside, and even then in his boyhood, he could understand from the plain statement in the newspapers the principles of the Free Church. It seemed a matter of great difficulty now-a-days for certain doctors of divinity over the way to understand the matter of spiritual independence and the position of the Free Church. Mr. Smith proceeded to give the interesting story of the Disruption movement in Strathbogie. Continuing, he said, that after the Disruption some people in the parishes there, who had come out of the Established Church, went back. He would like to know who went back. They found that some had gone back; fugitives from discipline had gone back—men who said that they liked and loved the Free Church principles, but who manifested that they detested her schemes. Such men had gone back, worldly, carnal men, who would not open their purses and aid in any way in maintaining their principles, and men of no principles. The Church was not so empty as it once was, but still piety was outside the Established Church as it was, generally speaking, over the whole land. As a general rule the piety of this nation was not in the Established Church, but outside. Supposing the Church in Marnoch had ceased to exist, supposing no minister had been appointed, who, he asked, would have suffered any damage? Religion would have suffered none, national religion would have suffered none, and taking that case as representing the Church as a whole, supposing the same thing were done over the whole land, the whole interests of the national religion and godliness of the country would be maintained notwithstanding.

Mr. WILSON, Irvine, had a strong conviction that if Mr. Cowan and Mr. M'Dermid voted at all, they were taken bound to vote for Dr. Begg's motion. They had no intention on that side of the House to uphold the Established Church in any way or to the slightest extent. All that he contended for was to "let well a'be." The two motions were at one as to the estimate they had of the Established Church. Dr. Begg's motion bore that they were not satisfied with the existing relations between the Established Church and the State, and Dr. Rainy's motion bore that the principle of the Claim of Right and Protest of 1843 condemned the existing connection between Church and State in Scotland. They were therefore at one in that matter, and in the meantime let it stand. But the mere fact that it was so, reminded him of a story he used to hear in the olden time about two boys, who, in the early days of their existence, were brought up under the hard and fast lines that often characterised the treatment of families in Scotland. One day there was a most unexpected change in the kind of treatment to which they had been subject. Each of them to their surprise was presented with a pie, and they could not understand this marvellous relaxation in their favour. Having got the pies, they retired and sat down on the top of a stone dyke to enjoy the fruits of this relaxation. One of them, having taken his first or second bite, explained the whole thing by telling his neighbour, "Man, Rab, it's moolly." That was the explanation of the relaxation, and, so far as history told, both of them continued to eat the pie. He felt that the

line of demarcation between the two motions was an extremely narrow one, and it would rejoice his heart more than he dared to tell if by any possibility the General Assembly in the peculiar circumstances in which they were met were found unanimous in their judgment upon this matter. He was all the more disposed to recommend that they simply give out one voice in connection with what they did agree upon—in view of the many years of agitation that would otherwise ensue. They had far grander and nobler work to do as ministers of the gospel than agitating in the way of levelling up on the one hand or levelling down on the other. He would rejoice, therefore, if they could give but one voice; if they could not, he must heartily and thoroughly concur in Dr. Begg's motion.

Mr. MACPHAIL, Edinburgh, pointed out that both motions before the House agreed in declaring that the existing connection between the Church and the State in Scotland was wrong, and also in admitting that there was a duty which the Church owes to the State and a duty which the State owes to the Church. All this had been acknowledged upon both sides of the House. But there was a desire on the other side to maintain a connection between the State and the Church of a kind which, he believed, all experience proved to be inexpedient, if not indeed practically unattainable. When he looked back for the last 300 years, it humbly appeared to him to be vain to hope that the Church could receive any support of a temporal kind from the State, and at the same time enjoy the spiritual liberty which Dr. Begg declared to be absolutely indispensable. Tracing the history of Church and State connection since the 16th century, he said it should be borne in mind that although the Reformed Church put forth a claim on the patrimony from the first, it was not until 1617, and after Episcopacy had been established by James VI., that a fixed stipend was set apart by law for the minister of every parish in the kingdom. This was nearly sixty years after the Reformation, and until this fixed provision was settled by law, the ministers of the gospel were kept in a state of the most pitiable dependence upon the Court and the nobles. Hundreds of parishes had no ministers, and the ministers were in a state bordering on beggary. The most cruel advantage was taken of the poverty of the ministers to force them into a state of subjection to the civil powers. In 1571 an order was issued suspending the payment of their stipends with a view to force them to accept the Tulchan Episcopacy then set up. In 1584, they were required to subscribe a bond engaging themselves to submit to the Black Acts, under pain of being deprived for ever of their benefices. Those Acts were the most disgraceful that had ever been passed by any Parliament. They were eversive of all liberty, civil and natural, as well as ecclesiastical. And yet the ministers of the gospel were required to engage to submit to these or be cast adrift upon the world. In 1596 an Act of Council was passed requiring them to bind themselves to be subject to the King and Council in all things ecclesiastical as well as civil, and they were to do this before their stipends would be paid. In 1610, when it was resolved to re-establish Episcopacy, nothing contributed more to the advancement of that design than the power which the bishops received from the Court to modify or fix the stipenda of the ministers. By augmentation they allured, by diminution they weakened, a number of the ministry, for they had the modifying or fixing of the stipends entirely in their hands. There were some, however, who could not be thus concussed into a surrender of principle. If the civil power deprived them of their benefices, the people to whom they ministered were prepared to make some provision for their support. The Crown saw this and dreaded it, and the course which James VI. took to prevent the ministers from being supported by their flocks, was part of a policy which he had found to work only too well in England. And when they come down to later epochs in the history of the Church, the ecclesiastical revenues were still invariably the lever which the State used to oppress and enslave it. It was by means of them that the Church of the second Reformation was overthrown, and Episcopacy and Patronage were introduced together under Charles the Second. It was by means of them that the Crown subjected the Church of the Revolution Settlement to the blighting influence of those unprincipled Episcopal ministers or curates who were ready to conform to anything rather than lose their livings. It was by means of them that Patronage was again reimposed in the reign of Queen Anne, after it had been abolished at the Revolution. And it was by means of them that, during the Ten Years' Conflict, the State endeavoured to usurp a power over the Church that was utterly inconsistent with the liberty which

inherently belongs to the Church of Christ, a liberty which is hers not by any gift of man, but by the appointment of her Great Head.

It was often said that patronage had been the occasion of all the State's interference with the liberty of the Church. That he utterly denied. It was an utter delusion. It was disproved by the whole history of the Church. Patronage itself was the result of the Church's unhappy dependence on the State for temporal support. From first to last that dependence had been employed by the State as a means of oppression. The cause of the divisions in connection with the Church of Scotland was just the attempts that were made by the civil power systematically from the very beginning to subject the jurisdiction of the Church in spiritual matters to the power of the Crown, and the stipends the ministers were receiving from the State were the lever made use of for that object. The series of facts he had adduced, and which were drawn from all the great eras in the Church's history, showed that, however lawful in the abstract it might be for men to accept State endowments, it was always a question of expediency for the Church to determine whether it ought to accept such endowments, in however good faith they might be offered. He did not think, indeed, that there was anything in the history of this country to lead them to suppose that those endowments had in time past been usually offered in very good faith, or with a sincere desire to promote the glory of God. He feared that if the secret history of Governments came to be known, it would be seen that those endowments were granted mainly for the sake of having the Church in the power of the State. And he held that it was merely folly for men to say that in giving of their revenues to the Church our Governments had done so as an act of homage to Christ and to His truth. As an honest man, he could not believe that they did so. No man was more favourable to State endowments than he was at one time. No man believed more firmly than he did still in the abstract lawfulness of such endowments, but he had come to entertain the very gravest doubts in regard to their expediency. In a country like ours, he held that the Christian Church was perfectly able to provide for its own wants. It would therefore be acting a most unwise part if it formed any connection whatever with the State that would involve its accepting support from the State for the maintenance of the ministry, for from the moment that it accepted such support, it was liable to have its liberty again invaded.

He had very great sympathy with many of his brethren in the North in many things, but he had been much grieved to think of the position that some of them had taken in regard to this question. He believed that a fuller and calmer examination of the Church history of our country would modify their opinions very greatly indeed, and give them far more confidence than they had, both in the wisdom and in the purity of the motives of those who were at present guiding the counsels of this Church. He could not think without pain of the statements that were made by the last speaker, as if there were any desire on the part of any in this Church to interfere with any man giving himself with his whole heart and soul to that higher work of which he spoke. The more of such work the better, but there were also other duties that the Church owed to the country and to the State. There were great public questions with which it was the duty of the Church to grapple, and it was not right to be casting any aspersion on the purity of the motives of those who were capable of dealing with those questions, when God in His providence was calling on them to deal with them. There was a danger of another kind. There was a danger of the Church attaching undue importance to the support which she might receive from the State, and of her being led for the sake of such support to form an alliance which her whole history proved to be fraught with peril to her purity and to her spiritual independence. There was danger to the Church as a whole, and from various causes there was special danger to individual men. But let them resist all temptation to entanglements with the State. There was a Latin proverb which their forefathers used to quote in the days when some turned Episcopalians for the sake of State support, and they were wont to translate it thus :—

“The golden hammer brak' the brittle can,
The bishopric in pieces dashed the man.”

And he would say, let them take care that the line might not be translated in regard to any of them :—

**"The golden hammer brak' the brittle can,
Establishments in pieces dashed the man."**

Dr. ADAM, Glasgow, said that in the discussion there had been no attempt by any man in this House to defend the existing relation between Church and State, and that was a very significant circumstance, and ought to be noted by those who had been doing their very best to teach the people that there no longer exists any difference between the Established and the Free Church. He would have been prepared to make and substantiate the averment that—try it by any test you can apply to it—the position of the present Establishment was utterly and absolutely indefensible. It used to be vindicated on the ground that it was a testimony to the truth of God. That was the old ground taken up and maintained before the Disruption; but how could an Establishment be a testimony to the truth of God if it be founded on the subversion of the great doctrine that Christ is King in Zion, and the Head of His body the Church? Or the Establishment might be supported on the ground that it was fitted to provide for the spiritual wants of a whole people—a people who might otherwise be deprived of the means of grace. But why, in this case, we had the great majority of the people outside the Establishment altogether! The people were not only perfectly able, but, he believed, perfectly willing to support ordinances for themselves. The Highlands might well be cited as a test case in the way of showing what was required in order to provide ordinances for a scattered and comparatively poor population. But the interests of that part of the country were entirely met apart from the Establishment, and this Church had felt no difficulty, and, he believed, never would find any, in supplying the means of grace to the inhabitants of that interesting part of the country. Again, he could suppose the Establishment maintained and defended on the plea of its being fitted to combine the people of the land in a common faith and common fellowship. Was that end served in respect of the existing Establishment in Scotland? Why, that Church as an Establishment had not only not united the people in such bonds, but it had been the real source of all the divisions in the country. And what was it that stood in the way of union? He did not mean to say that if the Establishment were removed there would immediately come union among the different Churches. But he had no hesitation in saying that the existing Establishment was the grand obstacle to union among all the sound evangelical Presbyterian communions in this land, and he thought they could not have a better evidence of that than the circumstance that in all their colonies, and in England, Churches like their own and the United Presbyterian had found no difficulty in coming together, while here that could not be effected.

Again, he could suppose an Establishment upheld on the ground that it secures independence for the ministers in the way of preaching the truth of God without fear of man. He was not going to enter upon delicate ground, but he supposed there would be few defenders of the Establishment who would say that in respect of sound doctrine or in respect of faithful discipline, the Establishment had any advantage over the Dissenting communions of the country. He would not say more in that direction, but he was going to advert to the great difficulty found by their friends on the other side as to what was to come in the place of the present Establishment if it were removed. Dr. Begg had put it to them—Why should there not be an Establishment, of which they might form part, in the event of a change that might satisfy them taking place in the present relations between Church and State in Scotland? and he (Dr. Begg) had told them that the United Presbyterians were the only obstacle in the way of such a consummation, which was devoutly to be wished; and he told them, too, that even that difficulty might be got over, seeing that the United Presbyterians had taken the ground they had with regard to religious education in the schools. He (Dr. Adam) held it was to the honour of the United Presbyterian Church, that it had gone along with the Free Church in maintaining religious teaching in their schools, and he thought it might have awakened in Dr. Begg's mind the idea that the kind of Voluntaryism which he had been imputing to that Church was not the real Voluntaryism that attaches to it, and that the United Presbyterians were not the infidel Voluntaries that they had often been represented to be. But Dr. Begg and his friends were under an entire delusion. The United Presbyterians were not the only obstacle to the setting up of an Establishment if the present

one were removed. There were many Free Churchmen, honoured office-bearers and members of this Church, who never would go into an Established Church. Not that they had become Voluntaries, not that they had adopted any abstract principle upon that subject, but they had been taught by painful experience the danger on the other side. He entreated Dr. Begg and all who supported him to banish from their minds the idea that there was a possibility of many of them going into any kind of Establishment that was conceivable for many a year to come in this country. But what, it was asked, was to become of the national religion? He thought that many people spoke about national religion without having any very definite ideas of what it involves. He was in favour of national religion. He would not be worthy of occupying the place he now did if he were not. But he had come, without altogether despising or disregarding securities of a Parliamentary kind, to attach less value to these than he did at one period of his life. He had seen how they had been swept away, and while he would not take up any strong ground upon this point, he believed that the grand security for national religion was not parchment documents. The grand security lay in the fear of God pervading the whole people—(cries of "No" from the Left)—and controlling in that way the Government in all its public action. They may say "No, no" on the Left, but he maintained that that was the proper way to control and direct the government of the country. Sir Henry Moncreiff and some of his friends, he proceeded, thought it was necessary to be quite sure of what is to come after before they would seek the removal of the existing Establishment, and wanted all the security that could be obtained on that point. But he (Dr. Adam) held that if the present Establishment be indefensible, he was not bound, because there might be doubt and darkness in the future, to uphold that Establishment. He believed in the Scripture principle, "Cease to do evil." And if that Establishment be founded on the subversion of the spiritual independence of the Church, and be the cause of other evils which they all admitted, it was no reason why he should not go forward that there was some dubiety as to what may follow. Let them face duty when duty comes, and do the best they could to secure the very happiest result.

And as to the committee which it was proposed to appoint—he did not care much about petitioning Parliament, but he took it that the committee meant this—that they were going to have something more than mere resolutions of their Church courts or of their General Assembly. But while the committee was to act cautiously and wisely, it was at the same time deliberately to consider in what practical way effect could be given to the principles embodied in the resolution of Dr. Rainy. He did not think that the tendency of its deliberations would be to launch them into political agitation. He desired to avoid that as much as any member of this House, but what they had to do was to raise a testimony before the country as to great principles, and urge men in their various capacities to use their influence to secure the establishment and the prevalence of those principles. They were sometimes twitted as if they were actuated by jealousy or fear in seeking the disestablishment of the Church. What had the Free Church to fear, at least as regards themselves? Look at their financial condition this year, notwithstanding the aggressive policy pursued in regard to their Church; look at the scale of liberality initiated last evening, office-bearers of the Church coming forward and offering subscriptions to the amount of £5000 towards a scheme which he believed would tell largely upon the prosperity of the Church. But they had a fear notwithstanding. Their friends spoke of agitation. Would there be anything but agitation so long as the Establishment is in the position that it must carry on an aggressive policy? It must make good its claim to be national by having the people of the land within its pale; and so long as that Church was upheld as it was, they might depend upon it they would be involved in agitation in defending themselves. In conclusion, he believed that in seeking disestablishment they were seeking what would be for the advancement of the cause of Christ in this kingdom; and though union might not come quickly, he believed it was the stepping-stone to union—a union among all the sound Presbyterian Churches within the limits of Scotland.

Mr. HOWIE, Glasgow, felt very strongly that this was a question that deeply affected the highest spiritual well-being of this Church and of the country, and it was because of that he took any interest in the matter at all. They had now got into a state of things in which the Established Church, as at present constituted, was

pursuing a line of policy directly antagonistic to the nation and the various evangelical Churches of the country. He himself had been challenged by an Established Church minister for stating that seductive arts were employed by that Church to get ministers, probationers, and students of the Free Church to forsake it. In proof of his averment he referred to the noble statement the Moderator made at last General Assembly. He referred to well-known facts in connection with vacancies that had occurred in the Highlands, for there had scarcely been a vacancy in those districts which had not first of all been offered to some minister or probationer of the Free Church of Scotland. He referred also to the fact, well known to some of them, that in connection with their universities there were persistent efforts to get young men who are studying to enter the Establishment fold; and further, to a specific case, now notorious, in which "a lot o' siller" had been given to a quondam minister of the Free Church. Moreover, he was personally acquainted with probationers, ministers, and students who had been urged to join the Established Church, and offered pecuniary inducements to do so. He had personally received assurance of such aid if he would join the Established Church. In these circumstances, he held that in self-defence they were bound to take action. They were now being assured, on every possible occasion, by ministers of the Established Church, that there is now no difference between the principles and position of that Church and of the Free Church of Scotland. In proof of the fundamental difference between these Churches he referred to the intimations made by Moderators in connection with the election of ministers under the Patronage Act. All the proceedings in such cases are carried on "in terms of an Act of Parliament." As a further proof of the fundamental difference between the two Churches, as respects spiritual independence, he mentioned, in connection with the departure of two ministers in Glasgow from the Free to the Established Church, that although they had enjoyed full ministerial status previous to their secession, for a number of months they had not full status in the Established Church. They had no power to act as moderators of their own sessions; they had no power to administer discipline and receive or eject members. They were simply in the position of missionaries until they had got certain endowments and power from the Court of Teinds to take their place in the Established Presbytery of Glasgow. He objected to the existence of an Established Church because it attached to itself all the careless and indifferent people of a community—those who took so little interest in religious things that they were unwilling to pay for religious ordinances. This class of people was drawn into the Established Church, which was supported by public money. What was the effect? When ministers of Evangelical Churches tried to get at these people, and to deal with their consciences, they were told that these persons belonged to the Established Church, and that the ministers of other denominations were proselytising. If they asked for proof, he referred to the fact that the statistics as given in the *Mail* newspaper with reference to Church attendance, brought out the fact that the Free Church, although nominally having 18,000 fewer members, had actually a larger attendance than the Established Church. That showed plainly that there were numbers of persons nominally connected with the Established Church who seldom entered the Church at all. Mr. Howie referred further to the overlapping of territorial missions recently occasioned by the pretensions of the Established Church. When the influence of the Established Church was of the kind he had just described, he contended that the civil magistrate ought to withdraw from that Church the support which thus tended to prevent the other evangelical Churches of the country from preaching the gospel to every creature. His present duty is to give all the Churches fair play and a fair field to do their proper work.

Mr. COWAN, Perth, supported Dr. Rainy's motion. He had moved a disestablishment overture, which was unanimously carried, in the Free Synod of Perth and Stirling, and several of the anti-union brethren there had thanked him for giving them fit ground to stand upon. It was not necessary for those who had difficulties as to the recently proposed union to oppose disestablishment of the existing Established Church. And it bound no man as to the future. He was quite ready when disestablishment had taken place, to join Dr. Begg, or Dr. Rainy, or both or neither of them—in considering the question of a new Establishment on right principles, but they did not require to consider that now. It was argued that you must not remove the present Establishment without showing what was to come in its

place. But he thought Dr. Rainy had been fully more frank as to the future—both in his motion and speech—than Dr. Begg. Anyhow, the existing Establishment—as an Establishment—was an evil, and the removal of an evil was in itself a good. He regarded the present Establishment as very much just the Establishment of an Erastian and so of an anti-christian principle; for it was not the possession of more or less religion that determined the question, “Whom shall we Establish,” in 1843?—but the question “Who will give in to Erastianism.” That was the *sine qua non*.

He was struck with this also—that Established Church champions gloried in the *dicta* of Judges of the Court of Session in the Cardross case, “denying any jurisdiction, ecclesiastical or civil,” to the Free Church. It showed how little they cared for the true Establishment principle—for these *dicta* seemed to deny the very existence of the Church, as a Church in the Scriptural sense, altogether. In fact, it was only Voluntaries of the most ultra type, together with Established Church Erastians, that during the dependence of the Cardross case chimed in with the civil judges. Most of the United Presbyterians did not. He remembered a meeting at Perth, where Dr. Candlish asked the United Presbyterian brethren whether the Civil Court was bound to recognise, when a Church stood before it in a case of discipline, that it was a Church in the Scriptural sense that stood there, and he remembered the gratification Dr. Candlish expressed when he got an affirmative answer. Voluntarism of the “national atheism” type was left, so far as that case was concerned, to Erastians and a very few ultra-voluntaries.

It had been argued Civil Courts will not recognise jurisdiction in a non-established Church at all, therefore you ought to seek Establishment. This argument would place the Church, not in the position of the ass between two bundles of hay, but of a bundle of hay between two asses. It amounted to this; the Civil Court nibbled at your jurisdiction, and claimed a right over it, when you were established—it will eat it all up when you are not established. Well, it would find some strong Scotch thistles in its way in the latter case! The Church remained pure and faithful when it met such attempts, not with consent, as the existing Established Church had done,—but as the Free Church had done, with repulse. But, the state of the law being what it was, the Church's Establishment principle, like her principle of spiritual independence, was safest meanwhile in the Church's own keeping.

Some things had been said, especially out of doors, to the effect that this movement arose from exasperation—that it was instigated by rage and fear. The idea appealed, as Dr. Chalmers once said in a connection not unlike the present, to sensibilities that had no existence, or, if any, in so slight a degree that they were overborne by considerations of high principle. But he would confess that he did feel a sense of gross injustice and wrong in view of the present state of matters. He stood there a minister of the Church of Scotland, holding no other principles than the fathers of its best days had held. He walked about in Perth and looked sometimes, and with veneration, at the church in which John Knox preached, and he asked himself, What state of things is this, that he, holding the principles of Knox, ready to defend them, and with God's grace to die for them—what was the reason that he could not be the minister of that church, and that others, who have sacrificed some of these principles, were the only parties that can at present be in possession of them?

He thought also that the persistent attempts of Established Church leaders and champions to overbear the Free Church, and trample out in Scotland the Scriptural principles the Free Church witnessed for, urgently required them to endeavour at least that she should no longer have the patrimony of Scotland to use for those ends. The Established Church leaders were acting a good deal at present on the principle of “Divide and conquer.” They sought to divide them from their Disruption-fathers—to separate between the old claim of the Free Church and some alleged new claim (the new claim, they said, was an Ultramontane one—but that had been always said about spiritual independence since the days of Knox, and George Gillespie, in the days of the Westminster divines, “rebutted that calumny”)—and finally they sought to divide the ministers from the people of the Free Church, saying, the people did not care about this matter, only a few ecclesiastical persons. Scotland, however, would be greatly changed, if its people, when this question in its true bearing—its bearing upon the national maintenance of the very truth for which eighteen thousand of the flower of Scotland's sons and daughters laid down their

lives two hundred years ago—was set before them, did not rise as of old to the height of the great argument.

It was said—But what is to become of the Establishment principle when the present Established Church is disestablished? The Establishment principle was in no danger. The same feelings of love and loyalty to Christ that had led to stand for His Headship over the Church would lead to stand and contend for His Headship over the nations, and over all things, to the Church; and the feelings which enabled men to disregard or slight the one truth would lead them always to disregard or slight the other.

Dr. BEGG rose, in response to calls from all parts of the House, to reply. He said—I am anxious at the outset to say that I am desirous that my excellent friend, Sir Henry Moncreiff, should have the opportunity of explaining or withdrawing a statement which he made, to the effect that the ministers of the Established Church might be expected to subscribe anything.

Sir HENRY MONCREIFF—I never said that, but the very contrary. I never said that they would subscribe anything. The very point I was particular about was to show that honestly they could not, and would not, subscribe the thing I was speaking of. What I said was that if Parliament would give us that spiritual independence which was asked, the Established Church would have no difficulty in acting under it—they would be ready to accept any arrangement with the State, but that they could not sign our formula.

Dr. BEGG—I am glad that my friend, Sir Henry Moncreiff, has had the opportunity for making the explanation, but I do not think it is quite satisfactory. I do not think you are entitled to say for a whole class of men that they will be prepared to accede to any arrangement which the State may make. It seems to me that is going too far.

Sir HENRY MONCREIFF—You must understand that, of course, I do not mean any kind of arrangement about anything. What I was referring to was the question of spiritual independence. I know perfectly well that they would avow, and that they would tell you that they would be perfectly willing that everything that we desire should be given them, and that they would be quite ready to acquiesce in that if the State gave it.

Dr. BEGG—Well, let us understand that, because whatever views we may hold with regard to the Established Church, I am quite certain that we are prepared to treat every minister in that Church with respect. I think we must not mix up anything that seems to savour of an imputation upon these men. I have for some of them the greatest respect, and I am sure that is the general feeling in this House, however much we may doubt the propriety of the position they occupy. Now, in regard to much that has been said, I do not think it necessary to enter into an explanation, but I would say in regard to the historical statement of my friend, Mr. Macphail, that I do not think that statement makes good at all the point he endeavoured to establish. The arrangement between Church and State may be satisfactory or the reverse, and the arrangements between ministers and their congregations may be unsatisfactory or the reverse. Congregations may attempt to usurp power over ministers, and they sometimes do this as well as the State. The one system is not immaculate any more than the other. After making some observations with reference to the state of the country before the Reformation, and the blessed results which followed the Establishment of Protestantism at various periods in the history not noticed by Mr. Macphail, Dr. Begg proceeded—It has been said that we are proceeding to-day on the Claim of Right, which is the foundation of all our movements; but we have to consider that in the application of the Claim of Right we are doing the very opposite. That Claim of Right sets forth that the people of this country should pray for the restoration of a pure Establishment, that they may enjoy the advantages of it, and on the other hand, it was being now urged that it was the duty of the nation to set aside that Establishment. We are this day resolving that no Establishment of this kind shall exist. That is the sole object of the resolution to which you are about to come, though you propose to make some arrangements as to the future. I say that, despite the commentary Sir Henry Moncreiff made as to my statement as to prediction. I hold that if you come at this stage to the assumption that certain things will happen or not happen, you are assuming the office of the prophet. You are assuming in the resolution that it is

impossible to get the object of the Claim of Right carried out in connection with the existing Establishment. That is, in fact, the categorical statement you make that the circumstances of the country and the relative position of the Churches preclude the Establishment of a united national Church. You go further, and you ask the Government to put an end to the connection between Church and State. I say you are acting in anticipation of facts which may or may not be true. If you get the present Established Church removed, you are acting upon an anticipation of the future which may turn out to be right or wrong, and this is acting not on knowledge but on prophetic anticipation. Dr. Rainy referred to the abolition of the Westminster Confession as being part of the disestablishment. I think it is the major part.

Principal RAINY—I referred to it of course as indicating that it was no necessary part. I said I could conceive somebody proposing disestablishment in that way, but my argument was that disestablishment had no necessary connection with the Confession of Faith.

Dr. BEGG—If you abolish the present Establishment and its standards you abolish what in terms constitutes the doctrine of Church Establishment as set forth in the Westminster Confession. Not only also does it give the law in regard to marriage, but it is notorious that it gives the law as to the Sabbath; and the late Lord Brougham decided against the barber of Dundee, who caused his apprentices to work on the Sabbath-day, on the ground that the Confession of Faith was part and parcel of the law of Scotland. You must either face the question as to the abolition of the Confession of Faith as part of your proposed disestablishment, or I am persuaded you are not looking in the face of problems with which you will have to deal. It is very remarkable and instructive that the great Tractarians of England hold precisely the views which I am afraid the great majority of this Assembly now hold. They are for disestablishment pure and simple, and at a meeting held the other day, at which Mr. Mackonochie was present, it was most wonderful to hear him saying the same things as some of our great men here have said. Mr. Mackonochie was convinced that the union of Church and State was contrary to the Word of God. The resolutions proposed at that meeting, said a leading Ritualist, "were very clear, and went straight to the point." They did not talk about appointing a committee to consider and report, but they said that the separation of the Church from the State was a moral necessity of the age. I think you might have copied their resolutions with some consistency, for they said that permanent Church endowments were not necessary, but were contrary to the fundamental principles of Christianity. It is a most marvellous coincidence of opinion between these men and some of our earnest Presbyterians in Scotland. Perhaps you will say, Which is right? I do not know what others may think, but I think both will turn out wrong. In conclusion, I wish to say again that if the resolution of Dr. Rainy is adopted, it is simply a resolution for present disestablishment. There is no use to tell me that you are not going to petition Parliament about it; you are passing a resolution by which you are now committing this Church to use all lawful means for the purpose of bringing about that result. With regard to the future, the committee are to consider and report to a future Assembly. But how are matters to be conducted in connection with the change now demanded? The change is demanded now, and the consideration is to be afterwards, and at what interval no man can possibly say. Therefore, I say your resolution here is simply a resolution for disestablishment, and you must be prepared to take the consequences. I am not prepared for that, and I am persuaded that there has not been any explanation of the long delay which has taken place in making this movement. We have for more than thirty years been going on on the theory of maintaining our own ground, doing our own work, and making our own protestations; but we have not until now adopted such a formal resolution as that now proposed. I must say I was delighted with the speech of Mr. Kay. I remember the old Cameronians, I remember Dr. Symington, and I am persuaded the old class of Cameronians would on no account have been prepared to adopt any simple resolution for disestablishment. They would have done nothing of the kind, and I regret exceedingly that any of their descendants should adopt such a course. Whatever may be the result of this division, I am glad of the spirit in which the debate has been conducted. I hope we shall all be led to right views of duty, and to stand by the truth, and

scheme. They had made seventeen appointments last year, which was a small number, taking into account the great necessities of the colonial field. He regretted that only two of these appointments came from their probationers, and he trusted that the claims of the colonial field would receive more attention from their probationers than it had hitherto done. His close connection with the work of the committee had given him a profound impression that the Church had never realised the vast extent of the colonial field, its urgent necessities, and the peculiar claim it had on the work of the home Church. The Free Church had, to their honour, done more for the Colonies than any other Church at home, but they had not done nearly enough, and he was afraid they were not sufficiently alive to the great need for sending out preachers of the gospel to the Colonies. He honoured the ministers of many small country churches for the excellent work they were doing—work of which the city churches got the benefit when they received the young men and women trained in these country churches, but he could not help asking if some ministers were not wasting their time and strength upon very small congregations without the least hope of their increase. The population in these places was lessening rather than increasing; whereas, if they would look to the colonial field, they would find a perpetual increase of population by the overflow of emigrants. He would, therefore, earnestly appeal to the young ministers and probationers of the Church to look at the Colonies as a possible field of labour. He believed that the Church would be no loser, even though it should send some of their best and most valuable men to the Colonies. He was quite sure that Dr. Cairns did not regret the day he left Cupar to go to Melbourne, because he had been enabled to do a work there which no man need regret to look back upon. Mr. Balfour concluded by earnestly urging upon the younger ministers and probationers of the Church the importance of the Colonies as a field of labour, expressing the hope that many might be found coming forward to devote themselves to labour in the Colonies.

Mr. CARLYLE, of Pietermaritzburg, addressed the Assembly on the claims of South Africa on the attention of the Church as a promising field of missionary labour. The Churches had of late learned to appreciate more the importance and value of South African missions, and were beginning to see that, as a distinguished German missionary well said, "South Africa seems, and I believe is, destined to be that mighty stronghold from which Christianity is to issue forth and subdue the dark benighted millions of Central Africa to the cross." Having been asked by the Presbytery of Natal to direct the attention of the home Churches to aid that Presbytery in colonial church extension, Mr. Carlyle proceeded to notice the urgent necessity for extending missionary labour among the workers in the diamond fields of South Africa, and also in the Transvaal. Referring to the British annexation of the Transvaal, he described it as a magnificent country, larger than France, well-watered, well-wooded, and rich in agricultural resources; and said, now that it was brought under British rule it must attract many colonists, and it would support many millions of people. Now that the Transvaal had been annexed, he thought they might fairly anticipate that the Zambesi would be the ultimate frontier of our South African Empire. Ritualism was making great progress in South Africa, and Presbyterianism had as yet comparatively few representatives in that country. He was glad that the Colonial Committee was prepared to give a fair and most liberal consideration to the claims of South African Christian colonisation. Their British colonial policy in South Africa, he was happy to say, had gone more in the direction of promoting missions than in any other colony. Sir George Grey had been favourable to mission work, and Sir Bartle Frere, who had recently entered office as Governor, had such noble antecedents, and was so well known for his Christian character, that they might well indulge the hope that he also would pursue the same friendly and beneficent course towards missions that his predecessors had done. The two colonial ministers were both inspired by the same liberal thought—they were both children of mission homes, had both been trained up in the love of Christianity, and in their whole policy in connection with the natives they had shown that it was their belief that nothing would more contribute to the progress of civilisation than the advancement of Christianity. If our rule was to be secure in South Africa—and he believed that upon its security the highest interests of that great continent were bound up—all that was done to Christianise colonial life would help to promote that security.

Mr. CAMPBELL, Montreal, next addressed the Assembly, thanking the people of Scotland in the name of his fellow-colonists for all their Christian kindness and attention to their spiritual wants. They were thankful to have received so many able ministers from Scotland in the past, and he hoped the sources would not be dried up in the future. He was quite sure that if they could persuade the young ministers to pass their probationary term of three years in Canada, the Churches at home would be exceedingly benefited by such an arrangement, as well as the Church in the Colonies.

Mr. HENDERSON, Crieff, who recently visited Canada, recounted some of his experiences during his residence in the colony. He said he had been present at the first Synod of the United Church there, and he could testify to the energy and business tact, and at the same time the intense brotherly kindness, with which they did their work. The visit of Dr. Somerville and his labours throughout the Dominion had been greatly appreciated, he believed; certainly the reception he met with was exceedingly cordial. In reference to their Home Mission work—which really merges into a Foreign Mission work—it ought to be known that while they asked help of us they did not in the least do so as sparing themselves, for they were most active and devoted to the utmost of their power. He thought it might do men good if they would go out to that large field, and then come back and look honestly on their overcrowded field at home, where there are two or three men labouring in Presbyterian Churches in little places, while the colonists were crying out for men.

Mr. SLOAN, Aberdeen, moved—"That the General Assembly approve of the report, and record their thanks to the committee, and especially to its convener; that the Assembly were glad to find that the committee had been able to make seventeen appointments to various parts of the colonial field during the past year. They feel, however, that this is a very inadequate contribution to the wants of the Colonial Churches. They regret especially that so few probationers had been found willing to offer themselves for this sphere of labour either permanently or for short terms of service. They approve of the increase of the grant in aid of home mission work made to the Presbyterian Church in Canada in consideration of the financial difficulties with which in the past year she had had to contend. They record their deep interest in the mission of Dr. Somerville, of Anderston, and trusted that in due time he might be restored to his home, and resolved to send out to Dr. Somerville a commission authorising him to represent this court in any of their Churches in Australia or New Zealand; and finally, that the Assembly earnestly commend this scheme to the liberality and the prayers of all the members of the Church."

In moving the adoption of the report in the above terms, Mr. Sloan expressed his regret that the pressure of the time of the Assembly prevented his entering upon the claims of the Colonies as he would have liked to do. Our relations to the Colonies by one common blood, government, and faith, called loudly upon us to supply them, to the utmost of our power, with the means of grace. He commended the colonial field to the powerful consideration of probationers, and the younger ministers of the Church: especially of those ministers who were located in quiet rural districts. Many such who had for ten or twelve years done good service in such places, and had cultivated their powers by careful study, and who had no immediate prospect of a change of sphere, would not only do a great service to the cause of Christ, but might greatly enlarge their own natures and utilize their gifts by entering on Colonial work. Men who continued to occupy corners of the vineyard, however valuable to the Church and honourable to themselves their labours really were, were apt to take the shape of the corner, and he therefore strongly urged on such the benefit to themselves and to the Church of their launching forth with their nurtured gifts and talents on a vastly wider field.

Mr. SOMERVILLE, Broughty Ferry, seconded the motion, and said that he regretted that his father, Dr. Somerville, was not himself present to advocate the cause of the Colonial Scheme, by giving an account of his visit as deputy from the Assembly last year to the Canadian Churches, from whom he had received a welcome of the most hearty description. A disposition is sometimes felt to regard this scheme with less favour than some others, such as the Continental, or the Foreign Missions. But let it be considered that there is no scheme of the Church which has so vast a territory on which to operate as this one. The sun never sets on it, and

it is being added to continually, as new regions are annexed to the British Crown, such as the Transvaal. Those whom this scheme seeks to reach are, moreover, our own kindred, they are not aliens, but Scotchmen, who have been brought up in a Christian land, and who have already the elements of Christian truth in their minds, which is of great importance to conserve. The great need of the efforts of this committee of the Church is seen in the sad tendency to go downwards, exhibited by those even who have received Christian instruction, if not followed by gospel ordinances. From Japan, China, India, and elsewhere, there come back sad stories of the lives of many who have gone from our shores.

What a power of good in the world our colonies would be were they only truly Christian! They lie so much nearer the great mission fields that missionary effort could easily be brought to bear from close quarters on the various forms of heathenism. It is interesting to know that Australia is awakening to the importance of trying to bring the gospel to bear on the vast Chinese population flowing in on her, and that she has further sent out a mission to the aborigenes in Gippsland, while the colony at the Cape is stretching out its hand to the unnumbered tribes of Central Africa.

If we do not follow with the gospel those who leave our shores, they will only tend to set the nations against Christianity. The nefarious kidnapping practices in the South Seas which lately horrified us, are part of the outcome of the lapsed masses of our unevangelical colonists. The evil of suffering our colonists to sink down into ungodliness, and of permitting them to live without the preaching of the truth, will be perceived not only in cruelties and wickednesses perpetrated abroad, but it will react on our own land as it has already done, and our laws will be subjected to attempts to alter them in deference to unscriptural colonial legislature, not merely in the department in which that attempt is at present being made, but in others which we cannot foresee.

For the sake of our colonists, for the sake of the heathen world, and for the sake of our own country, it is of importance that the Colonial Scheme should receive the hearty support of the Church. Mr. Somerville concluded by commending to students and probationers the work at the colonial stations, especially in connection with the short period service; and suggested that, men coming home after having discharged such work, ought to be welcomed by the Church and by home congregations as those who have obtained special advantages for the practical work of the ministry.

REPRESENTATIVE FROM NORTH AMERICAN UNITED PRESBYTERIAN CHURCH.

Principal RAINY introduced Dr. Cooper, the representative of the United Presbyterian Church of North America, sitting now in General Assembly at Sparta, one thousand miles from the American seaboard.

Dr. COOPER said that the Church he represented consisted of eight Synods and fifty-seven Presbyteries. They had 625 ministers, 794 congregations, and 77,414 members. They had also 4 theological seminaries with 79 students in attendance, and 3 colleges with 646 students in attendance. In pointing out the distinctive doctrines of the Church, he said that they made use of the divine psalter in the worship of God. God, they thought, had given them a Psalm-book, and with that they were content. They did not make use of hymns of human composition in the worship. They were not used in any of their churches; and further they testified against any of their members becoming affiliated with any of the secret societies that were so numerous in many of the United States of America. As to missions they carried on efforts in China, in India, in Syria, and in Egypt. A few years ago he was deputed by the Assembly to visit California, and found a terrible state of matters existing there. On his return he spent a week among the Mormons. They did not succeed in converting him, although they promised to make him a bishop. In concluding, Dr. Cooper presented the Assembly with a copy of the minutes of the Eighteenth General Assembly of the United Presbyterian Church of North America.

Dr. ELDER, Rothesay, who occupied the chair, and who explained that Dr. Gook was slightly indisposed, thanked Dr. Cooper for his statement.

Dr. BLALKIE, as probably the only member of Assembly who had been present

at the Assembly of the United Presbyterian Church of North America, said that nothing could be more cordial nor more friendly and pleasant than the reception given to the deputies of the Free Church who had been sent from Scotland to that Assembly.

REPORT ON SABBATH OBSERVANCE.

Mr. ALEX. MACKENZIE, convener, in submitting the report of the Committee on Sabbath Observance (Appendix XXI.), said they had reason to fear there was an undermining of the observance of the Sabbath-day. Attention was called in the report to the number of steamers that were in the habit of sailing on Sunday, particularly in the summer season on the Forth, Tay, and Clyde. He was glad that the number had been reduced this season, and the number would have been still further reduced if some of the Dock authorities had the power to meet the difficulty. Another matter for their serious consideration was the amount of traffic carried on on the railways on the Lord's day. From a calculation which had been made, it appeared that 2000 trains for traffic, and 6000 trains for passengers, and 100,000 men were engaged on the Lord's day in connection with railways in the United Kingdom. That question called for the serious consideration of the Church and of the Christian public. Great advantage would follow if the Post-office service was discontinued altogether throughout the country on the Sabbath-day. Attention was also called to the great increase in the shops opened on Sundays; and he commended the example of the Greenock Presbytery, which had taken action on this matter. He condemned the movement which was on foot for the opening of museums and art galleries on the Lord's day, and expressed a hope that public-houses would soon be closed in England and Ireland on that day. It was a very remarkable fact that in all quarters where a plebiscite had been taken in regard to this matter, the immense majority of the people were in favour of shutting up the public-houses on the Lord's day. That was a very encouraging fact. A number of members of the committee thought that it would be a very proper thing to issue a pastoral address on this subject, but the committee was one which had no funds, and if the pastoral was to be issued, the matter must be left to the Assembly.

Dr. ELDER, Rothesay, moved that the General Assembly approve of the report, and accord their satisfaction with the vigilance and activity manifested by not a few of the Presbyteries of the Church in dealing with certain forms of Sabbath desecration within their bounds; further, enjoin the Presbyteries of the Church to hold a conference on the subject of Sabbath observance, and to report results to the convener of the Sabbath Observance Committee, and renew their injunction of last year that all the ministers of the Church should direct special attention to the subject of the sanctification of the Lord's day on the second Sabbath of November; and further, the Assembly resolves to petition against the motion laid on the table of the House of Commons by Mr. P. A. Taylor for opening museums and art collections on the Lord's day. In supporting the motion, Dr. Elder dwelt on the vital importance of a scriptural observance of the Sabbath as a sure index of the state of religion in a country. It was alarming to think of the various forms of Sabbath desecration alluded to in the report, and of the zealous efforts being put forth still further to break down their Sabbaths. Among other evils of this kind he referred specially to the Sunday steamboat traffic, and said that it was not the scum of the population who frequented these boats, but people of a higher class, who had money to spare, and could take such an opportunity of spending it. The selling of drink on these boats was particularly obnoxious. It seemed strangely inconsistent that when, according to law, the sale of intoxicating liquors was prevented in public-houses on the Lord's day, they had these floating public-houses on that day, in which persons could obtain any quantity of drink, and in which scenes of the most degrading character sometimes occurred. He then spoke at some length on the loose views which were current on this whole question, and even advocated in much of their popular literature. They must seek first of all, by the faithful preaching of the gospel, to promote a sound public sentiment on the subject, and in particular must labour to train up the young generation in sound scriptural views of the divine and perpetual obligation of keeping God's holy Sabbath. They must also use all constitutional means for influencing the Legislature to prevent the open violation of the Sabbath, and also for influencing local magistrates. He referred also to the International Congress on

the observance of the Lord's day held last year in Geneva as encouraging, and as illustrating the great duty and responsibility resting on British churches.

Mr. KIDSTON of Ferniegair, stated that he was greatly pleased with the report which had been brought forward by Mr. Mackenzie, and he had much satisfaction in seconding the adoption of it, which had been so well moved by Dr. Elder.

The Sabbath was consecrated in Paradise when man was innocent, and is much more necessary now when men are fallen and tempted. It had lost nothing of its value from the lapse of ages, or the progress of civilisation.

For some time there has been a strong and increasing tendency to secularise the Christian Sabbath; and to encroach on the divine right of the working man, to complete exemption from labour on any part of it; and we must protect them from the cruelty of forcing men to carry on their ordinary business on the Lord's day, that other persons may follow their mere business or pleasure. Mr. Mackenzie had alluded to the Sunday steamers, which run to some extent, because they were Sunday shebeens. The House would perhaps be aware that the licences for these steamers were at present granted by the Excise, and were not subject to a magistrate's certificate; when an amendment was proposed on the Act of 1862, care should be taken that those licences should recognise a magistrate's certificate, in which case, the steamers would be prevented from selling drink on the Lord's day, as they would only receive a public-house certificate, and be subject to the regulations applicable to other public-houses.

Mr. JOSEPH WOOD, elder, remarked that a great amount of the railway traffic was caused by the Post-office mails having to be carried whether there were any passengers or not. There was no reason why they should not be stopped.

The Earl of KINTORE said he did not grudge the working man and his wife their walk on the Sabbath day. From the window of his hotel in Princes Street, he was delighted to see that noble avenue in the south side of the street, which he hoped would be used by the working classes on the Sabbath day. But he objected to the opening of museums and so forth, for, though it seemed extremely generous to the working classes, underneath there lurked a good deal of selfishness. If they wanted the working classes to see the museums and art galleries, they should let them have a half-holiday on Wednesday, when the upper and middle classes should show a little more unselfishness, and fall into the rear, and give the working classes an opportunity of seeing the collections.

Dr. LONGMUIR said that, among the last things he had done before leaving Aberdeen, was the transmission of a petition from the Presbytery of which he was a member, in favour of the Sunday Closing (Ireland) Bill, as he had been assured by the respected member for the city that it would still be in time; and he considered that a similar petition, emanating from this Assembly, would have an important bearing upon the question, as proving the groundlessness of the allegation that the Sunday Closing Bill for Scotland had not been followed with the most beneficial effects. With regard to Sabbath work at the Post-office, he thought the Church ought not to maintain the position of a mere spectator. She ought to exercise her power of discipline on those who in this respect were violators of the sanctity of the Sabbath. He had gone to the Post-office at the hour when letters were delivered on the Sabbath, that he might judge how far it was true that the applicants were such as were expecting doleful tidings from their sick or dying relatives, and he was not surprised to find two or three hundred persons gathered together, chiefly young men and women, enjoying their joke and their giggle. Many of these young men were apprentices taking their business letters to their masters, and then going to their lodgings to dine between sermons, and thus made both themselves and their lodging-keepers too late for the afternoon service. Why should not discipline be exercised towards such masters, many of whom were, no doubt, members of their Churches.

The motion was then adopted.

THE REVISION OF THE HYMNAL.

Overtures in favour of the revision of the Hymn-book were then submitted.

Professor BRUCE submitted the following motion on the subject:—"The General Assembly having taken into consideration the overtures anent revision and enlargement of the Hymnal, resolve to appoint a special committee to consider whether any or what changes in the way of revision and enlargement are desirable,

with power to take all steps necessary to assist them in the inquiry, and to report to next General Assembly." All the sixteen overtures, he said, agreed in expressing dissatisfaction with the present Hymnal, on the ground of its being a very small and inadequate collection; but they did not all agree in the suggestions they made. Some proposed that the step taken should be the enlarging and revising of their own book. Others suggested that instead of appointing a committee to revise the Hymnal, the Church should adopt another, and the English Presbyterian book was named. One or two proposed that the Church sanction some hymn-book without naming any special one, and one overture proposed united action on the part of the Churches for obtaining one Hymnal for all Scotland. That was a very good idea; but he was afraid they must get one Church before they got one Hymnal. The last overture proposed that a committee should be appointed to inquire into the whole subject. In accordance with the state of opinion thus indicated, he moved that the Assembly appoint a special committee to consider whether any or what changes in the way of revision or enlargement were desirable, with power to take all steps necessary to assist them in the inquiry, and to report to next Assembly. He should, he said, prefer that the Free Church had a Hymnal of her own, and it was well worth their pains to try and make a good collection.

Baillie ROWATT, in seconding the motion, regretted that the mover had not referred more definitely to the adoption of some one Hymnal that had been used, as several of the overtures did. If a hymn-book was to be got up, several years must necessarily elapse, and many congregations would adopt some other hymn-book. At the present time some have done so. The thousands of copies lying unsold on the shelves of the publishers and booksellers show that the Free Church Hymnal will not take. One of the overtures suggests that the English Presbyterian Hymn-book might be adopted. Many of the Presbyterians in England think it very much too large. Some of their congregations do not use it. "The Bristol selection," or "The United Presbyterian Hymnal" are used instead. He spoke of the admirable collection recently published by that Church, and said he knew many office-bearers of the Free Church used it in their families. In a very able and lengthened review of it which appeared at the time it was published, it was characterised as the most judicious and by far the best selection of hymns for congregational or family use that had yet appeared.

Why should any reluctance be shown to revise the book of praise? Our fathers showed no such reluctance. The General Assembly which met at Burntisland in 1601 deputed some of their number to revise "Knox's Psalter," which had not been in use quite half a century. The doctrines and polity of the Church are immovably rooted and grounded on the Divine Word. We must stand by them and the theology of the Pauline epistles at all hazards, but the simple ritual and forms of worship they surely might improve if they saw fit. Many ineffectual attempts at revision were made in the beginning of the seventeenth century. Then King James attempted to thrust his version of the Psalms on the Church. In the first volume of the Bannatyne Miscellany papers of reasons against the reception of King James' paraphrase are printed; nine reasons are given, supported by Baillie, Dickson, Rutherford, Alex. Henderson, &c., the leaders of the second reformation. The first reason is that "The Reformed Kirke of Scotland being subject to no other kirk in the world, bot independente and frie, has power to interprete and apply the Word to her awin purgation, conservation, and edification." Baillie further argues that "there is no reratie among the clergie of learned men skilfull both in poesy and the original toung," and the kirk should not take her Psalter from "prophane courtieours." "A courteour like Obedeah and Nehemeah is als rare as a wedge of gold." He also gave as one of his reasons that it would be encouraging the heresy of the Brounists. They seemed to think that if Jews and Unitarians could join in their worship it was not sufficiently Christian. The compilers of Knox's Psalter were careful that the worship of Christ should be prominent. Throughout the "spiritual songs" frequent reference is made to his life, work, and death. One of them is entitled a song of thanksgiving to be sung after the communion, in which occurs the lines "In bread and wine here visible, unto thine eyes and taste," &c. In every case when a psalm was sung, a doxology was sung after it, such as "To Father, Son, and Hailie Ghaist," &c. There are some thirty doxologies in the Psalter, but not one in the Free Church Hymnal. Nor is there in all the one hundred and fifty Psalms now in use any reference to the most solemn ordinances in the Chris-

tian Church. The idea of commemorating Christ's dying love is not to be found in any one of them. Surely those men who lived three centuries ago were far ahead of some in this enlightened nineteenth century. Up till 1649 the General Assembly, now and again, considered the propriety of revising the Psalter, when they sent up Francis Rous' version of the Psalms to the House of Commons, and then to the House of Lords, when it received the sanction of both Houses, and was, in January 1650, ordered to be used in all the Churches. The Free Church ministers in 1843 held the doctrine of spiritual independence dearer than their manse, glebe, or stipend, yet they homologate the Erastianism which has imposed the present Psalter on the Church, an Erastianism which Alexander Henderson and his noble compeers denounced. With regard to one hundred of these psalms there is no trace of evidence of their ever having been employed in the worship of either a Jewish or a Christian Church. It is a remarkable coincidence that the number of psalms in Knox's Psalter is about the same, if not the same, as is employed in the Jewish synagogues at present, sixteen of them being sung or chanted, and the remainder read or repeated. Some of the psalms are admirably adapted for the worship of God, and will, I doubt not, be sung so long as there is a Presbyterian Church in Scotland; but many of them evidently never were intended to be used in public worship, and there is no evidence they ever were so used until they were imposed upon the Church by an Erastian State. The only reason I can conceive why some ministers in the Free Church persist in using the one hundred and fifty psalms, and refusing any alteration, is that given by the lad who, on taking his grist to the mill on a horse's back, put the grain in one end of the bag and stones in the other to balance it. When he was asked by the miller why he did not divide the grain, said, "My father did this before me, and I'll do the same."

Dr. T. SMITH objected to anything being said that might cast disparagement on the Psalms, though he did not think that the Church was restricted to the use of them in the exercise of God's worship.

Dr. BEGG was extremely astonished to hear such statements coming from an elder formerly of the Reformed Presbyterian Church. They were told that unless they entered upon the subject many of the congregations and ministers would choose hymn-books for themselves apart altogether from the ecclesiastical authority. To him (Dr. Begg) that was the very strongest reason why they should refuse to enter upon the question at present. Were they to be told that men would set at defiance the existing arrangements of the Church? They had a great deal of ecclesiastical anarchy springing up among them, and it seemed to him they ought to discountenance it by every means in their power. He stood firmly by the divine Psalmody, and agreed entirely with Romaine, who said that he had not a name for a man who thought he could make a better poem than the Holy Ghost. Human poetry was useful in its own place, but not in the public worship of God. Men speak of a uniform hymn-book, but we have that already in the divine Psalter, which is large enough, and you cannot use a hymn in public worship without so far displacing an inspired song. Besides, there is no end to these "broken cisterns," as he had seen in America and in other parts of the world. If, he remarked, a minister had any difficulty in finding a Psalm to suit his discourse, it was a very bad sign indeed of the discourse. Upon the whole, he thought it was much safer for the Church to resist this new movement, and, therefore, he moved that they take no action whatever as a General Assembly in this matter.

Mr. KIDSTON (elder) seconded Dr. Begg's motion.

Sir HENRY MONCREIFF felt that it would be better not to plunge into new action on this subject, though he had never been satisfied with the present Hymn-book. For one thing, such action came too soon, and from the experience they had had about it, and considering the differences of opinion, he was not sure that they would very readily agree as to what they should have.

Mr. W. Ross Taylor, Kelvinside, supported the motion of Professor Bruce, as did also Mr. Somerville, Broughty Ferry; Mr. Neill Brodie, &c.; while that of Dr. Begg was supported by Mr. Mackay, Inverness; Mr. Joseph Wood, Aberdeen; and the Earl of Kintore. The mind of the House was taken by the members standing up, when the majority was declared as in favour of Professor Bruce's motion. Dr. Begg dissented. A large committee was thereafter appointed.

Therefore, in terms of that motion, the General Assembly, having taken into consideration overtures anent revision and enlargement of the Hymnal, resolve to

appoint a special committee to consider whether any or what changes in the way of revision and enlargement are desirable, with power to take all steps necessary to assist them in the inquiry, and to report to next General Assembly.

The Assembly appoint the following to be the committee, viz. :—

The Moderator, Sir. H. W. Moncreiff, Dr. Thomas Smith, Professor A. B. Davidson, Professor Bruce, Professor Lindsay, Dr. Adam, Dr. Andrew A. Bonar, Mr. W. R. Taylor, Glasgow; Mr. J. M'Dermid, Glasgow; Mr. Henry Bremner, Partick; Mr. Robert Howie, Glasgow; Mr. Gordon Webster, Girvan; Mr. George Wallace, Hamilton; Mr. Alexander Anderson, Helensburgh; Mr. J. G. Kippen, Pitcairngreen, Mr. James M. Shiach, Dunfermline; Mr. James E. Somerville, Broughty Ferry; Mr. John Jenkins, Dundee; Mr. Frank Mudie, Arbroath; Professor Salmond, Mr. James Duguid, New Machar; Mr. Alexander Cusin, Edinburgh; Mr. John Morgan, Edinburgh; Mr. Charles Kay, Innerleithen, ministers.

Dr. W. G. Blackie, Glasgow; Mr. John M'Clure, Glasgow; Mr. John Gumprecht, Glasgow; Mr. John Cowan, W.S., Edinburgh; Mr. James Parlane, Paisley; Rev. C. G. Scott, Edinburgh; Mr. John Hart, Glasgow; Mr. Thomas Binnie, Glasgow; Mr. David S. Salmond, Errol; Mr. William Dick, Dunfermline; Mr. William Dickson, Edinburgh; Mr. John Harvey, Stirling; Mr. G. W. Clark, Glasgow; Mr. Dugald Campbell, Greenock; Mr. Thomas Rowatt, Edinburgh; Dr. T. Grainger Stewart, Edinburgh; Mr. Norman M'Beth, Edinburgh; Mr. John M. M'Candlish, Edinburgh; Sheriff Campbell, Edinburgh; Mr. John Cowan, Beeslack—elders; Professor Bruce, Convener.

From this judgment Dr. Begg dissented, in his own name and in the name of all who may adhere to him.

The following members adhered to this dissent:—James Begg, minister; William Sinclair, minister; William Moffat, minister; Duncan M'Callum, elder; John M'Coll, minister; Neil M'Leod, elder; William Sinclair.

DISESTABLISHMENT.

Mr. J. G. Kippen intimated his adherence to Dr. Begg's dissent from the decision on the overtures anent the termination of the existing connection between Church and State.

CHURCH RATES.

Mr. WOOD, Elie, gave in the report of the Committee on Church Rates. The committee regretted to say that no redress of this grievance had as yet been attained. The promise made by the Government has not been fulfilled, and, in the present critical circumstances, there is no room for hope that during this session of Parliament any attempt will be made in that direction. Meanwhile the evil remains, and the feeling against it is deepening. Our duty is steadily to protest against it, and to support the faithful efforts of Mr. M'Laren, who has reintroduced his measure for the abolition of compulsory payments of this assessment. The committee suggest that the Assembly petition, as heretofore, in favour of his Bill, and recommend the other courts of the Church to do so.

Dr. BEGG wished to protect himself against approving of the proposal to petition, though he would not divide the House upon it. There was, he said, no such rates in Scotland; and while the existing arrangement in regard to feuars was bad, and while it was right and proper to relieve the Free Church ministers and all in similar circumstances, they would also remove burdens from the old heritors of Scotland which had been fairly due upon their estates for ages, and in that point of view the Bill of Mr. M'Laren was defective.

The report was then adopted; and the Assembly adjourned shortly after midnight, to meet again next day at ten o'clock.

FRIDAY, JUNE 1.

The Assembly met at ten o'clock—Dr. Elder, Rothesay, Moderator.

CONFERENCE ON THE STATE OF RELIGION.

An hour's conference on the state of religion in the country was held by the Assembly.

Mr. SMITH, Half-Morton, stated that a religious movement seemed to have

begun in his district in Dumfriesshire. He described a number of conversions that had occurred within his knowledge.

Mr. BAXTER, Blairgowrie, spoke of the vast importance attached to maintaining our congregations in a lively, spiritual condition. He said that this could be done only by successive waves of revival. Great fluctuations are constantly taking place in our Bible classes—in our prayer meetings—in our staff of workers, by the removal of those who have got spiritual life to other districts of the country. While in this way the truth is diffused over the land, and the cause of Christ promoted, yet the life and power of congregations are in some measure diminished. There is often also a reaction after a time of awakening and revival, and a tendency to declension and leaving the first love. That question must be addressed to Him who gives times of refreshing from His presence, “Wilt Thou not revive us again, that Thy people may rejoice in Thee?” and that prayer, so often repeated in the 80th Psalm, must be put into the golden censer—“Turn us again, O God, and cause Thy face to shine, and we shall be saved.” If spiritual life and growth are to be promoted, the Lord will be adding daily to the Church such as shall be saved.

And while we look for the outpouring of the Spirit, we must be diligent in the use of all the means which are fitted to carry forward a revival. Evangelistic meetings at intervals will give a great impulse to every department of the Lord's work. District meetings, where those who have got spiritual life may take a part, and in bringing to which others may engage in the labours of a careful and close visitation, will be of signal service in keeping alive those who have found Christ and gathering perishing souls into the fold. And if we would see the majestic doings of God in the midst of us, there must not only be larger or smaller promiscuous gatherings for prayer and the proclamation of the truth and solemn appeal, but there must be also frequent meetings of the Lord's people among themselves, as was the case in the best days of the Church for united and importunate prayer for the revelation of God's arm. “They that feared the Lord spake often one to another.” “Ye that make mention of the Lord keep not silence; and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.”

Mr. SIMPSON, Depute-clerk, described the Drill-Hall work on Sabbath mornings in Edinburgh. This, he said, was the direct outcome of the revival of three or four years ago. It had been a great success. There were about a thousand poor persons in the Drill-Hall every Sabbath morning, to get a substantial breakfast, and hear the Gospel spoken and sung. There could be no doubt that through the agency of that remarkable work drunkards had been reformed, prodigals reclaimed, and decided cases of conversion had occurred both amongst the old and young. The work furnished employment for the many converts who had been brought to the Lord. A noble band of young men and young women were at work on the Sabbath morning, and they went out to the streets and lanes on Sabbath evening, and were doing much good there. During the week also a very perfect system of visitation was carried on. He spoke further of a day home for children that had been established in Edinburgh, and of some very startling facts in regard to the neglect which many very young children undergo in Edinburgh, their parents being obliged, while they go out to work, to leave their children all day wholly uncared for.

Dr. BLAIKIE, Edinburgh, described a revival in Cape Colony, remarking that it was the consequence of the revival in Edinburgh. The news of the Edinburgh awakening having been carried to the Cape, and giving rise there to a spirit of prayerful expectation, out of which came a work of the same kind as our own. The Rev. Andrew Murray, of Wellington, a most marked and sober-minded, and at the same time, earnest man, had told him of this movement and the great good connected with it.

Dr. ANDREW BONAR, Glasgow, mentioned some of the ways in which useful work was carried on in his congregation. There was a meeting of the elders, held among themselves for conference and prayer once a week, at each other's houses. They studied the Word, stirred up each other, and concerted plans of usefulness in the congregation. It was also a strong bond of brotherly love. Then there was a monthly meeting of workers, a tea-meeting, and a conference, the minister presiding. About 120 perhaps were present, and every one was invited to tell his mode of working and visitation. There often came out at these meetings things that needed to be watched; sometimes the teaching was found to be rash or incorrect;

but hints given freely regarding all this were seldom taken amiss. Another great help in their work was the minister's Young Men's Bible Class, attended during ten months in the year by more than a hundred. The young men often suggested questions on passages of Scripture and doctrine. Many workers and visitors were the fruit of this class, and it had been fruitful in conversions by the blessing of the Holy Spirit.

Mr. ROSS, Appin, Argyleshire, spoke of the efficacy of revivals, remarking that though after these movements the interest in religious matters seemed to greatly abate, there were lasting impressions which, though hidden for a time, afterwards became visible, and had good effects on their congregations.

Mr. BROTHIE (elder), Leith, described for the encouragement of the eldership some evangelistic efforts in which he had been engaged. He had found the meetings of great benefit, not only in stirring the old people up and leading them to think more seriously than they did of their spiritual condition, but were the means of bringing many of the young people out to wait upon the ordinances of Christ's Church. He also remarked that though he confined himself in his family duties to the Psalms, and would never like the Church to adopt anything else in the public worship of the sanctuary, he was persuaded of the great benefit of singing hymns at evangelistic services, and he especially extolled Mr. Sankey's hymns.

Dr. NICOLSON, Linlithgow, stated his experience of the benefit that had followed from the employment of young converts among the "gutter children" of our county towns. These young converts were not well educated, perhaps, and often fell into mistakes; but instead of checking their energy and enthusiasm, they ought to guide them and show sympathy with their work. In former revival movements the want of sympathy on the part of older and more experienced Christians had led to many of the young converts being thrown into the hands of those ever on the outlook to pervert persons coming under religious impression. The former speaker had alluded to the dying testimony of Maggie Lindsay as having had a great effect in leading many to religious concern. He might say that the event had a special influence on Linlithgow, as Mannel, where the accident occurred, was only two miles distant. Many about that time had asked what practical results were to come out of those religious gatherings. To one such caviller he had quoted the brave endurance of excruciating agony, and the happy and triumphant serenity of that young Christian as she lay dying in the platelayer's cottage at Mannel. The hymns of faith and hope she sang in her last moments still sounded in his ears, and could never be forgotten.

At eleven o'clock the Moderator (Dr. Goold) took the chair.

ANSWERS TO REASONS OF DISSENT IN PROFESSOR SMITH'S CASE.

Professor MACGREGOR said that those who dissented from the motion in the case of Professor Smith were waiting for answers to the reasons of dissent given in, and he wished to know when they would appear.

Principal RAINY replied that they would be issued as soon as the committee had been called together.

PRESBYTERIAN CHURCH OF ENGLAND.

Principal RAINY intimated that a letter from the Moderator of the Presbyterian Church of England to the Moderator of the Free Church Assembly had been received, and copies might be had by the members. In the course of the letter the Moderator stated—"I am instructed to assure you that it was the earnest desire and hope of all the parties to the recent union, that its accomplishment should not in the slightest degree weaken or relax those bonds of mutual interest, fraternal assistance, and affectionate intercourse which have heretofore subsisted between the Presbyterian Church in England and the Free Church of Scotland. Believing that it is for the interest of our common Presbyterianism, and for the advantage of the cause of Christ, that Churches which are as nearly as possible identical in doctrine, polity, and administration, should make the real unity apparent by their knowledge of and interest in one another, as well as by actual co-operation, wherever that may be found practicable and expedient, I am authorised to inform you, that the Synod re-

spectfully invites the Free Church of Scotland to consider the scheme of federal relationship herewith enclosed, and holds itself ready to enter upon the same terms of relationship with the Free Church of Scotland, should such an arrangement commend itself to the approval of the General Assembly." The scheme of union referred to embraces such points as the mutual recognition of the status of the ministers, probationers, and office-bearers; that attendance at the theological seminary of the one Church shall be accepted by the other; that the Churches shall combine in missionary enterprise; that corresponding members shall be appointed by each Church to attend the supreme courts of the other; and that a Council of both Churches shall meet to deliberate on common interests.

The Assembly added to the committee on the Hymnal Mr. Duncan C. Ross, minister, and Messrs. Thomas Clark and Major Ross, elders.

Mr. James Moir Porteous intimated his adherence to the dissent on the Hymnal.

The report of the Committee on the Reference from the Presbytery of Italy was laid on the table, and ordered to be printed in the "Daily Proceedings."

The report of the Committee on Colleagues and Successors was laid on the table, and was ordered to be printed in the "Daily Proceedings."

The report of the Committee on the case from Caffraria was laid on the table, and was ordered to be printed in the "Daily Proceedings."

THE GENERAL PRESBYTERIAN COUNCIL.

Professor BLAIKIE gave in this report. It stated—The Assembly will have observed that the movement has been most cordially welcomed on all sides, and that the American Churches especially have made arrangements, showing their great sense of its importance. The only thing to be especially brought before the Assembly is the election of representatives to the Council, which is to meet at Edinburgh on 8d July, and following days. In accordance with a scheme of representation agreed to at the conference in London, this Church, as containing between 1000 and 1100 congregations (including Presbyteries in India, Kaffraria, and Italy), is entitled to send 22 representatives, and, as far as practicable, these are to consist of an equal number of ministers and elders. Professor Blaikie referred to the interest with which this proposal had been received on all sides. As convener of the General Committee, he could say it was quite remarkable and extremely gratifying to observe the very wide interest that had been excited in this movement. Particularly the Churches in America and on the Continent had manifested deep interest, and so also had even the smaller Churches at home, such as the Reformed Presbyterian Church and the Original Secession. This morning he had received two letters—one from Hungary and the other from Holland. The former intimated that the brother of the Prime Minister would be one of the delegates from Hungary. The letter from Holland intimated that a Christian nobleman there felt a very lively interest in the movement, and would fain be present. The question was often asked—What purpose will it all serve? He found that all over the world Presbyterians looked up to Scotland and Edinburgh as the fountain-head of pure Presbyterianism, and accordingly when they came up here they expected that they would be instructed in what Presbyterianism pure and simple was, and would get an impulse on the Presbyterian lines. He had found that even in this country there was room for some lessons which he thought this meeting might help to teach. In holding meetings on this subject, he found that even ministers of their Church, and a great many people, were not well acquainted with the Presbyterian history and principles. Astonishment had been excited in the mind even of ministers on learning how wide the ramifications of the Presbyterian Church were, and what intense interest was connected with the history of very many of the Churches, especially on the Continent. Some people took Presbyterianism just on credit; they did not understand very well what it was. Therefore he thought some good might be done in the way of giving information on the subject. But it had been more and more impressed upon his mind that the chief benefit that might be expected to arise would be in the way of strengthening and encouraging and stimulating these Churches that had been carrying on their work under great discouragement. The Churches at home, through the great amount of privilege and freedom they

enjoyed, might be able to do essentially and permanently a very blessed service in connection with these struggling Churches. He called attention to the subject of the election of delegates to the Council which was to meet in Edinburgh on the 3rd of July. This would require to be done with care, for the number being limited it would be necessary to be careful in electing members representing different districts and interests, and even shades of sentiment in the Church. He hoped Edinburgh would give to their friends who came from various parts of the world such a welcome as would go to their hearts. In conclusion he referred to the invitation which had been issued to united prayer, and hoped that ministers and congregations would act upon it, especially at the specified times.

Dr. M'LAUHLAN, Edinburgh, moved that they approve of the report, confirm the proviso of 1875, and agree to send representatives to the meeting of the Conference; that they remit to their committee on the subject to nominate twenty-two ministers and elders as their representatives; and that they express the hope that this movement would prove the means of promoting brotherly fellowship among the Presbyterians of the world, of commending Presbyterian doctrine, worship, and discipline, of encouraging struggling and persecuted Churches, and generally of advancing the cause of Christ. At the close of the deliverance the cause was commended to the prayers and confidence of the people of the Free Church. Dr. M'Lauchlan, in the course of some remarks on Presbyterianism, said that in Scotland it was as old as the Culdees. He then went on to say that it was quite possible to expect too much from the meeting, though it would be a great and influential conference. Certain friends expressed a fear that perhaps encouragement might be given to some things foreign to their Church both in respect to worship and doctrine. He did not anticipate such an issue as that. Much must be trusted to the Christian discernment and sound judgment of the friends that guided the movement. He had strong feelings against sensualism or sensationalism in worship, but he cherished the hope and belief that nothing would be either said or done at the Conference that would give countenance to anything that touched the simplicity of their Presbyterian worship or the purity of their Presbyterian doctrine.

Mr. FERGUSON, of Kinmundy (elder), in seconding the motion, expressed the hope that Edinburgh would not only heartily welcome the deputies in public, but would show true old Scottish hospitality towards them, so that it might not be said on this occasion, as it had in former days, that distinguished men were allowed to live alone in hotels and lodging-houses, sometimes for days and weeks together, without being received into any of the houses of the members of the Church in Edinburgh.

The Earl of KINTORE (elder) also expressed the hope that a warm welcome would be given to the deputies, and that the Conference would be beneficial in showing the unity and sympathy existing amongst the Presbyterian Churches of the world.

Mr. DAVIDSON looked forward with much interest to the meeting of the forthcoming Council, and trusted that it would prove a great success—that with the view of securing this, he would commend to those to whom the charge of organising it is committed, to provide that it be conducted in a lively way, not, as he had sometimes seen, in a dry and formal manner, and that, in particular, beyond those specially appointed to take the lead in any subject, there be allowed a more general expression of sentiment in accordance therewith, and thus greater life be thrown into the proceedings.

Dr. ADAM, Glasgow, in the course of some remarks, said he thought they were under great obligations to Dr. Blaikie for the immense amount of trouble and responsibility he had taken in connection with this General Presbyterian Council. He added that though the Council was not to be held at the best season of the year, he hoped their ministers, elders, and people would make a great effort to be at home at the time, and give all the countenance and support they could to the movement.

Dr. BEGG, referring to the remarks of Mr. Davidson, said that of course within certain limits there must be liberty of speaking, but in such a large and miscellaneous body they would find the difficulty would be in restraining the utterance of statements that would give rise to debate and division. He thought there should be certain regulations to prevent wanderings into these subjects. The great object of

the Conference should be to set forth their united Presbyterianism, and not get into other questions. He made that statement all the more because at the meetings in London he saw there was a danger of departing from the general object of the meeting, which was to show not only the extent but the general unity of the Presbyterianism of the world, by getting into side issues and questions which might tend to distract and divide the Conference. He therefore hoped the liberty Mr. Davidson asked would be within certain fixed limits.

Mr. MACDONALD, Calcutta, stated that a great interest was taken in this Council by their Presbytery in Calcutta. Eleven Presbyterian bodies were represented in the mission fields in India, and they had for many years felt the desirability of being confederated so as to strengthen themselves, and bring their power to be felt more upon the people among whom they laboured. With this view a confederated Council was established some years ago. The various Presbyterian bodies in India had represented to their respective Assemblies and Synods the desirability of their approving and sanctioning this Indian Presbyterian Confederation set up for counsel and advice. He hoped the interests of India would be represented in the forthcoming General Presbyterian Council.

Professor BLAICKIE intimated that the committee would submit a list of names to the Assembly before it closed, with the understanding that if any should not be able to attend, the committee would fill up their places.

The General Assembly approved of the report, and recorded their thanks to the committee, especially to the convener; and under the proviso contained in the deliverance of Assembly in 1875, agreed to send representatives to the meeting of Council, to be held at Edinburgh on 3rd July next and following days. The Assembly remitted to their committee on this subject to nominate twenty-two ministers and elders as their representatives. The Assembly hope that this movement will prove the means, under God's blessing, of promoting brotherly fellowship among the churches; of commending the Presbyterian doctrine, worship, and government; of encouraging faithful churches struggling against much opposition and trial; and, generally, of advancing, far and near, the cause of Christ. The Assembly very cordially commend the cause to the prayers and countenance of their people.

THE IRISH DEPUTATION.

An order of the day was called at noon to receive the deputation from the Irish Presbyterian Church, which consisted of Rev. Thomas Shaw Woods, Ballygowan; Rev. Thomas Lyttle, Sandymount, Dublin; with Mr. David Taylor, J.P., Belfast, Mr. W. Shaw, Hollywood, and Dr. Wilberforce Arnold, Belfast, *ruling elders*. Dr. Meneely, the Moderator of the Irish Synod, was present on a previous diet, but, as already explained, had to leave.

Dr. ADAM, Glasgow, who had been one of the deputies from the Free Church to the Irish Assembly last year, testified to the cordiality with which they had been received by their Presbyterian brethren in the sister isle, and stated that these brethren looked upon the Free Church as being, not less than at the Disruption, the proper representative of the old historical Church of Scotland.

Mr. SHAW WOODS, addressing the House, gave some reminiscences of the Irish Presbyterian Church; and assured them that that Church was as determined as ever to uphold the great principle of spiritual independence which was so firmly enunciated at the Disruption. They lived, he said, in times when self-examination and concerted action were necessary among the Evangelical Churches to meet the advances of speculative philosophy and Romanising innovations. He thought it necessary to hold fast to the great principles of the Disruption. He was no Voluntary. He held the principle of the headship of Christ over the nations as strongly as the fathers of a past period did. Nevertheless, if the prelates of England were determined to retain within the walls of that Establishment those who desired to betray the garrison and surrender the fortress they had sworn to defend, to make the great English nation again bow the neck to the yoke of Popery, then fearlessly he should say of that Establishment, "Raise it to its foundation." He was concerned for the liberties of England, for the Protestant religion. It might be said that he, an Irish Presbyterian, had no right to interfere in a matter of this kind. His reply was, that he did not interfere as a Presbyterian merely. There was a

national interest to be conserved in this matter; and he felt that necessity was laid upon him to lift up his voice when he saw the safety and the faith of the nation so seriously imperilled. Were a foreign foe hovering round the coast, there was not a loyal subject who would not proudly march down to the beach prepared to shed the last drop of his blood to prevent the sacred soil from being contaminated by the footprint of the invader; and could he remain an uninterested spectator of a policy which, if successful, would extinguish the lamp of truth, and make the England of Cromwell the slave of Rome? For many years the Synod of Ulster have suffered greatly from tolerating errors of doctrine; but men were raised up who did not sheath the sword until truth was vindicated. From that day to the present, unqualified subscription to the Westminster Confession of Faith was required of every man entering the ministry of their Church. This Court might rest assured that whatever others might do, the Church he had the honour to represent would never surrender the old standards, or cease to walk in the old paths.

Dr. BEGG moved a resolution expressing satisfaction at the appearance of the deputation from the sister Church of Ireland, in whose prosperity they rejoiced, and wished it all success in prosecuting its various enterprises. He thought that the state of the Irish Presbyterians was the most striking illustration of the advantages of Protestantism over Popery that could be found. The north, which was a country comparatively sterile by nature, bristled with industries, and was inhabited by a well regulated Christian people, while in the west and south of Ireland, which were more favoured by nature, they saw the blighting and withering influence of Romanism. It was impossible to look on these pictures respectively and not see how triumphant was the demonstration of the importance of having the Word of God and a free Gospel, instead of the blighting influence of the Romanist system. Their friends had also stood up manfully not only for purity of doctrine but purity of worship. He delighted in that—and he had often thought that if ever he was driven from the Free Church of Scotland whether he would not attempt to find a refuge in the Irish Presbyterian Church. They occupied their present admirable position for two reasons; partly because of the great heroic struggle of Cook, by which the doctrine of their Church was maintained; and partly because they saw that if they yielded to innovations that tended towards prelacy, they would break down the bulwarks which surrounded their own Churches, and do what tended to undermine its authority as founded on the Word of God.

Dr. MURRAY MITCHELL seconded the motion, remarking that in regard to the missions the tie between the Free Church of Scotland and the Irish Presbyterian Church was exceedingly close. The latter had a very interesting and much blessed mission in Western India. Their missions were in Gujarat, in the Bombay Presidency. The Free Church Mission there had been associated with the Irish Mission from the very outset, and the tie between them could not have been more endearing had they been missionaries of the Free Church itself. The intercourse of the Free Church Mission with such admirable men as Dr. James, Glasgow, Mr. Montgomery, and others, had been most brotherly from the very commencement of the Irish Mission, and it has continued to be so down to the present day. It was pleasant, he might say, at home as much as abroad; for the most friendly communications were often passing between the Free Church Foreign Mission Committee and the Irish one, of which Mr. Fleming Stevenson was the much respected and energetic Convener.

The Earl of KINTORE also testified to the cordiality existing between the two Churches, as manifested by the reception with which the representatives of the Free Church were greeted by the members of the Irish Assembly.

Mr. MOIR PORTEOUS, Wanlockhead, supported the proposal, mainly on the ground which, at the close of his speech, had been stated by Lord Kintore. The Irish Presbyterian Church was eminently a missionary Church, and cared for the spiritual well-being of the Roman Catholic population. He had had the privilege of labouring for some years in fellowship with her missionaries in the west of Ireland, and knew intimately the wise and steady efforts that were put forth for their spiritual good. And in addition, he knew of the immense benefits that had resulted from that mission field. Not only were multitudes educated and elevated who, on being persecuted at home, went to America and other lands, where they shook off the yoke of Popery and adhered faithfully to the cause of Christ, but numbers rose to positions of influence as ministers of the gospel and otherwise, of

which he could give not a few instances. In these circumstances, and when this branch of Christian work was to a large extent neglected, the Irish Presbyterian Church should be encouraged to prosecute that noble enterprise to which she had devoted herself.

The MODERATOR then addressed Mr. Woods. He said—Dear Christian Brother,—Accept the thanks of the Assembly of the Free Church of Scotland for the gratification which your presence amongst us affords. Your Church has many claims upon us. We can never forget the extent to which the north of Ireland in times of suffering and danger sheltered many persecuted ministers from this country. Your own Church came through a similar ordeal of persecution in its own history. The fire of common sufferings would have welded us more closely together had not the condition of the Scottish Church as connected with the State hampered the free intercourse which otherwise might have subsisted between us. In the case of both Churches, such restriction is at an end. We are both Free Churches. There is nothing to prevent us from being one Church to-morrow, if it were thought advisable to surmount a mere geographical difficulty for the sake of a common jurisdiction. The state could not interfere to arrest such a movement by insisting on statutes localising us in Scotland, and limiting our privileges. Whether such unity were desirable, whether or not at least some closer bonds of unity should exist between us, may depend on circumstances, but there can be no doubt that greater unity of the spirit in the bonds of peace should be cultivated between both Churches. Your presence here, your eloquent addresses, the interesting details you have given us in regard to your condition and work as a Church, have refreshed us greatly, and laid us under obligations, which I beg, in the name of this Assembly, very warmly to acknowledge. It is not of yesterday merely that your sympathy with the principles and position of the Free Church has been made manifest. At the moment when, under the sacrifice of the Disruption, this Church seemed stranded and bereft of earthly resources, your sympathies were with it; you stood by it in its hour of difficulty; you testified by many noble utterances for the cause it advocated. We have not changed, nor have you. Your presence here is still proof and testimony that in your judgment nothing is so vital to the welfare of a Christian Church as perfect freedom to accomplish all its functions as a Church, and that the gospel in its purity and simplicity is still of paramount value as a message of grace to a lost world. It is my own humble conviction that we in Scotland have not done so much as we ought in the co-operation with you for the spread of religious knowledge among your countrymen of the south and west of Ireland. We have not forgotten, and never can forget, the services rendered by the ministers of your Church in connection with a late meeting of the British Association in Belfast. When an attempt was made to use that association in the interests of a coarse materialism, your brethren stood forth on behalf, not merely of Christian truth, but of true philosophy and science, in a manner and with a success that lay all Christendom under obligations to the Presbyterian ministry of Belfast. Carry with you across the channel the assurance of our love and esteem to the Church you represent. From thousands of believing and sanctified hearts in Scotland there rises to the God of truth and love many a fervent God speed to all your works of faith and labours of love.

PROCLAMATION OF BANNS.

Overtures were next submitted from the Presbyteries of Fordoun, Glasgow, Perth, and Strathbogie, setting forth that the present practice of proclaiming banns of marriage was utterly inadequate to secure the ends for which it was established, and is perplexing, unjust, and otherwise objectionable, and therefore ought to be abolished. It was accordingly overtured that the Assembly take the subject into their consideration with the view of devising steps for the abolition of the law presently in force.

Mr. HOWIE, Govan, moved—"That the present state of the law of Scotland in regard to the proclamation of banns is in many respects unjust and unsatisfactory; that the high and varying fees charged for proclamation are a bar to marriage, and tend to foster immorality; that the system of proclamation now in force no longer answers the purpose of due publicity; that the proclamation of banns, viewed on the

footing on which it was originally introduced, and on which it has been lately extended to district *quoad sacra* parish churches, viz., that it is an ecclesiastical proceeding, intrinsically belongs as much to Nonconforming as to Established Churches; that the ascendancy of one Church over others thus assumed in matters both civil and ecclesiastical, is unreasonable and unjust as well as unscriptural; that all the evils connected with the present system have been aggravated by the recent decisions of the civil courts; that prior public intimation of the intended marriage is a matter of general interest and importance which cannot be sufficiently provided for by arrangements of an ecclesiastical character, and can only be satisfactorily and thoroughly effected by the instrumentality of public civil officers, the Churches always having the right to make such arrangements as they may deem necessary for their own members and adherents. The General Assembly appoint a committee to prepare petitions to both Houses of Parliament, and to take whatever other action may be necessary to obtain such a change of the present law as will secure in this matter publicity, economy, and religious equality."

In supporting his motion, Mr. Howie said it would not be necessary for him to enter into any details as to the history of the unsatisfactory arrangements now in force in Scotland in connection with the proclamation of banns, because the subject had been fully discussed by last Assembly and in the various Presbyteries of the Church throughout the year. Now that proclamations were being made in *quoad sacra* parishes the law was in many respects more objectionable than the law as it previously existed. It created, first of all, a great difficulty as to the boundaries of parishes. In Glasgow they had some very ludicrous cases, in which even officials of the Established Church were not aware of the boundaries of those *quoad sacra* parishes. In the discussion which took place in the Assembly of the Established Church on this subject on the previous night, it was proposed, on behalf of the minister of the Gaelic Established Church in Glasgow, that as his parish extended over the whole of the city, that all proclamations relating to his members and adherents should be made in his church, so that they would have two systems of proclamation going on simultaneously. But there were other objections to the system. It necessitated two sets of taxation instead of one, as under the former system. In Glasgow, for instance, they had now some 65 parishes, instead of the five original parishes. As this involved double proclamation, they saw what additional taxation was thus involved. He held it was altogether out of place that any Church should have the power of taxing the general community—and especially that Churches that had been established purely for ecclesiastical purposes should be entrusted with such a power. When listening on the previous night to the discussion on this subject in the Established Assembly, he heard a very significant sneer at the great characteristic principle of the Free Church—the principle of spiritual independence. He heard it described by one of the speakers as an impracticable principle, a principle which, if carried into effect, would involve the destruction of civil and religious liberty. Well, he thought the action of that Church in connection with this particular matter involved a usurpation far greater than anything that was involved in the principle of spiritual independence as held in the Free Church. It involved that the Established Church taxed the general community, and that they were to be liable to all the varying fees that Church imposed. In the parish in which he laboured a sum of no less than £1083 had been obtained for the proclamation of banns, and he had it on the authority of the session-clerk that a large proportion of that money, although it nominally went down to him, had been paid into the session-funds, and a great part of it had gone for the erection of *quoad sacra* parishes. That was a new way of promoting Church extension. They ought to object to the present system because of the principle it involved—that one Church intruded itself into the sphere of other Churches. What had been the ground upon which the law had been extended to the *quoad sacra* parish churches? It was that these proclamations were part of the ceremony of marriage, and were therefore an ecclesiastical procedure. If so, surely all the Churches of the country were entitled to say that they were capable of discharging all their ecclesiastical functions, and that it was a usurpation of their rights and privileges for any Church to seek to do that kind of work for them. The question of the money involved was in his opinion a very small question in comparison to the ecclesiastical supremacy that was claimed by the Established Church in this

matter. Although the Established Church were to offer, as had been proposed by the hon. member for Dumbarton, to make the proclamations free of charge, he would still object to the arrangement that left such a matter in the hands of one of the Churches of the country. So objectionable had the present system become that enlightened members of the Established Church and Conservative members of the House of Commons had admitted its defects. Last year the Established Assembly sent down to the Presbyteries an overture proposing that there should be a correction in the abuses of the system, or at least some of them, and that there should be a uniform charge of 2s. 6d. for each proclamation.

Well, it seemed strange that the General Assembly of the Established Church did not discover that there was any need for amending the system until Dr. Cameron had given notice in the House of Commons of his bill for its repeal. Even staunch Conservatives and friends of the Established Church who voted against Dr. Cameron's bill seemed to be ashamed of the conduct of the General Assembly of that Church in connection with this question. Whatever the Established Church might intend to do by-and-by, whatever pretences she might make, it was the fact that up to the present hour, at least so far as he was aware, the old arrangement and the old exorbitant charges were not only continued in the original parish churches but had been during the last year or two introduced to the *quoad sacra* parishes. The overture of the Established Assembly for the reduction of the fees to 2s. 6d., which was an important argument in the House of Commons for the rejection of Dr. Cameron's bill, had been rejected by 49 Presbyteries, as against 11 approving of it; and on the previous night the discussion in the Established Assembly was upon another overture, namely, one from the Presbytery of Glasgow proposing that instead of 2s. 6d. the charge should be 5s. for proclamation when made on three successive Sabbaths, 10s. for two successive Sabbaths, and 20s. when the proclamation was made on one Sabbath. One of the members of the Assembly, Sir James Ferguson, called the attention of the House to the remarkable fact that the law of the Church was that no proclamation was valid unless it was made upon three successive Sabbaths, and asked that the Assembly enjoin its Presbyteries to carry out their own law. That, however, was set aside, as was also the whole question, by remitting it to a committee where, he supposed, it would remain, if they and the House of Commons allowed the matter to drop. They ought to take up the position that they were not to get the legislation on this matter from the Established Church. It was a matter that concerned the general community, and to have these civil disabilities removed they must make their appeal to the State. Last year they approved of the system that was proposed in the bill of Dr. Cameron. He was sure they were thankful for the interest Dr. Cameron had taken in the matter—and for the fact that his bill, as first introduced into the House of Commons, which contained such a large majority of Conservative members, had been rejected by only some 25 votes. That, and the fact that his measure was not merely supported by members on the Liberal side of the House, but that almost every speaker on the Conservative side admitted that there were great evils connected with the present system, showed how strong a feeling had been awakened on the subject. In fact, both parties in the House seemed to admit that the present system could not be continued. He regretted that the bill Dr. Cameron had introduced this year—although he believed it was introduced for reasons connected with policy—was a much less effective one than that of the previous year. The hon. member thought that he could better accomplish his object by his new bill, but he (Mr. Howie) feared that it was an unwise policy which made a concession to the Established Church. He did not feel inclined to ask the Assembly to accept the bill as containing a just concession in the circumstances. The bill proposed that there should be proclamation in the Established Church as heretofore, but in order to give Dissenters relief, that there should be proclamation by the registrars as proposed in the bill of last session. In other words, it was an alternative system. The longer he considered the proposal the less he liked it. While they might submit to unjust legislation which had been going on for a time, it was a very different thing to accept new legislation of an unsatisfactory kind, and for his own part he was not prepared to accept any legislation which did not proceed upon the lines of perfect religious equality. He did not care how that equality in this matter was obtained, whether it was by levelling up or by levelling down, although he thought the better way would be by levelling down, and leave it to the

State to make proclamations through the civil officers she had appointed for civil purposes, and let the Churches of their own accord make any additional arrangements that might appear necessary in order to secure the objects they had in view. He knew some friends who had been going along with Dr. Cameron in this matter would accept his measure on the principle that half-a-loaf was better than none, but to accept a measure of this nature which was only half a measure, was, he feared, not satisfactory. They should contend for a measure that would give them equal rights as Churches on this question. There were other objections to Dr. Cameron's bill. It gave special facilities—and he asked the attention of the members of the House to this matter—for proclamation in the Established Church compared with publicity in the registration. According to the part of the bill relating to registration, there must be a notice put up in a public place for seven days, but according to the present system, as administered by the Established Church, parties might give in their proclamation on Saturday night, and get the extracts on Monday morning, and in that way the whole thing might be hurried through, and in that way the very parties for whom publicity was specially needed would doubtless go to the Established Church, and the ends of publicity through the registrar would be entirely defeated. That was not the only thing in connection with the bill that was objectionable. They all knew that many parties sought to escape publicity, and having their names put up for seven days in a public place was, he thought, far more to be dreaded than getting them mumbled over before a congregation consisting of the attendance they found in some of the Established Churches, especially in the North, and, in some cases, not before congregations at all. There were even cases in which Dissenters had to be appealed to to come to the outside of the church to hear proclamation made. He believed it had been ruled that there might be no proclamation whatever; they simply required to get a certificate from the session-clerk previous to performing a marriage ceremony. Another objectionable feature of the bill was that it imposed heavy penalties upon registrars. If they made a wrong statement in connection with a marriage, they were liable to a fine not exceeding £25, or to be imprisoned for a period not exceeding one month, or to be deprived of office. He held if this was to be applicable to the registrars in the execution of their duty, it ought to be applied to session-clerks also. On these grounds he was not prepared to accept the present bill. He knew that Dr. Cameron was not wedded to the amendments that had been introduced. They were merely introduced to conciliate the opponents of the measure last year, and he hoped he would find it better to go back to the old lines. He did not propose that they should do anything specific in regard to the bill. They should content themselves with a general proposal to secure publicity, economy, and religious equality, which were not secured under the present system.

Dr. MACGREGOR, Edinburgh, seconded the motion. He understood that although what was proposed was only the appointment of a committee with instructions to do certain things, it was distinctly understood that the committee was to petition against Dr. Cameron's bill as it stood at present. He wished that to be understood, so that those who might support Dr. Cameron's bill must oppose the motion. He would rather divide the House on the subject than leave it doubtful that the committee should not be instructed to oppose the bill. Mr. Howie had described the new bill as having certain amendments. He held they were not amendments; they were ruin. He had written to Dr. Cameron, saying that he believed he would gain no support from the change, and indeed would lose all the support he formerly had. He had some sympathy with Mr. Howie's strong feelings on religious equality and the question of economy in regard to this matter, but the chief point to his mind was publicity, and he held that if Dr. Cameron's bill were passed into law, it would, for a generation at least, prevent publicity, for it put it in the choice of those who were about to marry to go through the form of proclamation in the parish church. People who wanted to get married on the sly could not do better than get proclaimed in certain of the parish churches, and for all the publicity that would be made by that proclamation and by their residing in the parish for a fortnight, they might as well reside on the top of Ben Nevis. Then, under the present law, any minister celebrating a marriage in a private place was liable to be banished for life on pain of death in the event of his returning. He thought it might be well for the various churches to prescribe proclamation of banus,

in order that the congregations might pray for young people proposing to marry, and that the Christian people should fall back on the old custom of having marriages celebrated in the church. The Assembly had heard on Thursday about the carnality of discussions on political matters. He did not think they were going out of their way to attend to such matters. The man who was more spiritually-minded than Jesus Christ, and the apostles and prophets, and John Knox and Chalmers, was in a bad way. In the Free Church they had no political ministers. He did not know in their Church one whom he could describe as a clerical politician, and that was not specially true of the Churches connected with Establishments. In country places, if the purpose of marriage were whispered at the smithy, or in some of the small merchants' shops, it would be certain to go over the place. The one place from which it could not go anywhere was just the parish church. He (Dr. MacGregor) thought that the registration agency was a very good way indeed. Although it looked a sort of private thing to put a notice up in the registration office in Edinburgh, he thought that even in large cities such a notice would be a very effective publication, and in country places it would be just perfect publication. He would on that account be contented with a bill which provided for the publication by the registrar, and if that were not sufficient, then the nation was bound, even if they sent the bellman through the parish, to secure publicity.

Mr. M'MICKING, Glasgow (elder), said that Dr. Cameron, referring to his former bill, said "that Government opposed it, and would oppose it to the end, on the ground that it was an interference with the time-honoured custom of the Established Church." Now there were other time-honoured customs connected with marriage which he suspected had a very considerable influence in their opposition. They all knew that the time of marriage was a time when persons were all more open-handed and liberal with their money than at other times, and the Establishment had a very great desire to share in the fitful liberality that marked that time. Accordingly they found that the Government ecclesiastical Establishments in this country got several thousand pounds from Free Church people and others not connected with it at the time of marriage. Establishments were a kind of ecclesiastical shopkeeping, each anxious to get as much money as possible. In England, the Anglican Church had ecclesiastical lawyers who gave their opinion that proclamation of banns in Scotland was not sufficient to warrant the marriage in England of parties so proclaimed, and indeed it seemed to be the great desire of that Church to drive as many people as possible to the expense of two or three pounds for the important document called a special licence—a document of great interest in the eyes of many young ladies. He for one had been disposed to look somewhat favourably upon Dr. Cameron's new bill as giving a "half-loaf," but he found upon consideration that it ought not only not to be petitioned in favour of, but it was a serious question whether it should not be petitioned against.

Dr. ADAM spoke of the hindrances placed in the way of marriage by the fees extorted for the proclamation of banns. If Dr. Cameron's bill was passed he was afraid no very great change would be made on the present system. Parties would have strong temptations to avoid the registrar, indeed the great majority of marriages would continue to be proclaimed in the Established Church. They could easily understand what use would be made of that by the Established Church. It would be held as an argument in proof of the immense strength of that body.

Dr. THOMAS SMITH, Edinburgh, said that being minister in a poor district, he had found many of the certificates of proclamation to represent that the parties were living together to save the double proclamation. This was either true or false. In most cases it was false, and therefore perjury; and where true it was a virtual confession of impurity. He refused to acquiesce in the measure of Dr. Cameron as now modified, and they should do all they could to get a better.

Mr. HOWIE made a few remarks in reply, and the House thereafter unanimously agreed to adopt the motion.

TEMPERANCE COMMITTEE.

Mr. KIDSTON, of Ferniegair, convener, rose and said: Moderator,—The report of the Temperance Committee (Appendix XXII.) being printed, and in the hands of members, may, I suppose, be held as read. Perhaps I may state to the House

at the outset, that the committee has been considerably enlarged in number since last year, and their meetings have been more numerous, and that, instead of my occupying the position of both convener and secretary, as formerly, a secretary has been appointed in the person of the Rev. D. D. Bannerman.

It is well, sir, that the committee should be so strengthened, as the conflict which we call upon the Church to assist in is of vast importance, as well as surrounded with difficulty. We are on all sides encompassed by the intemperance of the land, and it is a hard but necessary task to seek to assail and overcome it. The bitter fruits of intemperance are but too abundant—homes are ruined, reputations damaged, the Church weakened, religion dishonoured, and souls lost through its influence.

The highest interests of our fellow-creatures incite us, therefore, to a "holy war" against it. The evil is very wide-spread. From authentic information we may affirm that dipsomania is growing quite common among youths in their teens. It may seem like a distempered dream to affirm this, but the evidence is too conclusive for doubt. More than this, I even read but the other day in the daily papers that a little boy, only six years of age, was brought up charged with not being under proper control, and with having been found drunk late at night in the streets. It is a sad truth that, in addition to the prevalence of the vice among women, even boys are yielding to the temptation. At an age when reflection sets so few barriers against wrong, the chains of alcohol may easily be riveted before their weight is felt; and it has been stated, with what exact truth I know not, that the habit of secret drunkenness is becoming common in boys at public schools to an extent that the friends of the sufferers would willingly conceal.

This evil of intemperance, indeed, in all directions, is admittedly as active and powerful as ever. The old sources of information declare it. Judges, magistrates, missionaries, police records, and the public prints, continue to give forth the same old unvarying testimony. What shall we do then to stem the torrent? Our heads and hearts are not all cast in the same mould; we think apart, and act diversely, and may pursue different methods. What each then can do, let him or her do; from whatever standpoint of mind, of thought, or action, we throw the rope of safety, let us do it, so that when a life is rescued we will alike rejoice. Let us all join hands, whether we be advocates of sobriety, or go the length of abstinence, and continue to resist the progress of intemperance.

It is a terrible picture of the social state of our country, when a leading exponent of public opinion gravely tells us "that if the police apprehended everybody who takes twice as much as does him or her good, all the excess being harmful, the gaols would not hold a tithe of the offenders, and we should have to fold them in huge barrack-rooms like captured armies!" Under the shadows, then, of this great darkness which surrounds us, what an opening there is for the efforts of social reformers!

When it is said of a man that "he drinks," we know too well what that means. It means that he cannot be trusted in his trade or business; it means that his wife and children have a very hard time of it; it means that he is never safe from getting into some great harm or loss; it means in some cases that though you may have seen him one day in his shop, or place of business, the next day you find him perhaps in the hands of the police!

To resist this wide-spread evil, numerous and various efforts must be made. We want Parliament to do a great deal, but to obtain this what also we really do much want is the diffusion of sound information on the subject of drink, on the subject of our present condition as to intemperance; and thus by stirring up a healthy, wholesome public feeling, we shall clear the way for legislation; and legislation, passed with the approbation of thinking men of every class of the community, in the direction of placing restraints on this great evil, will be sure to be operative, as it will have public feeling to carry it out into execution afterwards. Law in a free country may be looked upon as an effect, and not as a cause.

There is really, sir, nothing social, no object that we can set our hands to, that is comparable in present importance to this subject of "intemperance." Drunkenness comes before us as a most direful curse; and if the evil, which is enormous, is to be modified or cured, we must not relax our efforts.

If there was a disease known to men that was destroying as many lives as drink

was destroying, we should be up in arms about it, and the journals would teem with suggestions for a remedy.

In regard to the operations of your Temperance Committee, it will be seen from the report, among other things, that a general circular was forwarded to Presbyteries, suggesting a line of practical action for the year, to which replies were received, evidencing an encouraging degree of readiness to co-operate with the committee in the matter. Much interesting information was obtained as to the action of church courts, and the state of intemperance in different parts of the country.

We have to note with satisfaction that the injunction of the General Assembly as to the annual sermon, to which attention was called in the *December Record*, has been very generally attended to by ministers and presbyteries. It is satisfactory to state also that joint action was arranged with the Established Church and the United Presbyterian Church, in sending a joint memorial to licensing justices and magistrates, urging upon them, in the view of increased applications being made in anticipation of the "New Act," to refuse all applications for new licenses, and, as far as possible, to diminish the number of those already in existence.

As convener, and by appointment of the committee, I took some pains to get this Publican's Certificate (Scotland) Act amended in the House of Peers, and its operation, it is hoped, will now be altogether beneficial in its character.

Upwards of 5000 copies of last year's report, with the speeches delivered at the Assembly, were circulated by post. And, sir, in opposing intemperance, we would desire to operate on a right principle; our appeal to the conscience of the people on this subject must be a religious principle.

It is quite possible to urge upon men the duty and propriety of temperance from mere worldly motives; and there would be great difficulty in convincing people that it was for their worldly interest that they should be temperate. But we should desire to call to our aid in this great movement those abiding principles which should not only convince the understanding, but also touch the heart and influence the conduct; and we also feel that there is no mode of reaching the conscience, and regulating the heart and conduct, so effectual as our appeal to religious motives. God, it is true, seems to have stamped in two ways the mark of His disapprobation on this degrading vice more than on any other. Intemperance becomes a madness; and a man who has yielded to it often finds it impossible to free himself from the fetters with which he is bound. But the evil does not end here, for the sin of the parent is visited on the children, and so springs up an inherited curse.

I noticed a circumstance in the papers the other day to which I will allude. "Spelling Bees" have been usual among us, and those of you who have joined in them have, I suppose, found them to be quite peaceable meetings. But on one occasion at the "Spelling Bee," of which I am about to speak, drink was introduced, and you will see, in that case, what became of the dictionary. The word "Hibernian" is not in itself what you would call a "jaw-breaking" word, although "Hibernia" has been for a long time, in another sense, a "difficulty." Nevertheless, on this occasion, the spelling of the word fractured a skull. A number of men, more or less drunk, were holding a "Spelling Bee" at a public-house. Two of them quarrelled over this word "Hibernian," and one had his skull fractured, and lay for some time in a most dangerous condition, and at last died from the effects of the blow. We might well say—What a spell this was! And what a spell does drinking cast on the whole community! *That* bee proved to be a wasp; and the Scripture says of drink, that at the last "It stingeth like an adder."

I have already alluded to the duties and responsibilities of legislation. Some people speak of our lunacy laws as if they were an evil. There are three courses open to a legislature—Non-interference, Restriction, and Prohibition. Restriction is the course taken by our Government. The adoption of this course implies a declaration that the traffic in intoxicating drinks must be taken out of the category of "free trade;" in other words, the trade is thereby pronounced to be a "dangerous" one, and, as at present carried on, it is a source of fearful waste and misery; it has never been seriously questioned that as much as two-thirds, if not three-fourths, of our national crime, pauperism, and insanity, may be fairly traced to drink as their cause, besides the dark, hideous *background* of disease and premature death which it creates.

The number of licensing bills before Parliament indicates also a general appreciation of the fact that this traffic requires to be strictly controlled and limited. In the way of legislation we need at present a further limitation of the hours of selling during the week; also a regulation directly aiming at reduction of the excessive number of licenses, by fixing the maximum number and size of public-houses according to population.

To get Parliament to pass these two needful reforms—and there are others which are equally necessary—we require, it seems to me, to get a fresh Royal Commission appointed, for the purpose of visiting the various towns in Scotland, to obtain a general consent of all parties for the introduction of such important amendments on the Act of 1862. The Assembly on a former occasion petitioned for the appointment of such a new Royal Commission for Scotland; and we think the Temperance Committees of the three Presbyterian denominations might with propriety draw up a joint memorial and forward copies of it to all corporations and public bodies in Scotland, urging upon them to take action by one united call on the Legislature to get such a Commission issued with as little delay as possible.

In regard to the "legislation" of this session I may notice that Mr. Chamberlain, of Birmingham, though he did not bring forward a bill, yet presented a resolution to the House of Commons on the subject of the sale of intoxicating drinks. His proposal was, that it is desirable to empower the town councils of burghs to acquire compulsorily, on payment of fair compensation, the existing interest in the retail of intoxicating drinks within their respective districts, and thereafter, if they see fit, to carry on the trade for the convenience of the inhabitants, but so as that no individual shall have any interest in nor derive any profit from the sale. Mr. Chamberlain was of opinion that we could not rely either on the progress of education or upon the force of moral suasion for checking the increase of drunkenness in the country; also that the scheme which he advocated was the only one likely to deal effectively with the excessive multiplication of public-houses, as well as the enormous temptations which they present. This comparatively novel and bold proposal for this country was rejected by the House of Commons; and it is true that a great deal can be said both against its practicability and its usefulness, and even of its propriety.

A good deal is said just now about the mischief arising from the recent English Grocers' Licensing Act, which was undoubtedly a legislative mistake.

The magistrates in England have no control over the number of these grocers' licences. They are granted by the "Excise," on a statement from the magistrates of the respectability of the applicant and the amount of the rent. It seems probable that by the force of public opinion this great evil in England will be remedied. The grocers' licences, though requiring a magistrate's certificate in Scotland, nevertheless have been granted in some places with much too great facility and indiscrimination, and have been productive of great mischief. The magistrates in some places did not consider that they should license only such and so many grocers as was meet and convenient. They seemed to think that everybody who set up a grocer's shop was entitled to sell exciseable liquors. Grocers should only be one-fifth of the number of public-houses.

In regard to the numerous causes which lead to intemperance, there can be little doubt that the drunkenness of this country is in some degree owing to the lack of training on the part of young women to fulfil aright the domestic relations of wife and mother; as a partial remedy for this deficiency, the recent efforts by School Boards and other agencies in the establishment of cookery classes, and the general encouragement given to needlework, is highly to be commended. A better and decenter housing of the working-classes also is a great desideratum, and any efforts in that direction would greatly tend to promote the cause of temperance. In regard to the city of Glasgow, the commercial capital of Scotland, it is a melancholy fact that there are 30,000 houses in it with only one apartment in each.

The question is sometimes asked, in connection with the miserable abodes of the poorer classes, whether it was the people that made the houses or the houses that made the people? This evil influence exerted must be regarded as applicable to both. It seems as if overcrowding, drink, and poverty, were the main factors in the discomfort and misery of these people, and that these acted and reacted on each other. In regard to means of diminishing intemperance, I might say in this con-

nection, that the providing of means for healthy recreation and mutual improvement would tend to counteract the influence of the drinking places, including the establishment of British Workman Public-houses, where no intoxicating liquors are sold or used. It is gratifying to find that these are being increased in number. In the great shipping port of Liverpool there are said to be seven miles of docks straight on end. It would be natural in such circumstances to inquire what is the workman at the docks to do to get his refreshment? Must they not go to the ordinary public-house or beershop? Not now, necessarily, because they have formed there a Limited Liability Company, which has established houses principally for the sale of "cocoa." These have been self-supporting; indeed, the company pays a good dividend. And I may mention that one rather singular effect has been, that in all the public-houses along the line of docks you will see tea, coffee, and cocoa advertised to be sold at every hour of the day.

Education, with religion as an essential part of it, may do much to restrain intemperance. It must, however, be noticed, that the more lively the brain power in the acquisition of knowledge, the more sensitive it sometimes is to the action of alcohol. I read an account the other day of a barrister-at-law who wanted to pawn, or in legal phrase to hypothecate, his wig and gown to obtain drink. He was a man of ability, but how true it is that a head full of knowledge is no safeguard against a hand full of drink!

The community is much indebted likewise to the efforts of Total Abstinence Societies. They are most energetic, and keep the evils arising from intemperance by means of statistics and otherwise, very prominently and constantly before the public, and there are very many persons whose only safety lies in total abstinence. These societies work for the future, and what people call their excessive zeal is perhaps needed to make up for the comparative indifference of other friends of sobriety.

We are free to state that total abstinence cannot reasonably be regarded as in any sense opposed to the gospel, or intended to supersede it as a remedy for intemperance. Christians who think it right and expedient to become abstainers may certainly do so as a practical application of the spirit and precepts of the Bible to the times in which we live, and the removal of this special form of wickedness. In the eagerness of professed abstainers to induce people to become so, I am always sorry when, in their exhortations, they depart from the safe ground of Christian expediency, and speak of wine as a poison, and as if it were a sin to partake of it. The effect of such arguments on many would be to make them decline to homologate such views by becoming abstainers even on the ground of scriptural expediency. It is quite true that if all men and women were abstainers there would be no drunkenness. But it is also true that merely to *tell* the millions who see no need to abstain that they should be abstainers is no necessary step in advance, and does not produce greater results than other methods of restraining intemperance.

Our committee is intended to contain representatives of the friends of sobriety, whether abstainers or non-abstainers, and we propose to act together by every means in our power for diminishing the vice of intemperance.

Intemperance is recognised by us as one of the great national evils of our day, and drink is charged as the cause of much widespread woe. We can only take things as we find them, and by the use of all the influences in our possession, endeavour to make them better.

We find, for example, a legalised and licensed traffic in existence; and whatever may be our individual or corporate wishes or desires, we cannot wipe this out with a stroke of a pen. It is in vain to suppose that the evils of society will vanish by the waving of a magic wand, or the enunciation of a principle. Many efforts have been made and plans devised to regenerate society, but these are found not to be able of themselves to accomplish this object. Some have thought that the art of printing and the freedom of the press would prove the panacea; others, that this would be accomplished by education, the school-master being abroad; others, by what is called, in high sounding phrase, the "march of intellect."

Many other means have been attempted: public parks, savings banks, improved dwellings, free libraries, total abstinence societies, and, best of all, Bible teaching

and Bible training, have been looked to to accomplish the object ; but not only has, according to the saying of the zealous reformer, " Old Adam " been found too hard for " Young Melancthon," but also none of the things I have mentioned, nor all of these put together, can regenerate society ; because, to accomplish this, the same inspiration is required which first breathed into man's nostrils the breath of life, and made him a living soul. It does not in any degree follow from these considerations that we are to do nothing but pray for the outpouring of the Spirit to regenerate society ; such a course would be pure presumption. We must labour as if we could do all things, and pray as if we could do nothing ; and in regard to the question on which I am addressing the House, we have need to redouble both our efforts and our prayers. We must first seek to create a much stronger public opinion than at present exists. We were flattering ourselves some few years ago that the evil of intemperance was working itself out from amongst the humbler classes—that it had left the higher ranks, was passing from the middle ranks, and would in due time, under the twin influence of religion and education, disappear altogether. What a lamentable fact, sir, is it to discover that it is just the other way!—that, on the contrary the evil is on the increase amongst men and women, and, as it would appear, even children.

If drunkenness be not the worst of vices in itself, it is so in another point of view, that it is the most fruitful source of all other vices. The Church then, sir, has a loud call to a special effort against it, as one of the direst of our national sins. She should be stimulated to greater earnestness in her conflict with all the powers of the kingdom of evil, against which her Master has sent her forth to war. She should look upon it as a fresh motive to the deepening and quickening of her own spiritual life—to a closer and more prayerful walk with Him whose strength is made perfect in our weakness, and who can, and will, if we but serve Him faithfully, overrule all our successes and all our failures for His glory, and for promoting the final triumph of His kingdom on the earth ?

Dr. BEGG moved the adoption of the report. After remarking upon the prominent facts contained in the report, and in that recently issued on the social state of Edinburgh, and the fact, particularly that drunkenness, especially among females, was on the increase, he addressed himself to the question—What were they to do in these circumstances ? Were they to sit down and despair, or were they to endeavour to combine together and by united and consistent action to bear down on this enormous evil by the divine blessing. All, he thought, would admit that the latter course was their duty alike as individuals and as office-bearers of the Church of Christ. Proceeding to note some of the methods which in his opinion ought to be adopted in the way of dealing with the evil, he submitted in the first place that they ought always to deal with intemperance as a great sin. God had given man reason ; it was upon that basis our social arrangements were constructed ; and besides the great sin of dethroning reason, he questioned himself whether a man who deprived himself of his reason through drinking ought not to be deprived of those social rights which had been conceded to him on the ground of his possessing that attribute. But he and all present should go much further. From all their pulpits they should continually set forth that drunkenness is a sin which incurs the wrath of God ; and he was strongly in favour of sound temperance principles being inculcated by every means in the teaching of schools. Referring to drunkenness among females, the Doctor remarked that they heard a great deal about the rights of women ; he was the last man to deprive them of any just rights, although there was no man who had a greater dislike to see an unsexed woman pushing herself into undue prominence either in pulpit or otherwise. He should like to hear, in addition to women's rights, a good deal more about women's duties. He noticed the evil consequences arising through many of the wives of the working-classes having no previous domestic training, and as bearing on the employment of girls in warehouses, shops, and factories, urged the importance of cookery instruction. He would almost go the length of saying that before marriage every young woman should stand an examination, and should not be declared eligible unless she was found competent to occupy the position of a wife. That working men should have comfortable houses he deemed very important, and he did not see why a working man should not have a self-contained house as well as any of them. It was wretched one-roomed houses that lay at the root of a good deal of intemperance. He urged a reduction of the

number of public-houses, and remarked that they should boldly raise the question whether the revenue of the country should depend upon the drinking of the people. He hoped the General Assembly would resolve in beginning a new year, that, though differing to some extent, yet in regard to the great matter of the overwhelming evil of drunkenness, and its accompanying mischiefs, they were altogether and entirely at one. He proposed the following deliverance:—"That the Assembly approve of the report, and record their thanks to the committee, especially to the convener and secretary. Further, the Assembly feel that drunkenness, like all other sins and vices, being a product of the unregenerate heart, no remedy can be regarded as an effectual one, except the renewing of the Holy Ghost, yet they at the same time recognise a deep sense of the responsibility resting on the Christian Church, in regard to the evils arising from intemperance, as well as the duty of employing every lawful and scriptural means for the purpose of resisting an evil so powerful and deadly. The Assembly renew their injunction to all the ministers of the Church, in addition to appropriate references in their ordinary ministrations, to preach a sermon on temperance on the third Sabbath of December, or on either of the two following Sabbaths, and instruct Presbyteries to see that this injunction is attended to. They also again strongly recommend all Presbyteries, who have not yet done so, to appoint temperance committees, and all kirk-sessions to take the subject of intemperance, in their own districts, into special consideration, and in particular to see that, so far as in them lies, the young of the congregations are trained in habits of temperance. The Assembly approve of all well-considered measures for diminishing the size as well as the number of public-houses, and of shortening the hours during which they are kept open. The Assembly also approve of all well-considered methods for counteracting and diminishing intemperance—such as better houses for the working classes, better drainage, more ample means for wholesome recreation, cookery classes to assist in obtaining more wholesome or better prepared food, better and more generally diffused education, with religious instruction as an essential part of it. Further, the Assembly, while recognising abstinence, on the ground of Christian expediency, as a lawful and honourable course for the friends of temperance, especially as regards the personal protection of many who are exposed to special danger, and the influence which it exerts in opposition to the drinking usages of the country, consider that, at the same time, it is the duty of all friends of sobriety at the present time to unite together in prosecuting those means upon which they are agreed, as fitted to check the grievous evil of intemperance, especially in opposition to the said drinking usages."

Professor BLAIE seconded the motion. He said—The motion recognises the fact that all the friends of temperance are not of the same mind in all respects as to how intemperance is to be met. In many points, I am thankful to say, we are agreed. On the chief point on which we differ this motion allows that the position taken by some of us—the position of abstinence—is lawful and honourable, on the ground of Christian expediency, and fitted, in certain cases, to promote sobriety. Well, I shall be thankful, if the House accepts this motion, because it places us in an honourable position, and removes the wrong which we think has hitherto been done us, namely, this, that while total abstainers have been, as we believe, the most zealous and efficient soldiers in the battle of temperance, they have been looked at askance in this Assembly, as somewhat doubtful if not dangerous characters, whom it was not safe or respectable to countenance in any way. Well, I am happy that this is no longer the case, although the Assembly is not yet prepared to declare itself in favour of total abstinence. It is worthy of notice that the General Assembly of the Irish Presbyterian Church has gone considerably further than this motion. As you may see in the committee's report (page 5)—"That as the Assembly has already given instructions to train up the young in habits of temperance, by enrolling them in Bands of Hope, we cannot but commend the action of those who would lead them to continue in after life the practice in which they have been so trained; and as no less than twenty-one Presbyteries have declared in favour of Abstinence from drinking customs, or from intoxicating drinks as ordinary beverages, we feel constrained to recommend such abstinence to the consideration and adoption of our people." In regard to the American Churches, they have for a long time been in advance even of this. I hold in my hand a tract exhibiting the testimony of the Presbyterian Church in the United States of America on the sin, the evils, and the remedy of intemper-

ance, from which it appears that so early as 1812 that Church began to grapple with this sin, and that fifty years ago, they declared that they were so deeply impressed with the sense of the exceeding heinous nature of the sin of intemperance in the use of ardent spirits, as in direct opposition to the authority and moral government of God, and of the great guilt that rests on the Church in this matter, that they appointed a day of special fasting and prayer with regard to this sin.

One thing on which we are all agreed is, that the prevalence of this vice is most lamentable, and that it is rather increasing than otherwise; not perhaps increasing in every direction, but certainly in many directions; not in one rank only, but in all; not in one sex only, but in both; not among the old only, but also among the young. The report bears witness to this. At the bottom of page 8 it is said that intemperance appears to be increasing, especially among females and certain classes of young men. Again, in the next line "Drunkenness seems to be increasing especially among the young and females." Other reports bear out these statements. The report on the social state of Edinburgh shows painfully, as Dr. Begg has just said, that the police cases of drunkenness are on the increase in Edinburgh; and that drunkenness among women has increased in five years 30 per cent. I hold in my hand the last report of the Scottish Ladies' Temperance Society, and I find it stated there, with reference to a home opened for drunken women in the county of Peebles, that the correspondence that has thus arisen "has impressed the committee very deeply with the fact of the prevalence of intemperance *among women of all classes*." Some now present will remember the profound impression produced last year on the Assembly by my friend Mr. Bannerman, when he referred to the numberless requests for prayer at the daily prayer meetings on behalf of relatives given up to intemperance, these requests not scrawled by illiterate writers, but in the handwriting of educated persons, showing how this vice had infected the middle and upper classes, as well as those who labour with their hands. Our medical men bear a similar testimony, some of them declaring that if the public knew all that they know they would be struck with horror. I myself have known cases of drunkenness among ladies that were quite appalling, and I am told by those who are familiar with manufacturing districts that it is not uncommon to find young mill girls and young married women, who are the slaves of drink. I say that this is a new vice among women of this class, almost unknown in former periods of history, unknown among women of other countries where such religious privileges as ours have never been enjoyed. When I was in Germany lately, in an important town on the Rhine, I was told that there was a Scotch colony in the neighbourhood, engaged in a manufacturing work, but instead of setting an example to the country of virtue and religion they were abandoned to drunkenness, and the women were as bad as the men. I could not but be ashamed of my country, and especially of my country-women, that instead of helping the German women on the way of life, they should be carrying to them a horrible vice to which they were strangers even where the breath of rationalism had blown with the most desolating effect.

The question then is, What can the Church do? Now there are two directions in which she may exert herself. In the first place, she may call on others to do what belongs to them; and second, she may do what is more directly incumbent on her. She may call on Parliament and the licensing authorities to do their duty. On this so much has been said by Dr. Begg and Mr. Kidston, that I will not enlarge on it, or say more than this, that for myself, I have little confidence that much will be done by either the one or the other of these bodies. I turn, therefore, to what the Church or members of the Church may do directly to further temperance. I agree in all the recommendations of the motion and the report so far as they go. I am in favour of the annual sermon, although I think that announcing beforehand a sermon on intemperance on a particular day, may have a similar effect to the act of an angler dropping a stone into the pool where he is about to cast his line,—it may frighten away those whom he wishes to catch, for it is almost certain that the people who know that the sermon is for them will have a bad cold or a severe headache, detaining them at home on the day in question. Therefore I would not be content with preaching a sermon, but I would try continually to bring the subject in during ordinary services, and warn all against self-indulgence, especially in connection with drink. Then I highly approve of training the young in habits of temperance, through Bands of Hope and otherwise; I approve of Presbyterial commit-

tees and of pastoral addresses, and I would add, of temperance societies formed in congregations, and of the circulation of temperance literature. I also appreciate the subordinate agencies referred to, better houses, better drainage, cookery classes, and religious education.

But is nothing more called for than this? If you had asked me that question five and twenty or thirty years ago, I should have said, No. I should have said, If you continue these agencies vigorously for thirty years, intemperance will be rooted out. If you have thirty years more of an earnest gospel, more home missions more education, better houses, and greater leisure. Shortening the hours of toil, if the public-houses be closed on Sunday, and the evils of intemperance are made widely known, this vice is sure to get its deathblow. I should have said that, though you might not be able to cure the old generation, it would be quite different with the young, for they would not become tainted with the degrading vice that had disgraced their fathers. Well, the thirty years are fled, and what do we find? We have seen a new outburst of drunkenness in the working classes when their wages rose so rapidly in a time of great prosperity; we have seen the vice spreading more among the middle and upper classes, and destroying many who boast of the name of ladies, and we have seen even the young, of whose purity we were so confident, plunging into the stream, and presenting the vice in a new aspect of atrocity. More than this, we, ministers and professors, have seen the vice come very near to ourselves. I find, on recalling the pulpits in which I have preached casually during last year, that in no fewer than five, the former incumbents had either been deposed or been obliged to resign their charge through drunkenness. Is it not horrible that so many such cases stain our annals and disgrace our Church? If any one had told us on the Disruption day that so many of our pulpits would be made to stink with this vice, who would not have repudiated with horror so vile a charge? And yet how true it is, and how clearly it shows, that it is not mere drainage or cookery, not mere education based on religion that will meet the case, for here are ministers of religion, ministers of this Church, some of them young men, educated theologians, able and attractive many of them, sucked into the whirlpool, and to all human appearance ruined for time and for eternity.

Can you wonder, sir, that many of us have begun to feel that it is our duty to separate ourselves, in the most decided way, from those convivial habits that have wrought such ruin, and from the use of strong drink as a beverage in every shape and form? Can you wonder that we have renounced the use of that which has destroyed so many of our brethren, and resolved that by God's help we shall have nothing to do with strong drink, and shall let no one say that directly or indirectly we give him the slightest encouragement in the course which has proved to him the path of the drunkard?

I am addressing myself to ministers and elders who have solemnly vowed to consecrate all they have to the glory of God and the good of men. I suppose there is no one of you who has not at some time had to deal with a drunkard in order to reclaim him. What did you say to him with this view? You told him that there was nothing for him but total abstinence from all intoxicating drink. If he touched it, the train might be lighted that would consume his soul. Well, would it not have strengthened you in dealing with his temptation, if you had yourself taken the course which you urged on him? would it not have been more seemly in you who were strong to stand by your weak brother, rather than leave him alone in his weakness? Probably most here have had to deal also with awakened sinners. It is a simple fact that the vast majority of awakened sinners who go back from the Lord do so from the temptations of drink. Who of us can be sure that in no case did his example encourage the careless handling of that which dragged back the inquiring soul from the strait gate and the narrow way? Your home mission scheme is an invincible argument for abstinence on the part of all mission agents. There is hardly a territorial minister or city missionary, or Bible-woman, but finds it necessary to be an abstainer, first because it were hopeless otherwise to deal with the drunkenness of the district. Now, what is good for cure is equally good for preventing; and if we hope to prevent the formation of drunkards whether among high or low, I believe that the disuse of all intoxicating drink is, under God, the true method.

Now, Moderator, I am not taking extreme ground. I do not say that the use of wine is sinful; I strain no text of scripture, and were I in such a country as

Palestine, I should probably not abstain. I am arguing for abstinence simply on grounds of expediency. You have been fighting against drunkenness with all your ordinary weapons, but you have not conquered, the enemy wages stronger and stronger. Is this not a call to take up higher ground? In other churches, men of mark are doing so. The Church of England has a whole bevy of teetotal bishops and canons. Medical testimony is turning round and assuring us that alcohol as a beverage does not strengthen but weakens the human frame. My heart longs for the time when the moral influence of this Church shall be put forth in this direction. I believe that nothing would have more effect in arresting the vice than if the great mass of the ministers, elders, and members of this Church, should personally abstain. They would thereby do honour to themselves, and confer an untold blessing on the country. It is the high sense I have of the moral weight of this Church that makes me so earnest in my desire. It is because of my filial regard and affection for it that I should like to see it not lagging in the rear, but advancing bravely in the van of the movement against the monster vice of the day.

Mr. SMITH, Tarland, supported the motion, expressing his gratification that a paragraph had been added to it recognising total abstinence on the principle of expediency, and expressing the hope that the cause would be strengthened and obtain a more prominent place at next Assembly. He also noticed the great evils arising from the bothy system.

Dr. ELDER, Rothesay, expressed satisfaction at the prospect of an unanimous deliverance of the House on this question. They ought strenuously to endeavour to obtain some change of the law in the direction indicated in the measure introduced into Parliament by Sir Robert Anstruther. He deeply regretted the loss of that bill, and confessed that he hardly expected any thorough legislation on the subject during the continuance of the present Parliament. The difficulties in this direction ought, however, the more to stir them up to increased zeal and redoubled effort within their own sphere, in combating this enormous evil of intemperance. He trusted they would always recognise, as the report and relative resolutions do, the glorious gospel as the great remedy, by God's blessing, for this and all other forms of vice; but they must also, by the exercise of salutary discipline, by faithful warning and admonition, and by the forth-putting of all the influence in their power, labour to stem the torrent of evil, and to promote a sound public opinion on the subject. He believed that there was a growing and deepening impression throughout the country as to the extent and ruinous nature of intemperate habits, and the urgent call on all the friends of temperance to unite in seeking to remove this curse from the land. As a non-abstaining minister, he wished further to say that he cordially concurred in the last clause of the motion, "recognising abstinence on the ground of Christian expediency, as a lawful and honourable course for the friends of temperance." He for one would never have objected to such a clause, but what they did object to was, the attempt to bring the weight and authority of the Assembly to bear on their consciences in a matter as to which their friends confessed that there was Christian liberty. Such advocates of abstinence as Dr. Blaikie did not hold that it was in itself sinful to use wine in moderation, and he could not understand how any Christian man, looking to God's Word, could maintain the abstract sinfulness of partaking of substances possessing an intoxicating quality. Yet it was matter of regret that such was the ground taken by many of the friends of total abstinence, and often pressed on them in very intemperate language, to the great injury, as he thought, of the cause which they honestly sought to promote. Any attempt to press this question in the way of a recommendation by the Assembly to practise total abstinence, would seem to imply the idea that their participation of wine and other such substances was a matter of mere useless indulgence, whereas he had no doubt that many like himself were persuaded on the most reliable authority that it was their duty to use them in moderate quantity. It was a question which he humbly submitted each one must have liberty to settle for himself in the fear of God. He also frankly stated that he had difficulties as to the taking of vows and pledges in any matter not of the character of commanded duty, and that he greatly doubted the wisdom and lawfulness of binding persons of tender age and immature judgment by any such express pledges, while he thoroughly agreed in the earnest recommendation of the report that every lawful effort should be used to train up the young in habits of strict temperance. After some further observations, he concluded by again expressing the

great pleasure which it gave him that they were enabled to come to a unanimous finding on this momentous question.

Major ROSS, Aberdeen, said he had abandoned the use of intoxicating liquors after reading Dr. Richardson's lectures on alcohol, having been convinced by these that alcohol was injurious. He thought, however, that the scriptural argument for total abstinence was weak, and he expressed his strong sympathy with the poor who resorted to stimulants under a sense of fatigue and depression; and reminded the House that it was necessary to deal with the rich, who, though they might not get drunk, were continually taking more drink than they ought to take. He also warned the office-bearers of the Church to take care lest, by their example, they might be the means of neutralising the influence of those who were trying to lift up those who had fallen by means of this accursed drink.

Mr. WELLS, Dunbarney, Bridge of Earn, said they might no doubt use stimulants, when the physician prescribed them; but on such occasions they should be taken with deep sorrow and regret, such as old divines (*e.g.*, Durham "on the Ten Commandments") used to enjoin, when persons performed works of necessity on the Sabbath. There was no sin in taking a little wine or spirits on such occasions, but there was sin when it was not taken with a thoughtful sorrow and regret.

He would especially recommend young ministers to be total abstainers. There was a heroic element in total abstinence which he wondered did not more strongly attract young men. Self-denial for a high and noble end certainly involved something of a heroic spirit, and elevated the man who practised it.

It was said by some that it interfered with Christian liberty. He begged to say that he never had liberty till he became a total abstainer. Before that, he was bowed down under a crushing sense of painful responsibility in connection with his share in countenancing customs which led to drunkenness. But now he breathed free air, and could heartily pray and labour for the removal of this evil.

He was much touched by the beautiful and solemn allusions made to the departed whose presence used to be familiar to this Assembly, and would specially mention the names of Guthrie, Arnot, and Professor Miller. Would that he could recall to many here the earnest tones in which these illustrious men used to plead the cause of total abstinence! Surely the theme should not be strange or new in this House.

He could not understand why the law of association which had force everywhere else—that law by which persons and things suggested thoughts and feelings connected with them—did not operate here. For his part he cannot look upon bottles and wine-glasses, as used on convivial occasions, without seeing to rise up haunting images of homes desolated, families ruined, souls lost, and helpless dependent ones suffering misery.

There was an old Scotch proverb which said, "Give a dog a bad name and hang him;" but this drink, though it had deservedly acquired a bad name, seemed to be eminently respectable. It was not only doctrine which was getting doubtful, but even their Scotch proverbs, which aforetime were thought to be as permanent as the fixed stars or the Scotch lairds, were now crumbling beneath their feet. He did not know what they were coming to.

He once saw Dr. Candlish in a white heat of noble indignation, and it lived in his memory like a page of Shakespeare. He would like to see this Assembly in a similar state of indignation—rectified by sorrow and by love—against those drinking customs which led to this evil. This Assembly is not only a judicial house, but also a great central source of sanctified emotion which radiates through the land. Oh, he should like to hear this question propounded, "Why do the publicans rage, and the licensed victuallers imagine a vain thing?" and to hear the answer given—Because the virgin daughter of Zion hath shaken her head at them in the name of the Lord and in the name of humanity, and resolved that their influence shall be brought down.

Some people wondered at the curses in the Psalms. He would explain that by himself pronouncing a curse. He would like that curse to be pronounced by the Moderator representing this Church, or, with the permission of the Moderator, he would pronounce it himself. He never felt in a better mood for pronouncing a curse, for he had no malice against the seller or consumer of drink, but a desire for their welfare. He would like to pronounce a solemn curse upon those foolish and unnecessary customs which so extensively led to drunkenness.

It is true that the abstainers are not the *head* in this house but the *tail*; but he believed the time was coming in which they would be a greater power here. Meanwhile—as *the tail*—they were performing a useful and honourable function. It is said that the lion is wont to lash itself into fury with its own tail, and they were doing a good work when they lashed the General Assembly and whipped it up to a higher degree of righteous indignation, holy alarm, and anxious concern about this dreadful and still increasing evil.

Dr. MURRAY MITCHELL said that a very good rule in the matter of alcoholic liquors was to take as little as they could do with; and they would soon find that they would require little, or nothing of the kind. He would briefly mention what had led him to become practically an abstainer—or very nearly so. Many years ago in India, he was at an Indian station at which there was a Highland regiment, composed of fine fellows in whom on all accounts he had taken a deep interest. Government asked the mission to take spiritual oversight of these soldiers, as there was then no regular Presbyterian chaplain at the station. Well, among other things, he and others had given temperance lectures, which soon came to have a pretty strong teetotal ring; for he was convinced then, as now, that for men exposed to temptation, total abstinence is a great safeguard. So long as he himself had remained a moderate drinker, his exhortations seemed to have little effect, and very few came forward as abstainers; but when he told the men that he had become an abstainer himself, the minister's example told most powerfully. Then some eight or ten became abstainers every month, and he believed the greater part of these had remained steadfast. Example had proved the most persuasive kind of exhortation. What was thus true in India, was also true in Scotland. He thought it was important to set a safe example to others, and he trusted that, by the united action of all parties, they might hasten on the time when, instead of £143,000,000 being spent on drink and £1,000,000 on missions, the £1,000,000 would be spent on drink and £143,000,000 on missions.

Mr. MILLER, Glasgow (elder), approved of the report so far as it went, but he very earnestly wished the committee could have seen their way to go a step further. He thought they looked too much to agencies *outside* the Church. He had heard a great deal from the convener, and from others who had spoken, about Parliament and Total Abstinence Societies. What he very earnestly desired was that the Church should place herself in the van of this movement, so that Christians could look to the Church for guidance, and not beyond the Church to outside organisations. He had attended many conferences on intemperance, and very often things were said by extreme men which gave him, as a believer in the power of Christ to save from this as from all other sins, great pain. Now, were the Church to take up the matter in earnest, she could put the whole matter in the right way. Mr. Smith, of Tarland, had quoted the text, "Be not drunk with wine, wherein is excess." That was the string on which total abstainers, as such, constantly harped, and that in his mind accounted for their comparatively little success. They omitted the other part, "Be ye filled with the Spirit," and beyond a doubt that was the radical cure. Now, could not our committee have taken the very moderate step of adopting the resolution of the Irish Presbyterian Church already referred to, and commending total abstinence to their people. Dr. Begg had said this day in this Assembly that were he driven out of the Free Church, he would gladly take refuge in the Irish Presbyterian. Now he (Mr. Miller) was glad he had Dr. Begg's powerful advocacy for such a step as this, for as he had moved the adoption of the report, he must have had this very resolution under his eye, and of course it must have met with his approval.

Mr. GRANT, Tain, said that he would most heartily support every Scriptural effort to arrest and check the growing sin of intemperance. But he thought that personal abstinence was, after all, one of the most successful methods that had ever been tried for the complete cure as well as for the prevention of drunkenness. And although the Assembly's deliverance was this year in that respect far in advance of the deliverances of former years, he wished from his heart that the Assembly could see its way to give a more distinct approval of the principle of Total Abstinence, namely, to recommend it for the most earnest consideration of all its ministers, office-bearers, and adherents. And if it is an honourable course to abstain, as the motion before the House acknowledged and asserted, why not recommend all to adopt a course that is honourable? However, he was so thankful for the progress made this year in this direction, that he did not think it right to offer any opposition to

the motion. While at the same time he thought that the Assembly, in order to be consistent with the sad details of the Report of its own Committee, ought to appoint a day, either week-day or a Sabbath, for special humiliation on account of this terrible national sin. A sin notwithstanding all the efforts of philanthropists, of the legislature, and of the Church, that was prevailing to a most alarming extent. That this is really the state of matters is proved by undeniable evidence, not the least sad and humbling being the Report just referred to to-day of the state of Edinburgh itself.

The Earl of KINTORE (elder), whilst commending teetotalers and their respected brethren of the temperance movement in their good work, said that they had heard a good deal of the painful position in which clergymen placed themselves by drinking a little wine. Now, he could not agree with that. He was rather well pleased when he saw them taking a little wine than otherwise—for no class of men were more deserving of that lawful necessity, in many cases, than they were. Hard worked as they were, with often a great strain on their mental faculties, he would rather drink no wine himself than deny himself the pleasure of seeing his own dear pastor, or any other minister of this Church, at his table enjoying in holy moderation that which he thought they so well deserved.

Bailie CAMPBELL, Greenock (elder), remarked that the Rev. Dr. Elder had called in question the propriety of forming Bands of Hope. He stood alone in this, however, as the committee, consisting of all shades of opinion on the temperance question, were unanimous in holding that it was a wise and proper means of keeping the young from temptation. It was better that the Church should throw her shield over the young by forming such associations in connection with congregations than trust merely to parties outside of the Church doing so. The rev. doctor had also remarked that our Lord took wine. Very likely He did, but the whole teaching of Christianity led us to believe that if such mischief as now resulted had then been manifest, He could and would have denied Himself for the sake of others. His whole life and teaching was that of self denial for the sake of others. The apostle Paul laid down the same principle when he said, "I would eat no meat while the world standeth, lest I make my brother to offend, or whereby my brother stumbles or is made weak." If he (Bailie Campbell) found that by abstaining he could get weaker brethren to do so and benefit them thereby, he believed it was his duty to do so, and that in doing so he was carrying out the true principles of the religion of Christ. He believed that abstinence was needful in present circumstances. Referring to what had fallen from Major Ross, he (Bailie Campbell) said that he agreed with him in thinking that too much was sometimes put on the shoulders of the working man, he thought that often those higher in station were as needful of being spoken to. He feared that much evil resulted to domestics and even families from the lavish manner in which intoxicating liquor was used as a beverage. He did not wish to discourage hospitality, but he thought greater care should be taken as to the use of wine than was sometimes done. Office-bearers in Christian Churches especially should be careful. He heard lately of the case of a minister of the Free Church brought before the Presbytery for intoxication, who said, when an influential elder had stated certain improprieties he had noticed, "So and so should not be so hard on me, as I learned most of this bad habit at his own table." Christian men should see that they do not leave themselves open, even by good-hearted hospitality, to such a charge: "Evil is wrought by want of thought, more than by want of heart." He had within the last few weeks seen a minister who, less than two years ago, had been the esteemed pastor of a sister Church, staggering on the streets of London. He had become a slave to drink, and his Presbytery had allowed him to resign. He believed that that young minister's foolish habits had been acquired altogether through the unwise and profuse hospitality of members of his congregation. He would not detain the House longer, but he trusted office-bearers and members would consider whether, in present circumstances, it would not be best for the sake of the Church and the world to go the whole length of total abstinence.

Sir HENRY MONCREIFF cautioned the House against giving any authority to the statement that these descriptions of refreshment in question might be partaken of by persons secretly, though not aboveboard. He believed that a great deal of intemperance at this moment was going on in some circles of society just on account of private drinking. He confessed that for himself he should be glad to be convinced that everything of the kind was physically an evil, and did no good whatever. He should be relieved from much difficulty; but then he had never been

able to arrive at that conclusion. He therefore felt that there was need for careful circumspection in the matter, and some moderation in the views they might adopt in regard to it. It would not do for them to go beyond a certain point, though the consciences of some individual members might permit them to do so.

Dr. LONGMUIR said he had no intention of making a speech at that late hour; he merely wished in a sentence to guard himself from misapprehension. He could wish that the pen were drawn through the expression "Christian expediency" in the motion, as it seemed to condemn those who not only advocated total abstinence from intoxicating drinks on "Christian expediency," but on the ground of their injurious effects on the constitution of a man in health, as he once had had an opportunity of fully explaining to the General Assembly some years ago, more especially the injury they were sure to produce on the brain of a studious minister. He was astonished to hear Mr. Kidston condemning total abstainers for calling these drinks "poisons;" for he was sure his friend had not so far forgotten his Greek as not to know that *intoxicating* was synonymous with *poisoning*, and how any one could take habitual doses of poison without being injured, he (Dr. Longmuir) did not well understand. There was another point to which he wished to advert, and of which no notice had been taken—he referred to the fact that some congregations elected spirit-dealers to the office of the eldership. The civil had got before the ecclesiastical power in this respect, for a magistrate, who had a licence, could not sit on the bench and try a man for any of the offences enumerated in the last licensing act, whereas an elder might sit in session and judge one accused of drunkenness, when he himself might have supplied him with the means of intoxication. A case was brought up in 1874 from Inverness, but had been dismissed because there was no law against such an election. He (Dr. Longmuir) in his simplicity thought the Church would be willing to make such a law; but when he recently brought an overture to that effect before the Synod of Aberdeen, he had been supported only by one minister and two elders; but he was glad he had been afforded an opportunity of bringing the matter under the notice of the Assembly.

The motion was unanimously adopted; and the Assembly adjourned at five o'clock.

EVENING SEDERUNT.

The Assembly was again constituted at seven clock—the Moderator & residing.

REPORT ON THE EDUCATION SCHEME.

Mr. MAIN, convener, submitted the report on the Education Scheme (Appendix II.), and in the course of his remarks said, that there had arisen of late years a spirit of opposition to the Normal Schools, but very much from a misapprehension. They were objected to as if they were meant as a substitute for university training in every case. So far from that, they had always aimed at having a higher style of teaching for their students than the Normal school had in its power to bestow. Referring to the subject of religious instruction in common schools, he said that the Church should see to it that full advantage be taken of the opportunities of imparting religious instruction which the Education Act permitted. There was reason to fear that these opportunities had not been turned to full advantage, and it would certainly be a very strange thing if, after having strained every nerve to secure religious instruction in their common schools while the Act was before Parliament, they allowed by carelessness or neglect these opportunities to pass away. In conclusion, he said it was quite obvious that their education scheme had come to an end, having now no schools depending upon them. Henceforth there were three things which would devolve upon the committee. In the first place, they would require the contributions of the Church to pay the salaries of the retired teachers, and he was quite sure the Free Church would not fail to supply the committee with the means of ministering to the comfort of those men in the day of their decline who were true to their convictions in the day of trial. In the second place, they required assistance for

their Normal Schools, which were now the only direct means they had of influencing the education of the country. They had, in the third place, to give heed to the general aspects of education throughout the country, and the one which at present needed special vigilance was the question of the Scotch Education Board. A deputation from their Church, along with other parties, appeared before the Prime Minister, and so far effect was given to their representations. The next twelve months would be of great importance in regard to this question. He hoped that members of the Free Church would keep their eyes open and bring all their influence to bear upon the right settlement of this question; for there could be no doubt whatever that it was only in an Education Board in Scotland that they could have confidence. The London Board could do it if they would, but they won't do it. They had tried for a long time to get that Board to understand their Scottish Education, but they had utterly failed. The Scotch Board had no difficulty about it, and he believed that from one end of the kingdom to the other there could scarcely be a shadow of a diversity of opinion among them that the old Scottish system of education should be perpetuated in our land and improved. It would be a great calamity if from our Scottish educational system we dropped its one distinguishing feature, that was, that it brought within reach of the humblest of our people the means of obtaining the higher education. It was only in this way that there was a possibility of getting hold of the rising talent of the land, and all the professions required that talent. Under our Scottish system the young from the obscurest parts of the land were rising to the summits of the professions to which they attached themselves; and to close the avenue to such professions, to create a hiatus between the common schools and the universities, would be to do a great injury to the country and a great wrong to the professions, and there could be no doubt that from the humblest ranks many of the noblest specimens had risen, after toiling hard, and secured for themselves honourable positions in the ministry of the Church of Christ.

Dr. ADAM, Glasgow, moved a deliverance to the following effect:—

"The Assembly approve of the report. Having regard to the claims for retiring allowance to aged and infirm Disruption teachers, as well as to the other objects referred to in the report, the Assembly cordially recommend the education scheme to the continued support of the Church. The Assembly record their satisfaction with the arrangements which have been made for providing additional accommodation for the students in the Normal School, Moray House, with their hope that the appeal which is to be made to the wealthier members of the Church for subscriptions in aid of the erection of the new buildings will be generously responded to. The Assembly approve of the action of the committee in dealing with the question remitted to them under the deliverance of last Assembly. They renew this remit, and in particular, the Assembly being of opinion that the Board of Education for Scotland should be made permanent with an improved constitution and enlarged powers, especially in connection with the preparation of the Code, authorise the Committee to take such action as may be necessary to assist in securing a satisfactory settlement of this important question."

Referring to the continuance of the Board of Education for Scotland, he remarked that Government under very strong pressure, and in opposition to what was understood to be their intention, had agreed to continue the Board for another year. But they should be upon their guard, they should not go to sleep; it had only a lease of a single year's life, and unless they were thoroughly energetic in the steps they took, they might find its existence brought to a close at the end of the year. They knew, he went on to say, that the tendency of the present system was to bring in the influence of English ideas in regard to education; and unless they took prompt and decisive measures to secure something like a classical education in many schools throughout the land, the consequence would be that the supply of students would be cut off, and the Church and country would suffer most materially. He believed the question of an Education Board had a great bearing upon that of the kind of education to be furnished. A Board in Scotland was easy of access, and was under the influence of Scotch ideas with regard to education; and they had the means of impressing upon it the views that prevailed in the country. It was surely alike humiliating and injurious that they should have the whole education of Scotland, which had been far superior to that of the common schools of England, put into the hands of one or two officials; for that was what it amounted to. Talk of a Department of the Privy Council! They were well aware that was substantially a single

individual, without Scotch sympathies, and without the knowledge that would fit him for dealing with Scotch questions. They ought not to submit to that, or only submit to it in the way they should yield to some inevitable necessity.

Mr. DAVID MACLAGAN, Edinburgh (elder), in seconding the motion, said he doubted very much if their Church was thoroughly alive to the importance of this question of the Education Board. He was satisfied of this, that if such a state of matters should come about as made it necessary for them to go to London with every matter affecting the Scotch Education system, that system would soon become thoroughly demoralised. It was once said by a witty English ecclesiastic that it required a surgical operation to get a joke into the head of a Scotchman, but it would take two or three surgical operations to get into the head of an official of the Privy Council all that they wanted him to know about their Scottish system and the right way of working it. If they were to be spared the necessity of these sort of operations, they must see that their present Board was maintained. He did not know that any body in Scotland had a better right to go to Government and demand this than the Free Church. He supposed he was quite within the mark in saying that this Church since the Disruption had spent half-a-million and upwards in the cause of education. That surely gave them a *locus standi* in going to plead a question of this kind. A promise had been given by the Government to introduce a Bill to prolong the existence of the Board for a year. He had watched for its introduction, but as yet he had failed to see that it had been brought forward. That was a very serious matter. The session of Parliament was very far through, the business was very much in arrear; and he thought it was of the utmost importance that they should make it perfectly sure that this Bill was brought in, and that, when brought in, it did not fall in what had been called the annual massacre of the innocents in July. It was one thing to make a good fight for an existing Board to retain it; it was quite another thing to revive a defunct Board; and, unless they looked to it, they might find themselves in difficult and dangerous circumstances.

Dr. BEGG said it seemed to him that the public mind, although very decidedly in the right direction, was somewhat confused upon this subject. In reference to what Mr. MacLagan had said, he had reason to believe that the interim bill was being prepared, and that the matter was not overlooked. Nevertheless, he agreed that it must be watched over. He went on to remind the House that at the time when the Act was passed, 140,000 of the people of Scotland petitioned in favour of Scotland having the control and management of her own education, as well as in favour of that education being scriptural. At that time there was a clause introduced into the bill in the House of Lords, and that with the full consent of the then Government, providing for a permanent board for Scotland, and that that board should have the power of framing the Code; and it was by a mere accidental circumstance that this fell out, and that Scotland was deprived at that time of the very thing we were now contending for. So that, instead of its being an extraordinary demand they were making, it was the very demand they had always made, and which they had almost succeeded in securing in connection with the passing of the present Act. In regard to the present state of matters, it was important to keep in view that in the Act as it stood there was a clause providing that the present education of Scotland should not be lowered, whilst the Board in Edinburgh warned the Government some time ago that that education was being lowered. People said the higher branches of education were being taught in the schools as before, and some said even more than before; but this was a complete mistake. No doubt, if they included botany, chemistry, and physiology amongst the higher branches taught in the schools, a larger amount was taught; but if they meant Latin, Greek, and mathematics by "higher branches," as they formerly understood them to be, these branches were not so generally taught, and in many districts they were not being taught at all. There was no security at present that the teachers should be able to teach them, and, in point of fact, in many districts these branches were ceasing to be taught at all; and he had no doubt the effect of that by-and-by would be that young men of good talents would not have the opportunity of rising to eminence in the Church and commonwealth, as at a former time. The peculiar advantage of the Scottish system was that these branches had been hitherto taught in the elementary schools. They had no objection to intermediate schools, but these must be found chiefly in the towns, it might be said in considerable towns, and therefore of no value to large districts of the country that were thinly

peopled, and even to places not far removed from these towns, for the common people could not afford to board their children in towns, or keep ponies that their boys might ride in to receive education. It was absolutely necessary that the desired education should be brought into the neighbourhood of every cottage; that was to say, that in every considerable district there should be a man capable and ready to teach any promising young men desiring to be taught Latin, Greek, and mathematics. And therefore, while cordially approving of intermediate schools, they did not imagine that these would be a substitute for the primary schools as formerly existing, and they ought to demand that these elementary schools should be conducted as in former times, and instead of going back should go forward. But they should never get that in connection with English management. It was said the Privy Council were very conciliatory at the present moment. No doubt men were conciliatory till they accomplished their object. The object was to get the management of Scotch education transferred to London. He was not in the least moved by the statement he heard from some, that they got more justice at present in London than they got in Edinburgh. The grand question was, Who were the parties that were chiefly struggling to get the education of Scotland transferred to London? He thought he saw elements at work of which he was extremely suspicious. He thought he saw in this matter the very persons against whom they struggled in connection with the framing of the present Act. There were persons who desired to have a meter in London that they might, as it were, screw off the gas at their pleasure all over the country. If Scotland was wise she would resist any attempt to take out of her hands her own education. Apart from the framing of the Code, which was of the first importance, if there were to be any appeals, these would be valueless unless made to a body in Edinburgh. At present there were important questions arising in connection with the management of the education scheme. There were local boards at the present moment going out of existence, or ceasing to act, and there were difficulties connected with the extravagance of management in some districts, as well as great complaints in connection with the summary dismissal of teachers. If they were to have appeals in these cases, what was the use of telling people they were to go to London in connection with them? They could not go to London, and they might go to Edinburgh: and if the management was to be in Edinburgh, over and above the security of having all the most important elements of the old system of education conserved, they should really have something worth securing in the way of appeal. Why, he went on to ask, should Scotland be deprived of the management of her own Education which she had had for three centuries? Had she shown her incapacity to manage her education? Had England, which only began to introduce a national system two or three years ago, proved herself more qualified to manage not only her own education, but Scotch Education, than the Scotch people were to manage it themselves? That was the real problem before the country, and he set aside the paltry questions about individuals, and so on. The question was a national question. The Assembly should not only be unanimous that night, but the Church should take full advantage of the twelve months that had been set apart as an experimental period. He happened to be one of the deputation that waited upon Lord Beaconsfield, and he had no hesitation in saying that the following was the meaning of what the Premier said:—"You want the management of your system. There are a number of important questions involved in that. We shall have the subject held over for another twelve months, and the sum and substance of the matter is—if you prove worthy of it, you shall have it; but if you lie down, England will walk over."

Mr. LAURIE, Tulliallan, said that expression had been given, in connection with the continuance of the Scotch Education Board, to some views which the House should take into serious consideration ere it gave its approval to the proposal of Dr. Adam. It had been set forth, for example, that our old Scotch system had been destroyed or was in process of destruction by the terms of the new Code. With his experience as a member of a school board, he was prepared to say that with a thoroughly efficient teacher, with a board doing its duty, and with the provisions of the present Code, there were the materials for carrying on as thorough and efficient education as existed before the Education Act was passed. His board had found, for example, that not only in those departments Dr. Begg first referred to, but in those he had specially referred to as being excluded—Latin, Greek, and

mathematics—they had made such a number of passes, and of so high a class, that they had practically added to the high standard of education in their parish. He had nothing else to desire than that this Code should be continued much in the line in which it had been already established. It was a total fallacy to suppose they had lost anything in the direction in which the Code was at present working. He thought they should be particularly careful in regard to the Education Board. He had not such a high opinion of the Board as seemed to be held by some. It had been well said they were not to have regard to individuals; but he had to ask, if this Board were established by the present Government, what would be the difference in its constitution from what it was at the present moment? His own experience was that they had as much reason to anticipate a speedy and acceptable solution of their difficulties from the Privy Council, as they had from the Scotch Education Board. (Cries of "No, no," and applause.) He was speaking from his own experience. The gentlemen who said "No," were speaking, no doubt, from theirs. He had had very considerable experience of communications with the Scotch Education Board, and he had found them totally useless in all matters of difficulty and for purposes of counsel. They referred Boards to their legal advisers, and consequently disputes had to be fought out in the law courts. Was there any chance, he asked, of Lord Beaconsfield turning out the present members of the Board, and putting in others? Would he have regard to the desires of the Free Church? It would not be what Dr. Begg wished that would be done. He wished Dr. Begg could influence Lord Beaconsfield. Then they would have all the securities they wanted. He (Mr. Laurie) desired that an Education Board for Scotland should have the management of Scotch education; but let the Assembly keep this in view—Was it likely the Government would place in the hands of such a Board the construction of the Code and the disposal of Imperial Funds, with no person belonging to the Board in the House of Commons to give an account of its actings? He saw no prospect of that. His experience of the Scotch Board was that some of them bearing honourable names had made themselves the agents of those who had supported them politically, that they might gain political ends, and that to the detriment of the public interests. When he heard the Scotch Board spoken of in the terms that had been used, he thought it his duty to stand up and say that there were members of that Board who were not worthy of the confidence of the country, and especially of the confidence some of the members of that House were prepared to repose in them. He heard it said this was a serious charge. He hoped no member of Assembly would believe he would make a charge he was not prepared to substantiate. He said what he knew to be a fact; and he hoped that when the House urged the Government to take steps for the reconstitution of the present Board, they would take care to see how it was constituted, and who were its members. Let us have our education in our own hands, but let us take care it is not managed by a Board nominated by Lord Beaconsfield, or a Board such as we have had in the past, else we should just be as well off in the hands of the Privy Council.

Mr. IMRIE stated that he had been Chairman of a School Board, in the same county as that to which Mr. Laurie belonged, and could say that they received every attention and kindness at the hands of the Scotch Education Board.

As matter of fact, his Board had not been able to get the higher branches taught under the Code issued from London as well as under the old parish school system, and would have the Code revised at Edinburgh.

As regarded correspondence on grants for building and such like, his Board had had considerable difficulty in getting what it wanted from the Privy Council in London, whereas every communication sent to Edinburgh had been answered in the kindest and most courteous way by the gentlemen on the Board there. He did not think that they could get better men under any Government than those at present on that Board; they were all men above using their position for political purposes; and such men would always be found whose patriotism was above their politics,—so that there could be no danger from that point of view in the Assembly voting for the continuance of the Board of Education in Edinburgh.

Dr. RAINY said the only remark he wished to make was that individual cases might happen, and individual Governments might be in power under which conceivably a board nominated, either in Scotland or in England, might not be all they desired; but it appeared to him that if they had a Scotch Board, in the long

run, on the whole, and at the end of the day, it would be a Scotch Board ; whereas, though the Privy Council might now and then have on it very eminent and good men—he might be satisfied if such a man as Mr. Forster was always to be on it—in the management by it of Scotch education, it would turn out in the end of the day to be an English Board.

Mr. J. MOIR PORTEOUS, Wanlockhead, said it was the principle they contended for and not the men. They wanted a Scotch Board that would understand Scotch ideas and feelings. Only thus could peculiar difficulties be adjusted. For example, in the Upper Ward of Lanarkshire an excellent teacher had been dismissed solely, so far as could be ascertained, because he was a Free Churchman, and that by the casting vote of the chairman of his Board, who was minister of the Established Church. It was only a Board in Scotland that could remedy such grievances speedily.

Sir HENRY MONCREIFF thought the immediately urgent thing for the Free Church was that they exert themselves to make sure that the promise held out by Lord Beaconsfield lately be carried out in the continuance of the Board for a year. This was of far greater consequence than the question of how it was to be composed. When the question arose as to whom it was to be composed of, then would be the time to agitate about its composition. His conviction, from anything he had seen or heard, was that, on the whole, the Scotch Board of Education had been doing extremely well.

Mr. DUNCAN, London, who was invited to address the Assembly, dwelt upon the necessity of the Scotch people demanding the Establishment of the Scotch Education Board on a permanent basis, because the education given in the Parochial Schools in times past had been of a very superior character ; the masters were required to have been from two to three years at a university, and were able to teach their scholars Latin, French, and other languages, mathematics, and the higher branches of arithmetic, for a payment of not exceeding five shillings a quarter, whereas the clerical, or, as they style themselves, the “ Voluntary Education ” party in England, canvassed with zeal the School Board Election on the ground of keeping out the higher branches of education in elementary schools, on the plea of saving the rates. He felt warranted, by his own experience, in stating that the education received at a Parochial School in Scotland, had stood him good service in every way, and he did not think a board sitting in London would understand it being possible in every Parochial School to receive at least the rudiments of a first-class education.

The motion was then agreed to.

TRANSFER OF SCHOOLS.

Dr. BEGG gave in the report of the Commission on this subject. It was to be regretted, it said, that the Government did not intend to introduce into Parliament this year a bill for supplying those defects in the existing Act which had been referred to in previous reports. But whilst they regretted that so much delay was allowed to take place in adopting such measures as were obviously needful to secure the important ends of justice, they were thankful that some prospect was now held out that the Education Act would be amended during next session of Parliament. They suggested that the General Assembly should again petition Parliament on the subject, and re-appoint this Commission to take such action as may seem expedient when opportunity occurred. Dr. Begg added that the Free Church had still about 400 schools for which it had no use, which would fall into ruin if they were not applied to some purpose, and which it was of great importance that they should dispose of for a fair equivalent. It had been suggested that at the cost of about £300 a private bill might be got which would enable them to do this. No parties would have an interest in opposing such a bill, with whom reasonable terms might not be made.

Mr. WILSON, Fullarton, moved the approval of the report.

Mr. D. GRANT (elder), Edinburgh, seconded the motion.

Sir HENRY MONCREIFF expressed his sense of the importance of the subject. He had no doubt a greater number of schools would have been transferred if some equivalent, even short of the full value, could have been got for them, and much expense might have been saved in many districts. He thought the reason why there was not such a clause as this in the Education Act was the terrible fear of the

Government lest they should be thought to be doing something specially for the Free Church—in fact, lest it should be regarded as a Free Church job.

The motion was then adopted.

DEPUTATION FROM THE PRESBYTERIAN CHURCH OF ENGLAND.

Dr. RAINY, in introducing a deputation from the English Presbyterian Church, consisting of Mr. Robert Taylor, minister of Upper Norwood; Mr. Robert Leitch, minister, Newcastle; and Mr. George B. Bruce, ruling elder, said he was one of the members of a deputation appointed to attend the Synod of the Presbyterian Church in England, along with Mr. Balfour. Their presence at that Synod was a source of great enjoyment, and showed to them that there was much fresh life and much genial Christianity in the English Presbyterian Church. The meeting of that Synod was of a peculiarly interesting character, as it was the first held since the perfect fusion of the United Presbyterians and the Free Churches in England.

Rev. ROBERT TAYLOR said: We regret the absence of the venerable Moderator of our Synod, Dr. McKerrow, on this occasion. I need not assure the Assembly how grateful to him would have been the duty of being the first to convey, formally and in person, the cordial brotherly salutations of the Presbyterian Church of England to the Free Church of Scotland. Dr. McKerrow's official position as our Moderator, his fifty years of service to the cause of Christ and of his fellow-men, and his well-known high qualities both of head and heart, would have rendered him in every way a worthy, and no doubt also a welcome, representative of our Church in this Assembly. This morning, Sir, when you called upon me as a stranger to say a few words to the large and loving family gathered round your breakfast table, you laid on me a command to condense the maximum of thought into a minimum of words. Though very willing to obey the higher powers, I dare not undertake to comply with the first part of your injunction, but I engage to observe the second. A man can only give such as he has, but he may give it so as not to steal your time while doing so. Some one, I believe, seizing a common though not an invariable characteristic of speakers in the position I have the honour to occupy, has described a deputation as the thief of time. Now, Sir, my brother deputies and I shall at least be honest; and if we don't give you very much thought, we shall take no more of your time than you will regard as fairly our due. My task would be easier if I could believe this Assembly to be as ignorant of Church matters in England, as I find people there, otherwise well enough informed, to be of the principles and history of the Churches of Scotland. But many of you are as well acquainted as we are, not only with the state of our Presbyterian Church, but also with the strong currents, both theological and ecclesiastical, that are so strangely unsettling English Churches, Established and Nonconformist, at the present time. Though I can tell you nothing new, I may refer in a few sentences to one or two things which may awaken or sustain your sympathy with us in doing our work and your work also in the cities and towns of England. Our union last June was, I believe, hailed with satisfaction by this Free Church. It is pleasant to be reminded, Sir, by your presence in that chair, that long years of negotiation issued in two unions, within a few weeks of each other, the one in England between the English Presbyterian Church and the portion of the United Presbyterian Church there; and the other between your grand old Church and the Free Church of Scotland. We rejoiced, Sir, to be assured that our scheme of union was regarded with approval here. It could hardly fail to be so, for its lines were laid, and it was in good measure built by the Joint Union Committee; and it was only left to us—shall I say, when a strike was threatened among some of your builders—to complete and launch it. It is too soon yet, perhaps, to estimate the result of this union, but it has had the effect of striking, I do not say the rock, but the hearts of our people, so that a stream of liberality has begun to flow into our Thanksgivings Fund which reminds one of your Disruption days. It has made us known also not only to others but to ourselves. Our congregations being few and far apart were apt to lose the sense of their connection with the collective Church. But the union, not only by making us larger, but by attracting the thoughts and hearts of the members of our Churches to the united Church, has helped to develop that sentiment of Church patriotism which is so mighty a force in this Assembly, and which binds all your congregations into one brotherhood. I am glad, Sir, to be able to assure the Assembly that, notwithstanding previous differences of methods in the management of Church affairs, the two sections of our Church have cordially coalesced, and, in Church courts and committees,

they are working harmoniously and happily together. A new machine driven at a high rate of speed is apt to get heated in the bearings if not well supplied with oil; and it would not have been surprising if there had been friction and heat here and there in the working of our Church. But we have cause to thank God that there are no divisions among us. Although opinions differ, as they must do, on many minor matters, these differences show no tendency to coincide with the old line of denominational separation. And if by the grace of God the spirit of zeal and of brotherliness that now prevails continues and increases, we may confidently hope that there will be no drawback from the great and varied benefits flowing from our union. And now, Sir, in regard to our prospects, we must not be extravagant in our expectations. It may be safer for ourselves not to increase too rapidly. There are many signs, however, that our Church is growing in the confidence and love of English Christians of all denominations. Many of our congregations are largely composed of Englishmen. The state of things both in the Established Church and in some Nonconformist Churches is disposing not a few to look to a Church like ours, with its orderly government, its simple spiritual worship, and its effective guarantees for the faithful preaching of the gospel. It is by the preaching of the gospel, Sir, that we shall really advance. A Church of Christ can only "flourish by the preaching of the Word." And if we are by grace kept true to the faith once delivered to the saints, I do not doubt that although not in our day, in another generation England will have a Presbyterian Church worthy of herself, and worthy of the early promise of Presbyterianism in the grand old Puritan days. Mr. Taylor then referred to a letter to the Assembly from the Moderator of the Presbyterian Church of England on the subject of federal relations with the Free Church similar to those formed with the United Presbyterian Church of Scotland. He said that his Church as a whole was cordially prepared for such relations, and agreed that, without entangling either Church in responsibility for what it might not approve in the procedure of the other, they would in many ways be advantageous to both. He concluded by referring to the natural and deep anxiety on the part of the ministers and members of his Church, who revered and loved the Free Church as their mother Church, to have as close a connection with her as with any other Church; and expressed the hope that the proposal in the Moderator's letter would receive the favourable consideration of the General Assembly.

Rev. RICHARD LEITCH, Newcastle, next addressed the Assembly. He said that they stood there that night as the representatives of United Presbyterianism in England. They had now a happily realised union in England—a union which promised not only to be of immense value to Presbyterianism, but to the cause of evangelical truth in England. They had secured by means of it a solidity, a visibility, and an influence which they never could have attained in their disunited state. As formerly belonging to the United Presbyterian section of the united Church, he wished to say that, though some of their congregations naturally had great scruples in separating from the United Presbyterian Church, they had all, almost without a single exception, fallen into the union, and all was going on now with the greatest cordiality and harmony. They went into the union not because they were tired of the United Presbyterian Church, nor because they had become ashamed of the principles which were held and propagated by that Church. They loved the United Presbyterian Church, and they never loved her more than now—because, as a Church, she had raised herself immensely in the eyes of the whole Christian world by the manner in which she had discussed the question relating to the revision of the Westminster Standards. They went into the union, then, not because they were in any respect tired or ashamed of the United Presbyterian Church, but because they were convinced that it would be for the interests of the Church as a whole that this union should be consummated in England. Nor was the United Presbyterian Church tired of her section in England. She rather felt it hard to hand over to another Church such men as Dr. Edmond, of London, Dr. M'Leod and Mr. Towers, of Birkenhead, and Mr. Graham, of Liverpool, and many more; but for the interests of their common Christianity they allowed them to go, and asked God's blessing upon them. That was a noble and disinterested deed on the part of the United Presbyterian Church. They all knew that that Church felt she was making a sacrifice—a sacrifice which she still felt, and would continue to feel for many years to come—but it was a sacrifice for which the Great Head of the Church would give her an ample and most glorious reward. Speaking for the United Presbyterians

who went into the union in England, he would say that they felt they had not sacrificed their freedom or compromised to the smallest extent any principle worthy of the name which they held in the United Presbyterian Church. They felt also that the work of church extension was proceeding in England much more rapidly and satisfactorily. The increase of their congregations last year was 3 per cent. of the whole number, and some of us are found heterodox enough to say that what has proved to be a blessing in England would not be a bad thing even for Scotland. Mr. Leitch proceeded to give some information as to the number of Presbyterian churches in the North of England, and pointed out that in England they were striving not only to hold their ground, but to engage very largely in evangelistic work. They must strive to accommodate themselves to English tastes, English feelings, and English prejudices; but he hoped they would not judge them too harshly in that matter, because they might go a little further than they would do in Scotland as a Church in respect to hymns or even to organs. They promised to pledge themselves as a Church to maintain and promote the essential principles of a Presbyterian Church. They held these very dear; and they might depend upon it that they were Presbyterians to the backbone. He would rejoice if the Assembly should see its way to enable them to stand in as close a relation as they now stood to the United Presbyterian Church.

Mr. GEORGE B. BRUCE, elder, was the next speaker. He said the duty of the Presbyterian Church of England in the present disturbed state of religious opinion in England, was to establish churches in every town of considerable importance, and to establish them very widely in London. They did not look over the Tweed for any help in the shape of money for any of their general schemes, though he intended to refer to one matter in which they would ask such help. The first thing they did as a united Church was to determine to raise a Thanksgiving Fund of £250,000, to carry on more efficiently home and foreign mission work. That fund was inaugurated by one elder in the United Presbyterian Church giving £25,000 to be spread over five years, and they had also subscriptions of £12,000 and £2500, down even to shillings. One discouragement they felt in England was that there were many Scotchmen who were Free Churchmen and staunch Seceders at home, who did not find their way into the Presbyterian Churches in England. It was a matter of discouragement also to them to see the children of conspicuous Free Churchmen and United Presbyterians who were sent to England to be educated, passing by the doors of Presbyterian Churches to go to a Church more Erastian than the Church which their fathers left, and it struck him very strongly that by such conduct they were doing all they could through carelessness to undermine and sap among the better classes in Scotland the very Presbyterianism they were seeking to promote in England. If the ministers would do their best when young families crossed the Tweed to lead them to strengthen the Presbyterian Churches, they would do a great deal to encourage a Church which was doing all it could to maintain Presbyterianism. At one time there might have been an excuse for going to other Churches, when there were few Presbyterian Churches in England, but he knew London best, and he could say that the Presbyterian Church had never been better represented in London since the time of the Commonwealth than at present. Mr. Bruce proceeded to refer to the fact that many young persons were sent from Scotland to be educated at Oxford and Cambridge, and remarked that it was a scandal that Presbyterianism was not represented in these seats of learning. The Presbyterian Church had determined to establish a Presbyterian Church in Oxford and Cambridge, and had bought a site in Oxford for a church; and he hoped that they would get help in establishing these two churches from Scotland.

It was proposed to ask the three great Presbyterian denominations in Scotland to provide the money for these buildings as their contribution towards the spiritual well-being of their own students.

Sir HENRY MONCREIFF proposed a motion, which was unanimously agreed to, expressing satisfaction at the appearance of the deputation among them, and of interest in the work in which they were engaged, assuring them at the same time that the Free Church cordially reciprocated their brotherly good wishes, and that every representation from the English Presbyterian Church with reference to the cultivation of intercourse between the Churches, and the maintaining of a cordial relation between them, should always be received with high respect and consideration by the Free Church.

The MODERATOR, in addressing the deputies, said—Dear Christian Brethren—It is with no common satisfaction that I hail your presence amongst us, and bid you cordial welcome in the new character and capacity in which you now appear as the representatives not of the English Presbyterian Church, but of the Presbyterian Church of England. The very change of name has its own significance, as implying far more than that among the qualities or accidents belonging to you, you are a Church in England and not in Scotland—as implying in some sense that you are a Church for England now, stronger, because united, rejoicing in an extent of influence through which you may prove a blessing to the whole English community. It is true that numerically you are, compared with other Christian Churches, but small. But strength does not always depend on numbers. You have 271 congregations in consequence of the union, and these congregations possess all the energy springing from the compact organisation of Presbyterianism. You are animated with all the buoyancy of conscious progress. In virtue of adherence to common standards, you enjoy a feeling of confidence as to the principles held amongst you, which no denomination can enjoy, split up with divisions on questions of essential moment, or without any means of ascertaining a real community of belief. The extent according to which this general confidence can subsist in a Presbyterian Church can give it a unity of aim, an energy of procedure, and an elastic adaptation to emergencies to which I feel inclined to ascribe the fact that you have been making more rapid and decided increase than any other Church in England. Though your congregations are small in number comparatively, and scattered, they are mostly in great centres of population, in which they can most surely find support for themselves in the meantime, and from which in the course of years they may be expected to extend and multiply. Not that I have the least desire to press any invidious comparison with other Churches around you. If I indulged in any statements to that effect, I might well feel rebuked by one admirable feature in the character and history of modern English Presbyterianism—its earnest desire to preserve and manifest a Christian catholicity of temper, its faithfulness to Presbyterian principles in noble combination with a generous recognition of Christian worth, wherever it is to be found, and a readiness to co-operate in Christian work wherever Providence gives the call and the opportunity. As a Church you cannot now be said to be lacking in visibility. From your growing numbers, your vigorous congregations, and the eminent names which adorn the ranks of your ministry and your eldership, you have not merely visibility, but a potential voice, through which you can make your views and wishes heard with emphasis and effect, and can contribute in no small degree to direct, and form and ripen public opinion on the great vital questions of the day. I know you too well to have any fear that, engrossed with public movements, you will forget or overlook the spiritual work of a Christian Church—the quiet, humble, unseen efforts by which busy workers in your various congregations, guided by an intelligent and zealous ministry, seek, under the grace of God, to pluck souls as brands from the burning, and build up the cause of Christ.

Accept the special congratulations of this Assembly on the subject of your recent union, the harmony with which it was effected, the success attending it, the brotherly confidence which seems to animate you—to judge from the recent proceedings of your Synod—as if you had been brethren in the same courts for a long series of years. It was my privilege, under an appointment from the Assembly of the Free Church, to witness the union in Liverpool. It was a scene and occasion fitted to linger on the memory; the vast assemblage, the solemn decorum of the proceedings, the subdued enthusiasm which found vent in response to the stirring eloquence which characterised the addresses, all justified the impression that a great event in the ecclesiastical history of England was transpiring before your eyes. A respected elder of this Church once complained to me that his father by a great omission had not taken him in his boyhood to see the Disruption. A generation may be growing up which may justly feel regret if it did not witness the union by which last June the Presbyterian Church of England was constituted. The deep hold which the movement has taken on your Church is seen in the magnificent fund raised in commemoration of it, a fund all the more to be commended that it is not the mere surplus of the millionaire, however good the motives under which it may be contributed, but the result of a liberality evinced by a whole Church in the effusion of its gratitude to God, and often costing in individual instances the sacrifices through which poverty has abounded unto riches for the cause of evangelical

religion in England. Such a fund, wisely administered, may do much to consolidate the interests of Presbyterianism in the country where your lot is cast, and to cover it with the fruits of righteousness and the blessings of salvation.

In regard to your specific proposals for federal relations, I am, of course, at this stage not authorised to say a word, but I venture to assure you that the best attention of this court will be given to the desires you have expressed. In regard to your scheme for founding churches in Oxford and Cambridge, it seems a wise and magnanimous resolution. We know the influence which the pious Simeon exerted upon the young men of his day, and I cannot doubt that if such men as the late James Hamilton and the present Dr. Dykes were to be settled in any of these seats of learning, we might see, under such influence, rising up a young England, not of Ritualism and semi-Popery, but warm with evangelical sympathies, and attached to the Presbyterian cause. Again, and finally, let me, in the name of this venerable Assembly, tender you, as the representatives of the Presbyterian Church of England, our heartfelt congratulations, and, in a higher name by far—in the name of our common Lord and Head—let me bid you and your Church God-speed.

RELATIONS WITH THE PRESBYTERIAN CHURCH OF ENGLAND.

An overture was submitted from the Presbytery of Hamilton, expressing the desirability of the Free Church maintaining the closest possible relations with the Presbyterian Church of England, and asking the Assembly to consider whether that could not be accomplished on the basis which exists between the United Presbyterian Church of Scotland and the sister Church. A letter from the Moderator of Synod of the Presbyterian Church of England on the same subject, which had been printed and distributed among members, and the Assembly Arrangements' Committee's report, which proposed that a conference should be held with the deputies on the whole subject involved, were also considered to be before the House.

Mr. WALLACE, Hamilton, having been heard in support of the overture,

Dr. BEGG expressed himself as entirely taken by surprise at this matter coming before the Assembly. It seemed to him to be entirely incompetent and monstrous for them to enter upon it at such a late hour and without due notice. Were they, he asked, to be drawn back into the old debates in regard to union and mutual eligibility at this time of night? He protested against the proposal.

Sir HENRY MONCREIFF said they might pass from the overture, as it was a little premature, until the conference had been held. What, then, was really before them was the recommendation of the Assembly Arrangements' Committee to hold a conference.

Dr. BEGG said there was an indication in the report that there should be corresponding members. He had never heard of this letter from the Moderator of the English Synod.

Sir HENRY MONCREIFF said he had not read the letter himself yet, because he understood it would not be looked at until the conference had reported as to the best way for carrying on in future intercourse between the Churches.

Principal RAINY pointed out that the subject was not new, as it had been before the last Assembly. It would be trifling with a serious and important subject to pass from it now, when by a remit to this committee they would be in a satisfactory position to deal with it at next Assembly.

Dr. THOMAS SMITH, Edinburgh, held that the proposal was virtually one to repeal the Act of 1873, which had caused so much grief and tears and misery to the Church.

Sir HENRY MONCREIFF—There is no such proposal before the House.

Dr. ADAM, Glasgow, said the character of the Free Church was involved in the way they treated this communication from their English brethren. Any communication of such a nature was surely entitled to respect and consideration.

Sir HENRY MONCREIFF again pointed out that it was merely proposed to hold a conference with the deputies, the result of which would be reported to the Assembly.

In reply to some remarks of Dr. BEGG as to his never having heard of the Moderator's letter before, Dr. RAINY, amid great applause, stated that he had given it a few days ago in manuscript to Dr. Begg to read.

Dr. BEGG said he did not understand it was of that nature.

Principal RAINY said that, if Dr. Begg was now surprised, the fault was not his.

Dr. THOMAS SMITH—I never heard of it.

Principal RAINY said he thought their friends had discovered a mare's nest. After some further remarks from both sides of the House, Dr. ADAM moved—

“That it be remitted to the Assembly Arrangements' Committee to confer with the deputation from the Presbyterian Church of England in regard to the manner in which intercourse may be best maintained for the future between the two Churches; and that the letter from the Moderator of the Presbyterian Church of England to the Moderator of this Assembly be sent to the same committee in connection with this conference; and the committee are appointed to report to a future diet of Assembly.”

Sir HENRY MONCREIFF seconded the motion.

Dr. BEGG said it seemed to him they were just renewing the old Union question—and he should, as at present advised, resist this proposal out and out.

Mr. CUSIN, Edinburgh, expressed painful surprise at the turn the discussion had taken, and said he should do his utmost to repel the way in which it was proposed to treat the noble advances of their English friends.

Dr. BLAICKIE also expressed the sorrow he felt at the tone taken by Dr. Begg and his friends.

Mr. HOWIE, Govan, felt sorrow and indignation at the proceedings, and was ashamed at the attitude of the Free Church to their sister Church. If their friends did not give up the paltry opposition they from time to time raised when questions of this kind came up, they might find they had taken the way to raise the Union question again sooner than they anticipated.

Dr. THOMAS SMITH moved the previous question, remarking that the blame of this discussion must rest with those who had introduced the business in so irregular a way.

Dr. BEGG, in seconding the previous question, remarked that this was not to be considered as a matter involving disrespect to a sister Church. But after their ten years' experience of this most vexatious question, they should not be readily dragged into it again. Indeed, the matter was so thoroughly irksome and disagreeable that he thought they should find if they pressed this matter, it would issue in results for which they might not be prepared. He should not be a party even to consider such proposals.

After some further remarks from other members, there were loud calls for the withdrawal of the previous question; but Sir Henry Moncreiff said that, the matter having gone so far, the motion must be adopted unanimously, or they must know the state of the vote.

It was agreed to take the vote, and the votes having been marked, and the tellers having reported, it appeared that 106 members had voted for the first motion, and 12 for the second, so that the first was carried by a majority of 94.

Therefore, in terms of that motion, the Assembly remit to the Assembly Arrangements' Committee to confer with the deputation from the Presbyterian Church of England with regard to the manner in which intercourse may be best maintained for the future between the two Churches, and that the letter from the Moderator of the Presbyterian Church of England to the Moderator of this Assembly be sent to the same Committee in connection with this conference, and the Committee to report to a future diet of this Assembly.

The following Dissent from judgment was given in:—

I dissent from the resolution now come to, on the ground that it introduces in an irregular manner a matter very materially affecting the constitution of the Church,—Thos. Smith, minister, James Begg, minister, J. Laing, elder, James Fordyce, minister, Duncan M'Callum, elder, William Sinclair, minister, Malcolm MacRitchie, John Macpherson.

PROFESSOR SMITH'S CASE.

Sir HENRY MONCRIEFF gave notice that on Monday he would move—

“That the General Assembly taking into consideration the judgment come to on the 29th ult., in the case of Professor Smith, by which the Presbytery of Aberdeen are instructed to proceed with the case according to the laws of the Church, and by which the Commission was empowered at any of its stated diets to dispose of any preliminary appeals; resolve that this power given to the Commission be understood to include dissents, complaints, and references; further, the General Assembly

empower the Commission at any of its stated diets to entertain any reference which may reach them from the Presbytery of Aberdeen for advice with respect to the conduct of the case, and also empower the Commission in dealing with any such reference, to take whatever steps consistent with justice and constitutional law they may judge desirable for expediting the case.

The Assembly adjourned at a quarter-past twelve o'clock, to meet next day at ten.

SATURDAY, JUNE 2.

The Assembly resumed this morning—Rev. Dr. Goold, Moderator.

REPORT OF BUSINESS COMMITTEE.

Dr. RAINY, on behalf of the Business Committee, intimated that the report of the Committee on the Principles of the Church would be taken up first on Monday; and the postponed report on Psalmody as the last piece of business on Monday. The report of Committee on case from Caffraria would also be taken on Monday. On Tuesday there would be taken the report of the Assembly Arrangements' Committee on remit of Assembly as to conference with deputies from the Church of England.

REPORT OF COMMITTEE ON REFERENCE FROM THE PRESBYTERY OF ITALY.

Dr. ADAM gave in the following report from the Committee on the Reference from the Presbytery of Italy :—"The committee having met and conferred with the parties appointed to state the reference, are happy to find that, whatever other matters may have been introduced into the discussion, the one thing which the Presbytery are concerned about is the position which Mr. M'Dougall occupies as a member of a committee of the Free Italian Church, which possesses and exercises ecclesiastical functions, such as the suspension and deposition of ministers. They are not less gratified to be assured by Mr. M'Dougall that he is quite willing to withdraw from that committee, it being clearly understood that he shall be at liberty to render any friendly offices to the Free Italian Church which his sense of duty may dictate, and the carrying on of his own work as minister at Florence may permit. The committee regard this course as furnishing a satisfactory solution of the difficulty which has been felt, and hope that it will open up the way for a better understanding and greater harmony than has hitherto prevailed. For obvious reasons, apart altogether from the state of things in Italy, the distinction should be kept clear between fraternal interest and co-operation on the one hand, and ecclesiastical identification and responsibility on the other; and this distinction, on constitutional grounds, they hold to be equally applicable to all the Churches in Italy. The Free Church of Scotland cannot but feel the deepest interest in all bodies labouring to advance the cause of Christ in that land; it earnestly desires that they may pursue their several courses in a spirit of goodwill toward each other, and should differences unhappily exist, it will be slow to be a judge in such matters; and any influence it may possess will ever be exerted, not in perpetuating, but in healing breaches. It is earnestly hoped that in the future all who know and love the truth will strive together for the advancement of the common cause, and that by their combined exertions, accompanied with the blessing of God, the light of the gospel will soon spread over the length and breadth of Italy." Dr. Adam, in presenting the report, said that the Assembly must be very much gratified at the prospect of a harmonious settlement of this case. The report now given in was unanimous, and was cordially concurred in by all the representatives from the Presbytery of Italy. He hoped that the settlement might be satisfactory and lasting in its effects. The Free Church might have more confidence in some parties than in others, but they were very anxious to avoid taking up anything like a partisan position. It was their desire to have friendly relations with all who were engaged in the great and important work of evangelisation in Italy. He hoped that the effect of their deliverance that day would be that members of the Presbytery of Italy would be able to live and act hereafter in perfect harmony as regards this matter. He trusted that a

foundation had been laid for a good understanding that would not soon be disturbed. He begged to move the following as the deliverance of the General Assembly on the matter:—"The General Assembly sustain the reference, in so far as is necessary in order to sustain the report of the committee now submitted, and the Assembly find in terms of said report."

Dr. RAINY, in seconding the motion, said he felt very strongly the importance of the counsel which Dr. Adam had given, that they should confine themselves almost entirely to the formal adoption of the report, and that they should abstain even from well-founded statements which might perhaps lead them into a field in which there were, as any one might understand, great sensibility. He wished to say that it was no part of the report to limit the legitimate activity of their ministers in the support and advocacy of a Christian cause that commended itself to their own judgment on either side of this question. The object of the report was to set free that legitimate activity to act in the frankest and fullest way without any cause of misunderstanding. With Dr. Adam, they all desired that the way might be found open for cordiality of feeling, and he believed that depended very much on their abstaining from applying pressure to either side. Their brethren on either side in Italy must be left to the exercise of their Christian judgment how best to promote the harmony which they of course desired without giving them any advice. He trusted that what they had done might be acquiesced in by all without discussion as a means of promoting an honourable understanding in due time.

Dr. THOMSON said, that as one who had taken a special interest in the Free Italian Church, he begged to express his great satisfaction at the resolution which had been adopted unanimously by the committee. That committee represented fairly all shades of opinion on the question at issue, and as a member of it he felt bound to bear testimony to the impartial and conciliatory spirit manifested on all sides in dealing with it, not excluding the brethren from Italy who had differed in opinion, but who had shown an earnest desire for peace and harmony. All agreed that while Mr. M'Dougall should retire from the executive committee, yet he might retain the office of treasurer to the Free Italian Church, and be left at full liberty to continue his laudable efforts in promoting the evangelisation of Italy; and he earnestly hoped and believed that the happy settlement now arrived at would tend greatly to secure so desirable a result.

Dr. BEGG said he had attended both meetings of the committee, and had been extremely gratified with the spirit manifested by all the parties concerned. He thought the committee had come to a very wise conclusion, and he rejoiced that it was acquiesced in by all parties.

The deliverance was unanimously adopted.

THE CASE OF PROFESSOR SMITH.

Dr. WILSON read the following answers to the reasons of dissent given in by Dr. Candlish and others from the deliverance of the General Assembly in the case of Professor Smith:—"1. There is no law of the Church to prevent the Assembly from requiring Professor Smith to cease from discharging his duties as professor before any charge against him is formulated, and no precedent is necessary for such a course of action, for when a serious question has arisen, and must be formally investigated regarding the views published by a professor, especially in the department of theology committed to him, it is reasonable and proper to call upon him to cease teaching until the courts of the Church have disposed of the case. Moreover, the passing of the Act requiring a minister or professor to be suspended *ipso facto*, when a libel has been served upon him, affirmed the principle acted on in the present discussion. For if a libel was presented to the Presbytery by third parties, it would be served before being found relevant, and thus come under the Act. It is quite reasonable, therefore, for the Assembly to secure the object of the Act by applying its principle to the present case, in which the main question will be the relevancy of any libel served.

"2. No injustice is done to Professor Smith by such a course, for it involves no censure on him, and was not intended to involve any, but is simply a measure of precaution. It can do him no more injury than a suspension, *ipso facto*, in a case where the main question is the proof of facts.

"3. The inhibition upon Professor Smith cannot be continuous, for the grounds of it were simply the necessity of providing for what is temporary during the proceedings of the Presbytery of Aberdeen, and can have no application to any more extended cessation after these proceedings have been brought to a close by a judgment on their part, or by a judgment of Synod or Assembly by appeal.

"4. The object aimed at in the deliverance could not have been secured otherwise, for there is far from any certainty that before November next the Presbytery of Aberdeen will have framed and found relevant a libel against Professor Smith; or that the effect of their judgment on the relevancy will not be arrested by an appeal or a dissent and complaint till the meeting of the next Assembly.

SYNOD RECORDS.

The Assembly called for the Report of the Committee on Synod Records and Minute-books of Standing Committees, and the Record of the Commission, which was given in by Mr. Muirhead, the convener, and in accordance therewith,—

The General Assembly, on the report of their Committee, hereby attest, as accurately and neatly kept, and as thoroughly correct in substance, the records of the Synods of Lothian and Tweeddale, Merse and Teviotdale, Glasgow and Ayr, Argyle, Perth and Stirling, Fife, Angus and Means, Aberdeen, Moray, Ross, Sutherland and Caithness, Glenelg, the Presbyteries of Orkney and Shetland, and record of the Commission; also the records of the following committees, namely, Sustentation Fund, Publications, Education, Finance, Sabbath Observance, Board of Examiners, Foreign Missions, Highlands, Platform of Equal Dividend, Religion and Morals, Colonial, Continental, Home Mission, Jews' Conversion, Church and Manse Building.

The General Assembly, on the report of their committee, hereby attest the records of the Synods of Dumfries and of Galloway, and of the Presbytery of Italy, with the records of the following committees, namely, Distribution of Probationers, College, Assembly Arrangements, and Temperance, as accurately and neatly kept, and as correct in substance. The Assembly at the same time send down the remarks of the visitors for the information of the clerks of Synods and of committees.

The General Assembly, on the report of their committee, hereby attest the record of the Financial Board of Aberdeen College as, on the whole, accurately and neatly kept and correct in substance. The Assembly, at the same time, send down the following remarks of the visitors, and order them to be engrossed in the record, viz., that the date of each minute is not written at the top of each page, that there is no marginal index, and that there is a blank space left on page 124.

The General Assembly, on the report of their committee, find that the records of the Presbyteries abroad, except that of the Presbytery of Italy, have not been produced. Also that the records of the committees on the nomination of standing committees and Ante-Disruption Ministers' Fund, and that of the Financial Board of Glasgow College have not been produced; and, further, that the secretary of the Financial Board of New College, Edinburgh, reports that no necessity has arisen for any meeting since last attestation, and none has been held. Professor Lindsay also explained that since last attestation there is no entry in the record of the Financial Board of Glasgow College.

CASE OF ST. ANDREWS.

The Assembly took up a protest and appeal from the session and congregation of the Martyrs' Free Church, St. Andrews, against a decision of the Presbytery of St. Andrews, in the case of a call from the Martyr's Church, St. Andrews, to Mr. Thomas Collins, to the following effect:—"That the Presbytery, considering Mr. Collin's letter (a letter declining the call), and seeing that there is a difficulty in complying with the request contained in it on the ground that he has as yet no formal standing before the Presbytery, resolve to sustain the call and put it into the hands of Mr. Collins."

There appeared for the Presbytery of St. Andrews Mr. Wood, Mr. Bruce, and Mr. Mellis; and for the congregation and session of Martyrs' Church, in support of the protest and appeal, Mr. Bennett, Mr. Fleming, and Bailie M'Gregor.

Bailie M'GREGOR was first heard in support of the protest and appeal. It was now two years, he said, since Dr. Ainslie, their minister, left them. About a year

ago a large committee was appointed by the congregation to look out for a minister. Many names were mentioned, but ultimately the Rev. Thomas Collins, a probationer, was sent to preach to them, and preached for two Sabbaths. There was a leet of other gentlemen before the congregation at the time, but so taken were they with Mr. Collins that by a large majority they desired to have him as their minister. The feeling of satisfaction increased, and with the exception of a very small minority, consisting of 14 males and 33 females, the congregation agreed to call Mr. Thomas Collins, the majority numbering 323 out of a communion roll of between 400 and 500. While the call was being signed, dissent from the first time appeared, and two papers of dissent, signed by elders, deacons, and others, were given in by Mr. Henry. This gentleman, Mr. Henry, had never heard Mr. Collins, nor seen him, and some of the others, he believed, were in the same position. One of the reasons of dissent was that Mr. Collins having been so recently licensed, and having never been ordained over any other congregation, had not the experience desirable for so important a charge as St. Andrews. If the young men of the Church were to be pointed out and avoided because they were young men, he did not know what they were to do. The second reason of dissent was that there was no evidence of his possessing that measure of scholarly attainments necessary for St. Andrews. The majority of the congregation thought that if the important Presbytery of Glasgow saw fit to license Mr. Collins, it was not for a few dissentients of the Martyrs' congregation to stand up against him and say he had not sufficient scholarly attainments. Moreover, they thought it was the duty of the Presbytery to go forward and give a deliverance on this reason of dissent, for it certainly contained a very serious statement against the Rev. Mr. Collins. The third reason was because Mr. Collins had by anticipation given his refusal to the call. But they could perfectly understand that Mr. Collins had a feeling of his own, in being called on to enter so soon upon a charge like that of St. Andrews. Besides, it had been said that a good deal of pressure was brought to bear upon him in writing those letters, and he maintained that they had as yet no business with these letters. They had brought Mr. Collins into an awkward predicament, and they considered themselves entitled to see him scathless out of it. The Presbytery did not attempt to deal with these reasons of dissent, but referred the whole question for advice to the Synod, as a serious difficulty was involved. The serious difficulty was his not possessing the sufficient degree of scholarly attainments, but at a subsequent meeting the dissentients appeared before the Presbytery, and stated they wished the Presbytery to proceed with the call and pay no attention to their dissent. When the case came before the Synod, it was sent back to the Presbytery to deal with it according to the laws of the Church. The matter was accordingly taken up again by the Presbytery, and two motions were made. One was by Mr. Falconer, that the call be gone on with in favour of Mr. Collins, but it was withdrawn. The other was by Mr. Wood that they go on with the call: and while that part of it would have suited the congregation well, it introduced another matter relating to Mr. Collins letter, and to this they objected. They contended that as Mr. Collins had no position before the Presbytery until the call was placed into his hands, neither could his letters have; and that letter referred to in the motion should not have been received or acted upon in any way. That motion, however, was carried by a majority of one. Now, Moderator, concluded the speaker, what we want is a minister, and that as soon as possible. Our minds and our hearts are set upon the Rev. Thomas Collins, and we wish that the call should be put *simpliciter* into his hands.

Mr. WALTER WOOD, Elie, in supporting the decision of the Presbytery, pointed out that, as twelve office-bearers and upwards of forty adherents had dissented from the call to Mr. Collins, and given in reasons of dissent, the fact of these dissentients coming before the Presbytery with reasons for their dissents, warranted them, according to the law of the Church, in referring the matter for advice to the superior courts. They accordingly referred this case to the Synod, there being no precedent guiding them as to the disposal of the dissent given in by the minority. While the case was under reference to the Synod for advice, there appeared a letter in the *Daily Review* on the 2d of March 1877, addressed to the Moderator of the Presbytery by Mr. Collins, and published at his request, intimating that, after consultation with his friends, he had been confirmed in his resolution to decline the

proposed call to the Martyrs' Church, St. Andrews, expressing the hope that his name would not further be mentioned in connection with the vacancy. That letter was, of course, seen by the dissentients and by all the members of Presbytery before it was communicated by the Moderator to the Presbytery. It was because of the fact that Mr. Collins had published that letter in the newspapers that the case came before the Assembly. The dissentients after seeing that letter came up to the Presbytery, and said that, though they had not changed their minds they would not further prosecute their dissent from the call. That declaration, of course, meant that, considering the call to be at an end by Mr. Collins' letter, they wished in every possible way to facilitate bringing the matter to a conclusion. The Synod remitted the case to the Presbytery, instructing them to resume consideration of the call, and dispose of it according to the laws of the Church. That was just the course the Presbytery intended to adopt, and against which an appeal had been taken to the Synod, and at their last meeting the case came before them, and they proceeded to deal with it according to the laws of the Church. The first motion made was a motion *simpliciter* to sustain the call. He rather fancied that the whole Presbytery would have accepted it, if it had been allowed to stand, but the motion was withdrawn. Another motion was moved to the effect that the Presbytery should find the call was numerously signed, that the reasons for the dissent were not sufficient, that the dissent had in a great measure been departed from, and therefore sustained the call to Mr. Collins. This motion the Presbytery would not accept, as they felt that if they accepted it they would be laying a trap for Mr. Collins, and expose him to the chance of unpleasant things being said about his conduct. Looking at the letter which Mr. Collins had published intimating his resolution to decline the proposed call, the Presbytery had decided to sustain the call, and thus allow Mr. Collins to carry out the terms of his letter if he thought fit to do so.

Mr. BENNETT said—It was not easy for one like him to lay his side of the case before them as a renowned church lawyer like Mr. Wood has done his; but "thrice were they armed who had their quarrel just," and on that ground he presented his case before them. Mr. Wood had indicated that they on that side of the bar were perhaps hardly able to lay the matter in an intelligent way before the Assembly, but ere he was done he would put some of the points referred to by Mr. Wood in a totally different light altogether. To begin with, he would go back to the reasons of dissent tabled by the dissentients. Mr. Wood, he thought, had read from Sir Henry Moncreiff's book; let him (the speaker) also read an extract from it. Mr. Bennett here read a portion relating to dissents, and stating that all dissents must be judged of by a Presbytery called for the purpose. Under these circumstances, he continued, it will at once be seen that the Presbytery should have considered the reasons of dissent tabled, and given a judgment upon them. Instead of that, they considered they had not sufficient light amongst themselves, and referred the matter to the Synod. This was on the 7th of February, and as the Synod did not meet till the 10th of April, there ensued a delay very hurtful to Mr. Collins of fully two months. Mr. Wood had referred very fully to a letter written by Mr. Collins, and he must say they had got a good deal of light upon it that they had not got before. Mr. Wood repeatedly said that Mr. Collins led the Presbytery to withdraw their reference to the Synod, but that was the first time they had ever heard of it. It was the first time, too, they heard that the reason why the Presbytery withdrew their appeal to the Synod was because the dissent had been withdrawn. There was no withdrawal of the dissent, for the dissentients stated that they could not see their way to withdraw their dissent for the reasons given in support of it. Mr. Wood said there was nothing left to refer to the Synod, but it would easily be understood that after two months' delay the congregation was fast losing confidence in the Presbytery, and were anxious to see if the higher Court would not act more in accordance with what they considered to be the laws of the Church. The Synod of course took their view, and referred the matter back to the Presbytery to proceed with the call. The congregation were highly gratified. They thought the Superior Court had ordained the Presbytery to proceed in conformity with their wishes. Unfortunately, however, they had misjudged the Free Presbytery of St. Andrews. Mr. Wood had referred to the mover of a motion in that Presbytery, but would mention no names. To his honour he would mention his name. It was Mr. Gregory,

of Anstruther. The dissents in question had never been withdrawn, and were as strong as ever. For the sake of Mr. Collins, the congregation were determined that his character should be cleared. The whole of the congregation, with the exception of one or two, had a high regard for him, and it would be a very serious matter for them if Mr. Collins did not become their minister. He was afraid it would end in a break-up. Mr. Wood had made a point that they allowed the dissentients' papers to be received without offering objection, but they as parties had been removed, and when he (the speaker) desired to address the Presbytery, Mr. Wood checked him, and told him he was not at liberty to do so. But he need not enter further into the case. The papers spoke for themselves. They believed their case to be right, but as there was a growing want of confidence on the part of the congregation in the Presbytery they thought the Assembly should appoint commissioners to carry out along with the Presbytery whatever decision the Assembly might come to. They had appealed to them that day, not only as office-bearers of the Free Church or on behalf of the congregation they represented, but on behalf of constitutional liberty in the Free Church as a whole. They were there in the interests of every congregation in the Free Church, who might at any time be placed in circumstances similar to what they had been. They were there to defend so far as they could the character and reputation of Mr. Collins, and not only so, but they considered that in the interests of all their probationers and students, it was their duty to bring the whole matter under the notice of the Assembly. They now left the case with confidence in their hands, satisfied that they would take such steps as should end the present unfortunate state of matters in their congregation, and, under the pastorate of Mr. Collins, again restore that harmony they so much desired.

Mr. HOWIE asked whether Mr. Wood had seen Mr. Collins' letter of the 26th of January 1877?

Mr. WOOD replied that he had seen it, but not at the Presbytery. Mr. Collins had shown it to him in the streets of Glasgow. In reply to a further question, Mr. Wood said at the last meeting of the Presbytery, when the dissentients were called, they did not put in an appearance.

Mr. BENNETT said they were not called.

Mr. WOOD replied that the minute showed that parties were called.

Parties having been removed,

Mr. HOWIE, Glasgow, said that the relation in which he stood to Mr. Collins as his minister would be a sufficient apology for his venturing to take the position of proposing a deliverance of this case, although he should have liked to hear the views of the leaders on the question. He felt that this was a question on which there required to be very plain speaking on two points. First, he felt that they were called upon to speak in vindication of the rights of the Christian people of their congregations to get the minister of their choice; and, on the other hand, they were called upon to speak very strongly of the action of the Presbytery in relation to Mr. Collins. He felt that the position of all the probationers of the Church would be affected very seriously by the decision to which they came that day. He had no hesitation in saying that, looking at this case as presented in the papers before the House—and he would say it much more emphatically looking at it in other ways—that he thought this case had been a "Comedy of Errors" almost from beginning to end. He thought that every step in the case, almost from beginning to end, had been irregular. He found from an account in the public newspapers—

Dr. WILSON—I speak to order. The Assembly cannot go into a discussion of newspaper reports.

Mr. HOWIE said that parties at the bar had been permitted to go beyond the record in pleading, but he would confine himself to this general remark that he thought it was highly improper on the part of members of the Presbytery of St. Andrews when the first application was made to them to indicate any opinion whatever as to the qualifications of the man that had been selected by the congregation. He believed that such a statement on the part of the Presbytery was fitted to encourage members of that congregation to bring forward a formal dissent; and after these dissents had been recorded, he held that, by the law of the Church, the Presbytery were bound to have disposed of them, and to have set them aside as incompetent in the connection in which they were put forward. The fact that they

referred the matter *simpliciter* to the Synod was giving weight to the dissents, and putting in circulation the belief that there was something in them, and that Mr. Collins had not sufficient qualification for the ministry of this particular congregation. He believed that they should allow their congregations to determine on such a point as to what was their duty, and the fact that Mr. Collins was licensed by the Presbytery of Glasgow ought to have been a sufficient certificate as to his qualifications for the position, and he held that the congregation of St. Andrews was best entitled to say who was the minister who should be over them. When they took into account the small number of dissentients and the large number who signed the call, the procedure of the Presbytery was fitted to exasperate the feelings of the majority, and make them imagine that the Presbytery was seeking to prevent them from getting the man of their choice. He held that they ought to have proceeded to a decision on the merits of the matter, apart from any communication they had received from Mr. Collins—that they ought, at a very early stage, to have sustained the call, and put it into the hands of Mr. Collins; and if they had done that he believed, from what he knew of the state of Mr. Collins' mind, the Church would have been saved a good deal of turmoil, and Mr. Collins would not have been placed in a very unpleasant position. The attitude now taken by the Presbytery only complicated the case. They had informed them that the Presbytery's decision had been arrived at simply on the ground that the minority had withdrawn their dissent because Mr. Collins had sent a letter declining the call. They wanted the decision to be made on the last letter of Mr. Collins. He held that they should do justice to Mr. Collins and the congregation, altogether irrespective of what Mr. Collins had written; and that the call ought to be placed in his hands. He thought it was the duty of the Assembly to declare that the reasons of dissent in this case were not sufficient; and he believed that if they were to prevent their probationers from receiving calls because of such reasons of dissent as had been lodged in this case they were going contrary to the principles of the Free Church; and he believed, from the testimony of brethren in that part of the country, that this case had done great injury to the Free Church in that district. They should guard in a sacred way the right of the Christian people to have the man of their choice. He felt that Mr. Collins had been hardly dealt with in this matter. He believed that in regard to scholarly attainments Mr. Collins had nothing to fear from the reasons of dissent being fully gone into, and if the Presbytery of St. Andrews—as they seemed to do by referring the case to the Synod—felt that they were not capable of judging of scholarly attainments, he would suggest that a commission be sent to them by the Assembly to help them in their work, although he would not be inclined to propose that as a specified deliverance of the Assembly. In the whole of his experience he had never met with a young man more successful in gathering in the outcasts of the city than Mr. Collins. Hundreds had been brought into the kingdom through his energetic labours; and he did not know but what, after all, it was just such an earnest labourer as St. Andrews specially required. He was afraid that in this Free Church they were beginning to idolise scholarly attainments. He would not say a word disparagingly of scholarship; but he was not sure that they did not require more urgently in their University seats men who knew how to deal closely and earnestly with the human hearts. On that ground he thought Mr. Collins eminently qualified to occupy the pulpit of St. Andrews, while he was well forward also in point of scholarship. He trusted that the Assembly would instruct the Presbytery to place the call in his hands, though he was afraid he might not accede to the wishes of the Martyrs' congregation. He had another call before him, and he thought that both calls should be placed before him to decide, unencumbered by anything he had written three months past. The deliverance he would propose was:—"The General Assembly find that the call to Mr. Thomas Collins was numerous, signed, that the dissentients from the call were comparatively few in number, that their reasons of dissent were not sufficient; therefore sustain the protest and appeal, reverse the judgment of the Presbytery of St. Andrews, instruct that Presbytery to sustain the call *simpliciter*, and put the call into the hands of Mr. Collins."

Mr. JOSEPH WOOD, Aberdeen, seconded the motion. He contended that the principle of the Free Church was that the minister should be elected by the will of the people. The majority in the present case was something like 300 to 30; and he therefore maintained that it was the duty of the General Assembly to sup-

port the numerical majority. He had been very much astonished at the distinction drawn respecting a certain standard of scholarly attainments in our probationers. He thought all their probationers were on the same platform, and were equipped scholars. They must accept the judgment of their professors in this matter; they must admit that all probationers were on a par as to scholarship, and that the congregations were left free to indicate their decision on other grounds altogether.

Professor MACGREGOR argued that although the congregation were unanimous in the selection of a probationer, it did not follow that they were entitled to have him for their minister. If the probationer was reluctant to go they were not entitled to compel him. Since the Reformation the principle had been adopted by the Assembly that no minister should be intruded on a congregation against its will. He could sympathise with the Presbytery in their desire to have something more than a mere minimum of qualifications. He moved—"That the General Assembly, holding as fundamental the principle that no minister should be intruded on a reluctant congregation, yet holds that the Church in her courts has a free voice in relation to the settlement of ministers, and regards the Martyrs' Church of St. Andrews as one in which it specially concerned the whole Church to have a minister of peculiarly high attainments and ability, and therefore did not feel warranted in reversing the judgment of the Presbytery."

There was no seconder to the motion.

Dr. BEGG desired to make a slight addition to the motion of Mr. Howie, to the effect—"That in consideration of the whole circumstances and of the appeal made from the bar, the Assembly resolve to appoint assessors to aid the Presbytery in bringing this case to a satisfactory conclusion." He thought it was entirely out of question to lay down such general principles as had been stated by Professor Macgregor as applicable to this particular case. Of course, if they asked whether, in extreme cases, the Church courts might not interpose to prevent any out-of-the-way or objectionable appointment, that might be conceded; but it seemed to him that the kind of objections in this case could not be sustained for a moment as offering the slightest difficulty in the way of a settlement. It is was said that Mr. Collins was young. Very well, that was no reason against him; youth was no disqualification, or it was no universal disqualification—it might be an advantage. Though he did not always approve of young men receiving appointments of special gravity, yet the matter just resolved itself into one of circumstances and of men. Then it was stated in the reasons of dissent that there was "no evidence of his possessing that measure of scholarly attainment which is essential in such a position." They had evidence in the fact that he was licensed, and unless there was produced evidence on the other side of a startling kind, he thought the fact that this man came with the *imprimatur* of the Presbytery of Glasgow ought to have settled that matter. Then it was said in the reasons of dissent that "Mr. Collins had already by anticipation given a final refusal to the call," but that was, of course, not admitted. He had not given a final refusal yet, and he could not have done so. When these objections were afterwards withdrawn, the matter became much clearer and simpler. He thought Mr. Collins acted on an erroneous view of duty in sending his letter addressed to the Moderator to the newspapers before it could be read in the Church court. The matter had got into a very confused and unsatisfactory position, and whether, rightly or wrongly, the congregation had not full confidence in the Presbytery, and things had occurred which might well justify some measure of dissatisfaction on their part. Their object in this Assembly should be to bring about a harmonious settlement in the congregation, and they must not countenance for a single moment the idea that the appointment was to be obstructed by private means or in connection with such reasons of dissent as had been given in this case. Professor Macgregor had said that from the Reformation non-intrusion was the rule. He denied that out and out. The principle at the Reformation was—"It pertaineth to the people and to every several congregation to elect their own minister." He would suggest as an addition to Mr. Howie's motion, which he hoped he would accept, that assessors should be appointed in compliance with the request from the bar, to assist the Presbytery to bring about a harmonious settlement.

Mr. HOWIE said he was willing to agree to such an addition to his motion. He did not want to punish the Presbytery.

Dr. BEGG—I beg pardon. I do not propose it as a punishment to the Presby-

tery, but as a mode of settling this question, which is doing injury to the Free Church in that district. I disclaim the idea of censuring the Presbytery; but we must look to the interests of the congregations, and to the interests of the Church, in connection with this settlement, and it is solely on that ground I made this proposal.

Mr. HOWIE—On that ground I very cordially accept the addition.

Dr. ADAM said he thought a great deal had been introduced into the case which was not relevant to the matter. They were entirely at one that the people should have a free and unfettered choice of their minister, and notwithstanding any theoretical views which Professor MacGregor might have expressed, no doubt he also acquiesced in that statement. While the law provided for the vindication of the rights of congregations, it also made full provision for the vindication of the rights of individual office-bearers and members. They were all at one as to another point, and that was that not only the rights of congregations but also those of probationers should be maintained. He believed that Mr. Collins was a very excellent young man, and well-fitted for the Christian ministry, and that whether he was settled in St. Andrews or elsewhere he would be zealous in his Master's service. He, however, had shown a kind of irresolution which had seriously complicated the whole state of matters. They had little to do with this case prior to the decision of the Synod, when it was sent back to the Presbytery, and they had to deal with it anew. They must have observed that the minority of the Presbytery could not have felt strongly on the subject, inasmuch as they had taken simply a dissent. The reason why the Presbytery had hesitated to commit themselves to the motion was that they were not prepared to pronounce thus summarily on the ground taken up by the dissentients. There were twelve office-bearers in the congregation connected with this dissent, which was a material element in the case for the Presbytery to take into consideration. Then it was said that the dissent in a great measure had been departed from. That was very natural, as the publication of the letter induced the belief that there was no necessity to support it. The Presbytery therefore resolved to sustain the call, and to put it into the hands of Mr. Collins, thus giving him the opportunity to decline it. Although he could not vindicate all that the Presbytery had done, he held that these were good reasons—which did not reflect at all upon them—for refusing to carry the motion, which was supported by three of their members. He thought that if they adopted the resolution appointing assessors it would be looked upon as a strong measure, and he thought it was one which the House ought to be slow to sanction. Dr. Begg had repudiated the idea that the appointment would be a punishment to the Presbytery; but he (Dr. Adam) asserted that under the circumstance they could not make the appointment without in some way reflecting on them. That was a stigma which he refused to put upon the Presbytery, and he saw nothing in their action which deserved such treatment. He begged to move—"That the Assembly dismiss the protest and appeal, and affirm the judgment of the Presbytery."

Mr. LAURIE, Tulliallan, seconded Dr. Adam's motion, and hoped the Assembly would confine itself strictly to the action of the Presbytery.

Mr. HOWIE said he had agreed to accept Dr. Begg's addition, on the understanding that the Assembly were unanimous about it; but he could not do so if there was to be a division.

Dr. BEGG then moved Mr. Howie's motion, with his own addition as a further motion, which was seconded by Dr. Thomas Smith.

Dr. WILSON said they must look dispassionately at the matter before them, and not enter into questions which were not before them. The difference between the two motions before the Presbytery was this. The first motion, which was not carried, was a motion pronouncing judgment, not only on the dissent, but on the reasons assigned by the dissentients for taking up that position. It was true that these dissentients were not very numerous, but at the same time they occupied a position in the congregation which called upon the Presbytery to give them due consideration. If these reasons were to be considered by the Presbytery, then it was necessary first of all that they should be called upon by the Presbytery to hear what the dissentients had to say in support of their reasons. It was proposed that these reasons were insufficient, as declared in Mr. Howie's motion. He thought the Assembly, under the circumstances, were not in a position to decide on these reasons

to the dissent without having first heard what the dissentients had to say about it; and he considered that it was not necessary to the extrication of that case that they should be heard. He did not see what else the Presbytery could have done, unless they had proceeded on the assumption that the call was at an end on account of the letter. The Presbytery had acted wisely and properly in stating that the call was not at an end. They said Mr. Collins might change his mind; they would sustain the call, put it into his hands, and hear what he had to say. He hoped very sincerely that they would not adopt Mr. Howie's motion, which pronounced such a summary judgment on the Presbytery.

Mr. SCRYMGEOUR, Glasgow, said they should not be found regarding the rights of their congregations or the rights of the probationers of the Church as they ought to do if they accepted such a motion as Dr. Adam had proposed. He had never heard that the congregation of a Free Church in a university town had to act on different principles from any other congregation of the Free Church.

Mr. LAIRD, Cupar, thought the Assembly would do a very rash thing if they at once dismissed this protest and appeal. He thought the appellants at the bar had good reasons to think the Presbytery had not treated them with the kindly consideration they were entitled to as an almost unanimous congregation. The Presbytery at the beginning of February resolved to refer the matter to the Synod, and thus hung it up for two months. At the beginning of April they resolved to withdraw their reference, because while in the former case forty dissented, a third, or about fifteen of them had withdrawn their opposition. But if the reasons against sustaining the call were good before, the reduction in the number of dissentients did not affect them, and the Presbytery had no right to withdraw their reference to the Synod. He supported the motion of Mr. Howie, and remarked that if Dr. Adam's motion was carried it would go down to that district of the country that the Assembly did not fully and completely sympathise with the people of St. Andrews in this case. He was there to say that it had produced a tremendous impression in the district, and he would almost be afraid to call a meeting there to support Free Church principles, for he would be told there never was patronage in the Established Church like that.

Dr. ADAM, speaking to order, protested against such language.

Mr. LAIRD—I think I am quite entitled to say what I am saying. I am not doing so as a threat or anything of the kind, but I do say that we as a General Assembly should throw our shield around this congregation. The Presbytery should have sustained the call, and put it into Mr. Collins' hands, and allowed him to decline it if he chose to do so.

Dr. ELDER, Rothesay, entirely repudiated the view of the case presented by Mr. Laird, and would not have it stated that the Assembly did not have a sympathetic and kindly feeling towards the people in the congregation of St. Andrews.

Dr. ADAM expressed his willingness not to press his motion if there was no large measure of acquiescence in the views he had stated.

Mr. REID, Banchoy, pointed out that the real effect of Dr. Adam's motion being carried out would simply be that the Presbytery put into the hands of Mr. Collins the call from the congregation of St. Andrews, laying aside the letters altogether, and he would have to say "yea" or "nay" thereto.

Sir HENRY MONCREIFF stated that neither he nor Principal Rainy would vote in this case, the reason being that they had not heard the whole of the pleading, and not because they were moved by any of the difficulties raised.

The vote was first taken as between Dr. Adam's motion and that of Dr. Begg. On a division seventy-two voted for the former and sixty-eight for the latter. Dr. Adam's motion was then put against Mr. Howie's, when there voted for the former sixty-three, and for the latter 125, showing a majority of sixty-two for Mr. Howie's motion.

Wherefore the Assembly find that the call to Mr. Thomas Collins was numerously signed, that the dissentients from the call were comparatively very few in number, that the reasons of dissent were not sufficient for causing delay in sustaining the call; therefore sustain the Protest and Appeal, reverse the judgment of the Presbytery of St. Andrews, and instruct that Presbytery to sustain the call *simpliciter*, and to put it into the hands of Mr. Collins.

Parties were called in, and this judgment was intimated to them.

INVERNESS INNOVATION CASE.

This case came up on appeal by the Presbytery of Inverness from a judgment of the Free Synod of Moray. It appeared that on the recommendation of Rev. Dr. Black (the pastor) and the kirk-session of the Free High Church, Inverness, the majority of that congregation agreed to adopt the standing posture in the service of praise—the practice of standing at the last psalm having been in force for twelve years. Against this a petition disapproving of the change was lodged with the kirk-session, signed by 53 members and 42 adherents, but its prayer was not granted. On appeal to the Presbytery, the decision of the kirk-session was reversed, and the minister and session instructed to discontinue their present mode of conducting public worship, so far as attitudes or postures at prayer and praise were concerned, and to conform in all respects to the worship which had been authorised and practised in this church from time immemorial. The Synod of Moray, on reviewing this decision, reversed it; but, in consideration that there were certain irregularities connected with the case—a remit was made to the kirk-session to begin *de novo*, if they should see cause, recommending that, if they did take up the matter, they should deal with it with the utmost tenderness, and with due regard to the peace and harmony of the congregation.

Parties being called, there appeared at the bar the Rev. G. Mackay and the Rev. Mr. M'Donald, for the Presbytery of Inverness; the Rev. Mr. Moffat, Cairnie, for himself, as one of the dissenting minority of the Synod; and Provost Simpson and Mr. G. Tait, Inverness, for the minority of the session. For the Synod of Moray there appeared the Rev. Mr. Burnett, Huntly, and the Rev. Mr. Gillespie, Keith; and for the kirk-session, Bailie Caldwell, Mr. George Walker, and Mr. Thomas D. Campbell.

Mr. TAIT, who addressed the Assembly first, said he did not appear at that bar to ascertain whether there was a law regulating public worship; nor to ask the Assembly to make such a law. He came to ascertain whether office-bearers, collectively or singly, have any right to make an alteration in the time-honoured mode of conducting public worship in our congregations hitherto in use without having first ascertained whether those most immediately concerned might be agreeable to such a change or not. The printed papers gave a view of the whole matter. It would be enough to say that the question of change in posture at public worship was mooted so far back as 1875. The annual congregational meeting, in April of that year, transmitted a motion to the session requesting them to take the proposed change into their consideration. It was brought before the session, and they unanimously agreed to make no change in posture either at prayer or praise. The next step taken by the minister was when in November 1876 he asked them to adopt the standing posture in singing. It had to be observed that between the date of first bringing the matter before the kirk-session in April 1875, and the date when the change was introduced, the matter had not been brought before the session in any shape. The minister not only acted without consulting the session, but his action was also in direct opposition to the unanimous finding of the session eighteen months before. True, the matter came before the congregational meeting of 1876, but it never was before the session again; true, the minister expressed regret for having done as he did without consulting the session. But he asked whether a mere expression of regret was all that was necessary under the circumstances. The change was, however, approved by the session by a majority of eight to six, and here the matter would have ended, but for a petition presented to the session asking them to return to the old posture. That petition was signed by ninety-five male heads of families, members and adherents, among whom were some of the oldest and most respected members of the congregation—some of them having been connected with it since the Disruption. The petitioners represented at a moderate computation 250 to 300 members of the congregation, and the number sympathising with the prayer of such a petition is not to be measured by the number signing it. It was then proposed that they should proceed to ascertain the mind of the congregation by a vote, and that the session should pledge itself before hand to abide by the result of the vote. The minority, however, disapproved of the session thus abdicating its functions; and it was moved that the prayer of the petition be granted. This being refused by eight to six, petition and complaint were made to the Presbytery.

Now it would be observed that the minority of the session took this step only in consequence of the feeling of dissatisfaction existing, and when they saw how the session was about to treat the petition they felt bound to protest against such unconstitutional conduct.

It would be seen from the papers that when the case came before the Free Synod of Moray, the only action that court took, besides reversing the decision of the Presbytery was to remit the whole matter back to the session, to deal with it if they saw fit, the consequence of which would be that if the session did not see fit to take it up, the matter would just remain where it was. Now, the Synod in its deliverance and in its answers to our reasons of appeal, admits the irregularity of the action of the minister and session; it admits the importance of the minority as to numbers, influence, and position; it admits that the peace and harmony of the congregation had been disturbed, and that calm reconsideration was required for the restoration of harmony, and yet, in the face of these admissions, the Synod made no provision whatever for securing the reconsideration of the matter. Surely, when the Synod made such admissions as these, it was bound to come to a more definite decision than the lame and impotent one embodied in its deliverance. It was impossible they could be satisfied with a deliverance of that sort, and in consequence they had felt bound to appeal to the General Assembly.

There was one matter mentioned in the printed papers, which he felt called upon to notice. It was to the effect, that some of the complainers, who were originally opposed to the settlement of the present pastor of the High Church, had made this an occasion of hindering him in his work. That statement, made before and denied, had been repeated in the papers, he felt bound, in his own name and that of others in the minority, emphatically to disclaim. They could not possibly have any desire to hinder the usefulness of Dr. Black, and it had been very disagreeable to himself and others to have been obliged to take the position they had done. They were not in reality opposed to their minister, but appeared there because they believed that the spiritual prosperity of a congregation depended much upon the all but universally recognised order of the Church being maintained by the minister and kirk-session. They felt strongly that no such change as that now under review should have been introduced without an almost unanimous feeling having been previously ascertained to be in its favour. They admitted that the change in itself was not much; but it came to be a very different question, when members of a congregation, in considerable numbers, were opposed to it. The question then at once became of importance. Their feeling of peace and quiet is interfered with, and they cannot profit by the ministry of the word in the same way as they have been accustomed to do. And just because the change, in itself, was a small matter, they felt that it was most injudicious to have introduced it in the manner complained against. It might be said the minority were old-fashioned or narrow-minded; but he did not think that even the prejudices of Christian people were to be disregarded in a matter of that kind. It had been their desire to restore the harmony in the congregation which had been seriously disturbed, and they appealed to the Assembly to take the necessary steps to that end.

Mr. MOFFAT, Cairnie, objected to the decision of the Synod, inasmuch as it authorised the kirk-session, if it pleased, to resign into the hands of the congregation a function which belonged to itself, as a ministerial and subordinate, but ruling and judicial, court of the Church, relative to a question of order in public worship. This change he characterised as a ritualistic bantling, a child or grandchild of the Scarlet Woman—and complaining of the treatment of the minority, he said they had been impaled by the majority on the book of ritualism. It was not to be wondered at that in times of strange developments in worship and doctrine, and everything concerning the Christian faith, they should look with suspicion on every change that might be made in the form of worship or doctrinal expression, lest it should prove a point of departure from Scriptural truth and purity.

Mr. BURNET, Huntly, appeared for the Synod of Moray, and contended that the Synod had not to consider what was the right posture in any part of worship. In regard to this the Synod gave no opinion whatever. They must also bear in mind that the change only affected praise, and that the invitation given by Dr. Black was simply to stand up at praise. If the minority find after this that things are not as they should be, they could approach the Presbytery in the proper constitutional

way. Because of irregularities in the mode of procedure, the Synod had swept away all that had been done, and left it to the kirk-session and the minority of the congregation to take what steps they might see fit, and he did not see that they would have been warranted in taking any other course.

Mr. THOS. D. CAMPBELL, in behalf of the kirk-session and congregation, said that while he esteemed it a great honour and privilege to have the opportunity of addressing this venerable Court, he regretted taking up their time and attention with so small and unimportant a matter, for you have greater and more important work to attend to, and there is nothing in this case requiring the interference of the Assembly, or that justifies our friends in taking it before you; it could have been settled by the session and congregation if our friends had been inclined to meet us.

There is much more in the case than appears on the papers, but he did not intend to refer to any of the statements on the record, but as Mr. Tait has drawn the attention of the House to one of them, he would notice that the statement complained of was an answer to a reason, and it is in the same terms. He regretted if anything was stated too strongly on the papers before the House, and he was glad to hear the disclaimer made by Mr. Tait, for they did not entertain any unfriendly feeling toward one another in connection with the matter.

Mr. Tait gave what he called a narrative of the case, but as he was not satisfied with the version of it, he would briefly state the matter as it came under his own notice.

It has been said that it was first mooted in 1875, instead of that it was mooted at the congregational meeting in 1874, though it did not take the form of a motion to remit it to the kirk-session, but the fact is it was mooted long before. The precentor always stands to sing, and if it was right for him to do so, he could not see how it could be wrong for the congregation to follow his example. Then the congregation has been in the practice of standing to sing the last psalm at each service for the past twelve or fourteen years and occasionally during the service, and the result has been that they have sung much heartier and better than when in the sitting posture, and ever since there has been a growing desire that we should stand at all the services of praise. This wish took a practical form at the annual congregational meeting in April 1875, when it was unanimously agreed to remit the matter to the kirk-session for their consideration; it was taken up at the first meeting of session held soon after, but as there was only a small attendance of members, consideration of the matter was postponed; it was again taken up at a meeting of session in August, when no member expressed himself as being opposed to the change, but as some were doubtful as to the general feeling in the congregation on the matter, it was agreed that under present circumstances it was not expedient to make any change. At the next congregational meeting in April 1876, it was asked what became of the remit made by the previous congregational meeting to the session. When the minister stated that the matter had been considered, and that the session did not then see their way to carry it out, but that it would not be lost sight of, and that perhaps he would take it into his own hands. At the time it did not strike us what he meant by that; this meeting again remitted the matter to the session for consideration.

It did not come before the session again in that form, which shows that they were not in a hurry to take it up; there was little more said about the matter until the last Sabbath of November, when, commencing the morning service, Dr. Black suggested—he did not order or command—to the congregation to stand at all the singings as well as at the last psalm, and that any who did not approve of the change or preferred sitting, were of course at liberty to do so. To our surprise the whole congregation appeared to stand up in a body to fall in with the wish of the pastor.

Dr. Black, in acting as he did, had no idea that it would be thought that he was ignoring his kirk-session; on the contrary, he thought he was relieving them of a difficulty by taking the responsibility of the change on himself, which he was ready to do, for he knew that the congregation was ripe for it. There was very little remark made on the matter for a week or two after.

No office-bearer, member, or adherent went to Dr. Black to complain of the change; he met two or three casually in town, who spoke to him in rather unbecom-

ing terms. At the first meeting of the session, three weeks after, the attention of the court was called to the matter in a solemn formal manner. The minister and members of session who were supposed to approve of the change, got no notice that the matter was to be taken up, but it was evident that those who did not approve of the change knew it was to come up. Dr. Black at once explained how he came to introduce it, and frankly expressed his regret for omitting to consult them, and at the same time said that he did not consider that he had done wrong, but believed he acted in keeping with the large discretion allowed to ministers in such matters.

The session, believing the change to be a right one, and seeing that the congregation had so readily fallen in with it, and that they knew of very few who were opposed to it, and as they considered that it would humble their minister and weaken his influence to ask him to intimate to the congregation on next Sabbath that he was instructed by the session to ask them to sit as usual while singing, they did not think that that was a position for any minister to be placed in for so small a matter as this, especially a minister under whom the congregation increased and prospered in every way, so they came to a decision by a majority, approving of the congregation standing. They expected that there would be no more said about the matter. Some two months after they received notice of a meeting of session to receive a deputation and a petition against the change. This petition, which was signed by ninety-five persons, had at the least been for upwards of six weeks carried through town and country, and every effort made to get signatures. They were told that it was the wish of the session, and one of the elders went about with it for signatures. Many who signed it did so under a misapprehension, and afterwards sent letters to the parties who got them to sign it, asking their names to be withdrawn, but as no notice was taken of their request, they sent a petition to the session signed by twenty-three of their number withdrawing their names, so that at present there were only seventy-two names to the first petition, and many of these fall in with the change and regret the course things have taken, and would have withdrawn their names, but were so tired of the whole thing that they did not wish to have anything more to do with it.

It is said by the Presbytery that the petitioners represent from three to five hundred, while the complainers say from two to three hundred. We cannot make out how these numbers are arrived at. Mr. Macdonald for the Presbytery must have been drawing on his imagination, for he is a man of a very lively imagination, or he must have been thinking of ministers, who are usually blessed with large families, though I am sorry to say with small stipends.

We have carefully gone over the names and sent them to our treasurer (who, I am glad to say is also our provost) for correction, and with his additions they number only 147, and, adding to these the elders who are complainers and their families, they only bring the whole number up to 164. They had taken notice of the number who sat at praise on the last Sabbath of March, and found, including old people and children, that there were only fifty-four out of a congregation of from twelve to thirteen hundred persons.

He supposed the Assembly would not expect him to go into the question of whether we have the right to stand, or have we done wrong in standing.

They were loyal Free Churchmen, and as such had no leaning to or sympathy with Romanism, Ritualism, Episcopacy, or even Moderatism; they had no respect for the men who thought the Patronage Bill had smoothed matters over.

They had chosen rather to encounter a difference with their friends on the other side (who were reasonable, intelligent, Christian men) than with the great bulk of the congregation, a large number of whom were young people, and as young people were apt to take up things in an extravagant manner, strife and division might ensue.

The decision in this case would not affect the Free High Church alone, but all the congregations in the Church, especially those who stood to sing the praise of God, such as the congregations in Orkney, some in Edinburgh, many in Glasgow, and others in various parts. It also affected the liberty of congregations and the character of office-bearers, because they were charged with being unfaithful to their ordination vows.

He had simply to say in conclusion that the session were satisfied with the decision of the Synod; he believed it was only a decision in the same line that would

restore peace and harmony to the congregation, though there really be little dispeace.

He believed that all parties would be satisfied with the decision of that venerable Court, for their friends said if the Assembly decided there was nothing wrong in the change they would be satisfied, and he had every confidence in leaving the matter in the Assembly's hands.

The PROVOST of INVERNESS, another of the parties at the bar, quoted some figures to show that the minority of the congregation was a very considerable one.

Rev. Mr. MACDONALD, Inverness, on behalf of the Presbytery, said he had no doubt the General Assembly would be at one with the Presbytery in regarding this a question of very trifling importance, and one which should never have come the length of the Supreme Court of the Church. Yet he maintained there were circumstances connected with the case, as it came before the Presbytery, which made it a very difficult thing for them to deal with it. At the outset he wished the Assembly to notice that the Presbytery of the bounds, fully conversant with the whole circumstances of the case, and actuated from the purest possible motives—that of the peace and harmony and welfare of the congregation—came to a unanimous decision in regard to the matter. This decision was reversed by the Free Synod of Moray, and reversed in a “finding” which reflects no credit either on the intelligence or business capacity of that rev. court. He was sure that the ambiguous and contradictory character of that extraordinary deliverance must be patent even to the lowest order of individual intelligence of the Assembly. He felt at a loss how to answer Mr. Campbell's speech—to mention most of his statements was refutation enough. His speech reminded him of a story he heard of two gentlemen who went to hear a very fluent preacher on one occasion, and as they listened, the one quietly whispered to the other, “Is he sound?” “Yes,” was the reply, “He is all sound.” Mr. Campbell, however, has made one statement in reference to the general appearance of the congregation on the Sabbath, which is very much calculated to mislead the Assembly. Mr. Macdonald maintained that the outward appearance of that congregation on the Sabbath was not a true index of the real state of matters, for he was prepared to prove that a considerable proportion of the congregation outwardly conform rather than appear to put themselves in a defiant opposition to their minister, whom they respect, but who in reality were grieved at the state of things. Others again, rather than do either, had left the congregation altogether until such time as order and harmony was restored. Mr. Burnet, from the other side of the bar, in order to justify the Synod's finding, attempted to show that the Presbytery did not deal with the real question brought before them, viz., the appeal of the minority against a decision of the majority of the kirk-session to take the vote of the congregation. Had the Synod given anything like due consideration to the documents which were laid on their table, they would surely have never displayed such incapacity to apprehend the case. This question had come before the Presbytery in a very complicated form. They had had, in the first place, a protest and appeal against a certain resolution of a bare majority of the kirk-session. That was one question, and the Synod evidently assumed that that was the whole question at issue, and assumed further that the Presbytery neglected to deal with it, because, forsooth, they had not dealt with it in a certain given way, and because they had not allowed an appeal to be made to the congregation. That was in the Presbytery's opinion unconstitutional and totally subversive of Presbyterianism.

But apart altogether from the question of law, the Presbytery looked upon it as a very unwise thing to do what the Session proposed to be done—viz., to delegate their constitutional functions to the congregation, and to submit this question for a final decision to a promiscuous multitude of people that might, in these days of fashionable improvement, wish and determine to introduce almost any conceivable or ludicrous posture into the public worship of the sanctuary. But that was only one feature of the case as it had come before the Presbytery. Mr. Macdonald wished the Assembly to notice what Mr. Burnet found it convenient to overlook, that the Presbytery had more than the mere question of appeal before them; they had had the great practical question of a divided congregation to deal with; they had had before them a petition signed by nearly 100 of the most important and influential male heads of families in the congregation, complaining of the change thus thrust upon them. That was the practical difficulty which stared the Presbytery in the face, and

they looked upon it as mere mockery and a waste of time to appeal to the congregation, seeing that by that very petition—a petition representing not fewer than 300 of the very life's blood of the congregation—their minds were already sufficiently ascertained to warrant the Presbytery to come to a finding. And they felt constrained, as the only constitutional course open for them, and the only course calculated to restore the peace and harmony of the congregation, simply to ask them to revert to their consuetudinary practices; and in doing so, the Presbytery felt that while they were protecting the constitutional rights of the minority on the one hand, they were on the other inflicting no wrong, and no injustice on the majority. Mr. Campbell laboured to impress upon the Assembly that no serious result would follow this action on the part of the majority of the congregation. This conclusion, like the most of that gentleman's conclusions, was very unwarrantable. The question was very much pressed at the Synod as to what the result might be, as regards the minority. This question the Presbytery declined to answer, because it seemed to imply that no provision was intended to be made for the comfort and conscientious convictions of the minority, provided their opposition did not assume any formal shape, and again because the Presbytery felt it to be a very delicate and unwise thing to answer such an imprudent question, or in any way to commit the minority in open court to any definite line of future action. But surely no one knew better than Mr. Campbell that the effect was already beginning to be serious—that a number of families had already left the congregation, and he was sorry to say not a few had left the Church. Mr. Macdonald laid that matter before the Assembly as a constitutional one, relating as it did to the power of sessions, and to the right of individual ministers to do as they pleased, irrespective of kirk-sessions and congregations. But practically the painful division in the congregation was the unfortunate question with which the Court had to deal, and in order that they might be in a position to deal fairly and justly with the case, he wished to make a remark in regard to the character and strength of the minority, and he wished to make this remark all the more because Mr. Campbell tried to make the Assembly believe that the minority only existed in his (Mr. Macdonald's) vivid imagination. The congregation of the Free High, Inverness, some thirty years ago began with only seven men. Six out of that very seven were at the bar to-day—six out of the very seven who had originally composed the congregation, at a time when true men and true Presbyterians were at once valuable and valued—at a time, moreover, when to be true Free Churchmen meant something—always the sacrifice of purse, and frequently that of friendship. And besides there was represented at the bar nearly 300 of the most important part of the congregation, pleading to have their rights protected. And could there be a disposition on the part of this Assembly entirely to ignore the rights and feelings of such an important minority as this? They were not a minority that had existence only in his imagination, however fanciful and creative that imagination may be. They were a minority once appreciated by this Church, when the battle of religious liberty had to be fought in the land—a minority composed of gentlemen of long standing in the Church, and of high social and official position in the world, who were at the very foundation of this congregation, stood by it and supported it from its infancy to the present hour. And yet, that was the minority that had merely an ideal existence in the huge mind of Mr. Campbell! And that was the minority whose claims also the Synod entirely disregarded! Not only so, but one rev. gentleman who took a prominent part in the discussion, in a characteristic speech, which descended even below the strata of parliamentary language, and in which he betrayed a sad ignorance of the use and application of English phraseology, characterised and rudely denounced them as “a most miserable minority,” entitled to neither rights nor feelings. (Here Mr. Gillespie Keith rose at the bar to object to certain expressions.) Mr. Macdonald continuing asked whether this Assembly could afford to deal with equal harshness with that minority? and that only for the sake of what was admitted on all hands to be a mere trifling matter—a mere piece of outward “bodily service which profiteth nothing.” He warned the General Assembly against the danger of breaking through or losing sight of the good old Presbyterian landmarks in which the Scottish Church had gloried for generations.

The history of the Church showed that, beginning even with dislike to the simplicity of our form of worship as old-fashioned and behind the age, they might end

by rejecting every leading doctrine of Christianity. Hence the necessity of resisting the very appearance of evil. A very little flaw in one link of the chain cable might wreck the gallant ship and drown the crew—a very little alteration in the doctor's prescription might destroy the whole medicine and turn it into poison; and the more dangerous still was it that "poison" was not written upon it—that at first sight it looked pleasant and good, and a thing to be desired. He felt sure the Assembly would admit that the object of the Reformers was to make the form of worship as simple as possible, and as distinct as possible from the ritual of the Romish Church; and had we not as much, if indeed not more, reason to recoil from that whole system in this our day as they had in theirs? It was a very significant fact, that at our very doors in Inverness, the very fortress which had been erected for the express purpose of suppressing Roman Catholicism in the land was now being converted into a nursing monastery of that very faith, and which they are bidding fair and high to rear on our very ruins in that quarter. He maintained that they were silently and blindly playing into their hands, when they were training their rising generations to attach so much importance to the outward form and ceremonial in religion—to postures and gestures, intonings and chantings, sufficient to eat up the very life of Christianity. They had come to a period of their Church's history when they were called upon to adhere tenaciously to their distinctive Presbyterian form of Church government and worship. That was the only safeguard against the dangerous tendencies of the present day—a day in which a very peculiar malaria prevails, and a dangerous epidemic fills the ecclesiastical air of the land. The men of Athens were said to be lovers of new things, and the race was not yet extinct. Men were not wanting around us who would refine away everything both in doctrine and praise into something which their philosophy could compress into an affinity with human science—men who seemed to take a perverse delight in overturning the time-honoured practices of our forefathers, and to sneer at those who were attached to them as benighted and behind the age, and they only were held to be abreast of the age to whom the sanctuary and the concert-hall are harmonising changes. Mr. Macdonald pleaded with the Assembly to pause before giving any sign of a disposition to abandon those characteristic modes of our worship which they had hitherto professed to hold dear, or do anything which might seem to reflect upon the great and honoured men who had secured to Scotland the religious liberty which they now enjoyed, and had stamped a value and a character on their Presbyterian form of worship which by reason of its very simplicity was more fitted than any other to bring heart to heart with God.

Dr. BEGG addressed the House. He said the matter involved in this appeal might seem to many to be small, but it was really one of the most important questions that could be brought before the Assembly, and especially in this aspect of it, that the Synod seemed to acknowledge the right of kirk-sessions to arrange such matters as worship and to make alterations if they saw cause. Now, for one, he entirely demurred to that view, as he thought such a view was entirely subversive of Presbyterianism, and fitted to introduce practical independency into the Presbyterian Church. It was not enough, in disposing of such questions, to say that the matter was immaterial. That had been the argument of innovators in all ages, and specially of the most tyrannical of men at the time when they were cutting off the ears of the Puritans of England, and branding them. Those who carried forward these tyrannical measures used precisely the same argument. And they knew that that was the very argument that had been used and pressed in connection with their own Free Church principles. People said it was a matter of no consequence; the Disruptionists were fighting for a shadow—they were martyrs by mistake. That was just the very argument that had been used, and the answer to it seemed to him to be this, that if the matter be of small consequence, it was all the more shameful to those who convulsed the Church by introducing matters which they themselves regarded as insignificant. It was a very important question this—To whom does the arrangement of such matters of worship belong? It seemed to him that was really the first question at which the General Assembly should look. Now, there could not be a more undoubted principle in the arrangements of the Free Church, and of all Presbyterian Churches, than that kirk-sessions and ministers and congregations were all simply ministerial. They had no power of legislation; they had no power to alter or innovate. They were simply bound, and particularly

bound by solemn vow, to carry forward the worship as presently practised in the Church, and to follow no devisive courses for that worship. Every minister, every elder, solemnly undertook these obligations; and these obligations imposed upon all the office-bearers of the Church, made it quite clear that they had renounced in entering the Church all claim to make changes in the worship. Looked at in connection with the history of the question, they would see that in the Second Book of Discipline, in regard to the eldership, it was said that they must govern, provided they altered no rules made by the General or Provincial Assemblies. He knew that in regard to this it had been alleged that it applied to Presbyteries, and that kirk-sessions similar to those they had now had no existence at the time the Second Book of Discipline was made. But even assuming this, it made the matter all the stronger, because if Presbyteries had no power of making alterations, that proved that inferior courts must have less right to innovate. He had no more right to tell his people to change anything in the form of worship than he had to establish a Popedom in his congregation, and set aside Presbyterian authority altogether. That was a kind of sacerdotalism against which they must contend to the uttermost, if they hoped to preserve their liberties, and be Presbyterians as their forefathers were. Now, in connection with the matter which was before them in particular, he knew it was quite easy to say, "Why should you make a work about standing at singing and sitting at prayer?" or as some people call it, "hunkering," at prayer. There was no doubt whatever that they could not, in such churches as ours, kneel at prayer; it was impossible by the arrangements of Presbyterian Churches. Surely sitting at prayer was one of the most indecent things they could possibly imagine. It was an attitude of worship that never existed at any period of the Church except in recent times. He remembered of being thoroughly shocked in some churches of America to see people lounging about in all sorts of attitudes, as if they had no concern whatever in the worship. He was sorry to see that in some churches here they were getting into that very state of things. It was not a question of what they might call "immaterial," but it was uniformity, whether elders and ministers were bound to maintain uniformity of worship. He was not prepared to admit that it was a matter of small importance, because their attitude of standing at prayer was undoubtedly one of the earliest attitudes of the Church. It had distinguished the Presbyterians of Scotland, and, as in the primitive Church, as Bingham told them, men were not allowed even to kneel or sit, except they were under discipline. If they were under discipline that was their attitude, but all those who were not under discipline and in good health were expected to stand. That was the universal attitude. He knew quite well that people were very ready to say, as one of their friends at the bar said, "Why not stand by your minister?" The minister had done, it might be, a somewhat indiscreet thing, but with the noble peculiarity of a Highlandman he would stand by the minister, be he right or be he wrong. And he once heard a Highlandman say, "I do not thank anybody to stand by me when I am right, but commend me to the man who will stand by me when I am wrong." He asked the Assembly to look at the bearings of this question. They were only at the threshold of it in this Church of theirs, and he hoped they would look seriously at it before they launched into a sea of innovation. It was no doubt a very easy thing to say that so long as a minister could secure a majority in his session and unanimity in the session, where was the harm of introducing these innovations? That was not the case here.

But they must look at it in the other light. Suppose a kirk-session took it into their heads to introduce an innovation contrary to the will and opinion of the minister. Suppose his congregation, for example, were to take it into their heads, and were to sanction the alteration of the modes of worship in defiance of his wish, what position would he occupy then? And suppose a congregation changed these, as the Inverness congregation had done, they limited their choice of ministers. Most undoubtedly many ministers they might desire to have would totally object to these innovations. What was the present state of matters in the Church? Why there were churches that he absolutely refused to preach in. He was obliged to consider before he undertook to preach whether the order of worship was such as he could sanction, even on a single Sabbath—and in that way they broke up the unity of the Church, and the unity of its arrangements. It seemed to him, therefore, that they should stand by the uniformity of worship to which they were all sworn. If

the General Assembly should that day most unfortunately give forth that it was the opinion of the Assembly that the power of innovating exists in kirk-sessions, he believed they could not tell how far they might go. Where were they to draw the limit? This proposal to sit at prayer and stand at singing, apart from all questions of principle, was the silliest thing that possibly could be. The beginning of innovations was like the beginning of strife; it was like the letting out of water. They would next have an organ. And as he saw in a proposal in the south, they would have liturgies next, and deans and chapters advocated next. It was impossible to say where it would end. Of course though he made this statement very strongly, he did not wish the General Assembly to decide more than was before it. He would be quite satisfied if negating the power of kirk-sessions by reversing the judgment of the Synod of Moray they would meet the case with a kindly spirit, because they did not know to what extent it might have been misapprehensions on the subject, but he thought it was of great importance that they should not give from the General Assembly any countenance whatever to those restless innovations which were tearing congregations asunder, and greatly distracting the Church. His principal objection to the Synod of Moray was, that it seemed to acknowledge the right of kirk-sessions to make innovations, because it remitted the matter to the kirk-session, no doubt telling them to deal tenderly with the matter, but at the same time evidently implying that they had power to deal with it. He regretted exceedingly that any Synod of their Church should have come to such a conclusion, and for one he felt it was of the last importance that they should understand whereabouts they were. In attending ordinations he had had great difficulty of late when he heard the solemn vows imposed upon ministers to maintain, assert, and defend to the utmost of their power the worship as presently practised, and when he knew that some of the men who imposed them did not take the same view of the subject as he did, he felt a great deal of hesitation often in connection with these acts of ordination, as well as of taking part in the worship in the churches. If such a course as that proposed was adopted, he was sure the Free Church would fail lamentably. The Church in this country that stood most firmly by the Presbyterian principle disallowing kirk-sessions to alter the worship, or of ministers to alter the worship, the Church that stood most firmly by these old principles would most undoubtedly carry the great majority of the people with them. He moved—"That the General Assembly sustain the dissent and appeal, and reverse the judgment of the Synod of Moray. The Assembly deeply regret that a division has arisen in the kirk-session of the congregation of the Free High Church of Inverness, and strongly recommend the said kirk-session and the congregation to revert to the use and wont form of conducting public worship on the Lord's day; and they earnestly urge upon all parties the Christian duty of cultivating peace and harmony with one another in order to advance the glory of the great Head of the Church, and the spiritual prosperity of the people."

Mr. JOSEPH WOOD, Aberdeen (elder), seconded the motion. The worst feature of the case as presented to the Assembly appeared to him to be that the kirk-session, by a narrow majority of eight to six, resolved to introduce this change. He maintained that on a matter of such importance the first and most essential duty was to see that there was something like decided unanimity. The hardship of withholding the change from the majority was nothing compared to the hardship of forcing it on a minority of religious people who were the least likely to speak out or complain.

Dr. THOMAS SMITH said his views on this matter essentially differed from those of Dr. Begg. He quite agreed that innovations were not to be introduced into their congregations in the worship of God; but he differed as to what constituted an innovation. The mere external mode of worship, he thought, might legitimately be changed if thought desirable. Whether a congregation was bound to adopt a rule in regard to posture, was not a matter, in his opinion, in which ministers or kirk-session had a right to dictate. He disagreed with Dr. Begg in thinking that Presbyteries or Synods, or even the Assembly itself, had any more right than kirk-sessions had. In every congregation this was a thing which ought to be left to individual judgment, provided that reasonable decency were maintained. There was no principle in it; at the same time, were he a member of a congregation, he should decidedly prefer the posture for prayer which Dr. Begg advocated,

because he thought it more reverent, and because it had all tradition in its favour. As to uniformity in a matter of this kind, he was content to leave the working out of that to the good feeling of individuals, being convinced that in every well-constituted congregation there would not be the slightest interference with propriety and comfort. He thought the Confession of Faith laid down a principle applicable to such a matter as this when it said—"We acknowledge that there are some circumstances concerning the worship of God and government of the Church common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed." It would not do to say merely that there was a general custom in the Church in regard to it. He moved—

"The Assembly do not feel called upon to give any judgment on the propriety of one attitude or the other to be assumed by those employed in singing praise to God. But seeing that the action of the kirk-session of the Free High Church, Inverness, has been in several respects irregular, and that it has given rise to dissatisfaction on the part of many of the members of the congregation, which appears to have been previously harmonious, the Assembly reverse the judgment of the Synod, confirm the judgment of the Presbytery so far, and so far only, as it reverses the judgment of the kirk-session, and instruct the kirk-session to intimate to the congregation that the matter of posture in worship should be left to the judgment of individual worshippers."

Professor MACGREGOR, in seconding this motion, said he thought ministers and congregations made a mistake when they made a fuss about this kind of thing. When he had a church he was once waited on by certain persons in a state of anxiety to know if they would be allowed to stand during the singing. He just said that they could stand on their heads if they liked. In relation to postures the only thing about which it would be reasonable to legislate is kneeling at the Communion table. That is so connected with adoration of the Host that the Church might reasonably forbid it as ensnaring. As to standing at prayer, it is no doubt a very interesting fact that the primitive Church was ostentatious in this attitude, making a point of it as against Judaism and Paganism. But, he thought, there is no real theological ground for making that a point of religion.

Principal RAINY said he agreed with many things Dr. Smith had said, but he was not quite satisfied with the form of his motion. He thought the General Assembly had the right to dispose of this case. They had strongly put before them by Dr. Begg the importance of maintaining uniformity of worship. In reference to this he could not do better than read one sentence from the speech which Dr. Fairbairn delivered on this same subject in this Assembly in 1863. He said "that reference had been made to innovation, but there was a degree of uncertainty hanging round the matter. The mention of innovations had reference to some standard which the Church recognised and owned." Now, that was just the question. Was there any standard here by the application of which they could determine that innovation was pointed out and stigmatised? It would not do merely to say that they had been accustomed more or less to stand at prayer and sit at singing. They must show that there was a standard by which that imputation was justified. In regard to this matter of attitudes he wished to say a word. He had a great sympathy with the minority in this congregation in Inverness. He himself did not like changes coming upon customs in worship to which he had been accustomed, for he had always felt that they jarred to a certain extent on the mind. And he could quite sympathise, and he did sympathise, with the feelings of those who objected to this alteration, especially if they thought that there was anything in the way by which it had been brought out that looked like disregard of principle or disregard of their feelings in particular. But he wished to say, in regard to this matter, that really change on this subject had been customary in their Presbyterian worship. The fact was, they had got into a way of thinking that what was going on now must have been going on always. Before the Revolution, and about the time of the Revolution in England, the imputation of the Episcopalians against the Presbyterians was that they sat at prayer. The Episcopalians in those days generally stood at prayer, and the common imputation against the Presbyterians was that they sat. Now the truth was that standing at prayer came in gradually, just because people began to feel it was a more reverend posture; and it came without any proposition at all, and it

gradually established itself as the posture that was to be adopted by the people. And this change was now coming in—people had a strong feeling about standing at praise as a more reverential posture. This would lead, he had no doubt, to a posture in prayer which might be called kneeling, but which approached to sitting. By-and-by they would find, after a generation or two, people would say this was a very irreverent way of praying, and accordingly would stand up at prayer; and as they could not stand up always they would be sitting down again at praise. But that was a matter better left to the members of the congregations to arrange in the way of good feeling and under the influence of their guides. That being his view of the case, he must say that he thought it was a very unwise thing on the part of any one who picked out a matter of this kind in order to take a stand against innovations. He quite granted that the present temper of men was a tendency to restlessness. There was a tendency to make changes more than was necessary, and more than was advantageous. But when a tendency of that kind was abroad in the world, the whole question was where were they to take their stand if they thought it worth while to stand against it. They must take their stand at the point at which they would have common sense and public opinion on their side. And it would not do to attempt to confront any tendency of that kind with the old superstition of Conservatism, that they would have no change at all.

With reference to kirk-sessions, he thought Dr. Begg went too far in the way of calling upon the kirk-session to maintain what he considered uniformity; and, on the other hand, he did not think Dr. Smith's motion sufficiently recognised the function which in such circumstances the kirk-session might have. He (Dr. Rainy) admitted that individuals could not be controlled in a matter of this kind so long as the posture which they assumed was not in itself irreverent and offensive, or manifestly troublesome to their neighbours. Yet it was certainly the case that it was part of the comfort of a congregation that they should worship God in the same posture as much as it could conveniently be done. He would even go further, and say that he thought it was a reasonable thing to consider in a matter of that kind how not to imperil or break their unity if there were likely to be any feeling on the subject. That being so, he thought one of the offices which the kirk-session had to perform was to endeavour to counsel in such a way as to allay unpleasant feelings, which were contrary to edification. It was on that ground he thought the Synod were right in remitting to the kirk-session. The session might try to induce the minority to take a milder view of the case, or the majority might delay it a little, or if they found any attempt at that kind was likely to produce difference in the congregation, then, in that case, it might be the duty of the kirk-session to make it plain to both parties that the matter was to stand on this footing, that in the meantime the majority and the minority were to do exactly as they pleased, and that it was not to be supposed or taken for granted that either of them meant anything unpleasant to the other—the one party by standing and the other by sitting. All these were things which the kirk-session might do in the way of trying to procure a better state of feeling than otherwise might exist. What one naturally felt, looking to the Synod's judgment, was this, that the question might arise whether it would not have been well for the congregation to go back to the old posture. The great difficulty was, that this was really not a matter to be disposed of by authority. Dr. Black when he suggested the change from the pulpit could do no more than counsel. He thought it was on the part of their distinguished and valued friend, Dr. Black, as he had indicated, an error of judgment. An error of judgment very much the same as he had heard of another minister who, having occasion to minister in a congregation where the people had unanimously begun to stand at the singing, commanded them to sit down. That was an error in judgment, but he did not think it was one which they could undo by authoritatively sending them back to the point at which they started. The nature of the case did not admit of that. Therefore it appeared to him that they ought in substance to affirm the decision of the Synod, but he thought it would be well for the Assembly to add something in the way of a finding in doing so. In the circumstances he thought the proper motion would be:—"Dismiss the appeal, and dissent, and complaint, sustain the judgment of the Synod; further, the General Assembly find, in addition and specifically, that the kirk-session, whatever steps they may at any time take to ascertain the prevailing desire of the congregation, ought carefully to consider in

any settlement of the matter which they see fit to promote, how the peace and comfort of the whole congregation may be best preserved and secured." If he were allowed to say a word to the minority in the congregation, it would be this, that he believed this matter was a matter of Presbyterian principles and practice really and entirely open. But he regarded it also as a matter in reference to which they and he had the fortune to live in an age in which tendencies were at work, which he would describe. There was a tendency to change in these minor modes of constitutional practice, as well as in greater matters, which arose from the deficiency of culture on part of men generally. This deficiency of culture led people not to apprehend, or esteem, or feel as they ought to do, reverence in those habits and feelings which grow up in men's minds in connection with devotional customs. He was amazed at the readiness of the people to change these. He thought it extremely to be regretted. He would expect some day to find some new things proposed in the very habits and ways of their General Assembly that had gone on from year to year, and from generation to generation. There was a charm in a traditional way with them, that only men of deficient culture would rashly interfere with. Principal Rainy concluded by moving the adoption of his motion.

Professor BLAICKIE seconded the motion, and said it was no wonder that Dr. Begg and others thought these matters important, if, as they had said, ordination vows were violated whenever we deviated from the old standard. But he would beg to ask what standard it was which Dr. Begg referred to? Was it the Directory for Public Worship? If so, he questioned very much if the practices or mode of conducting worship even in Dr. Begg's own church would be found conformable to that standard. If that were so, Dr. Begg was guilty of that which he was charging others with. He believed that 200 years ago considerable changes had been introduced, and these at the request of the English Puritans, who desired that there should be external unity, as well as in other respects, between the several Churches. But there were points of difference of practice with regard to the administration of the Sacrament, the dispensation of the ordinance of baptism, &c., in the various parts of their Church, which were much more vital than anything that had been brought forward. He would like to point out that wherever the fathers of the Presbyterian Church enforced their authority on particular points there was always some great principle involved which they deemed worthy to be enforced; and he did not think it wise for the Church to legislate in a matter which she could not enforce. Now, Dr. Begg showed the weakness of his position here. For while he held that in changing the old custom of sitting, ministers and elders violated their ordination vows, he merely recommended them to return to the old ways. Recommended them to keep their ordination vows! Was that the way in which the law of the Church was to be enforced in so solemn a matter as Dr. Begg considered it? He did not think there was much difference between Dr. Smith's and Dr. Rainy's motion, but he agreed with Principal Rainy as to the importance and wisdom of not readily doing anything against the traditions of the past. He thought the kirk-session were called upon to exercise its own judgment in this matter in the way of moderating and bringing about the result best conducive to the welfare of the congregation.

The Earl of KINTORE cordially supported the motion of Principal Rainy.

Mr. KIDSTON of Ferniegair said—We have three points before us. The arbitrary conduct of the minister, the constitutional question, and the right of a large minority.

If the minister had not improperly pressed the matter on the congregation, there would have been no desire for innovation.

The proposal in this church was to stand both at praise and prayer, but the House must consider that the adoption of the posture of standing at praise must necessarily lead to the abandonment of the thoroughly Scriptural and time-honoured practice of standing at prayer in public worship, as it would be found that a congregation could not stand at both.

The only ground mentioned for the change to standing at praise was the allegation that people could sing better in that posture. But it seemed to him that this would lead congregations to forget that singing and praise were not synonymous terms, and that singing in the sanctuary was only a means to an end, and not the end itself. The main object of music in the House of God was to give expression to

religious feeling. If it hindered or elevated such religious feeling it is an opponent of praise. It is certain that too much attention to mere music has caused God to be forgotten, and prevented the giving to Him the sweet music of the devout heart.

It was his firm and conscientious conviction that sitting at prayer during public worship was not authorised by the Word of God, and was dishonouring to the great Hearer of prayer, and he did not think Dr. Rainy would venture to say we had any sanction for it in Scripture. Standing at prayer is recognised and sanctioned in God's Word as a right posture to be employed in public worship. In 2d Chronicles xx. 9, we find that there can be no doubt that the Jewish Church stood at public prayer. And in the New Testament our Lord sanctioned the posture of standing at public prayer in Mark xi. 25. The early Christians adopted this posture, and it was the uniform practice of our pious ancestors. And we certainly do not lose the spirit of devotion in seeking to ascertain what posture in worship is fittest in itself, and most in accordance with the spirit and precepts of the Bible on the subject.

He had an overwhelming sense of the importance of uniformity of worship, and the Church was of the same mind, as it had put an ordination vow on all its office-bearers to maintain this uniformity of worship.

Besides, this one change leads to another, and he found that all those who favoured this change of posture had no objection to a liturgy, no objection to the introduction of instrumental music, and were looking with placid indifference to a revision of the Confession of Faith. And they had now the public sympathising of fifty-nine ministers, with the negative criticism and rationalistic theology, which invariably accompanied it, and which made in effect the unhallowed suggestion—"Give up as much of the Bible as Professor Smith desiderates, and then endeavour to show that there was enough left!" and then he supposed they were to make additional concessions to some other rationalistic Professor.

He was surprised to hear Dr. Rainy speaking of these changes as a matter of fashion; indeed, he was shocked to hear such an expression or simile used in connection with so serious a subject, and one with which the peace and purity of the Church was so much concerned. He supported the motion of Dr. Begg.

Dr. BEGG said he should take an opportunity at another time of answering some of Dr. Blaikie's statements.

Dr. SMITH said that to simplify matters he would be content if Dr. Rainy's motion and his were put against each other and decided by a show of hands.

This was done, with the result that Dr. Rainy's motion was carried by a large majority.

The House divided as between the motions of Dr. Begg and Dr. Rainy, with the following result:—

For Dr. Begg's motion,	35
For Dr. Rainy's motion,	135

Majority for Dr. Rainy's motion, 100

Therefore, in terms of that motion, the General Assembly dismiss the Appeal and Dissent and Complaint, and sustain the judgment of the Synod.

Further, the General Assembly find, in addition and specifically, that the kirk-session, whatever steps they may at any time take to ascertain the prevailing desire of the congregation, ought carefully to consider, in any settlement of the matter which they see fit to promote, how the peace and comfort of the whole congregation may be best preserved and secured.

From this judgment Dr. Begg dissented, in his own name and in the name of all who may adhere to him.

There adhered to this dissent, James Begg, minister, William Kidston, elder, Duncan Grant, elder, William Moffat, minister, Arthur Forbes, elder, Thomas Gillison, minister, John Bell, elder, William Sinclair, William Martin, elder, Duncan M'Callum, elder, George Mackay, A. C. Macdonald, Alexander Mackenzie, J. Laing, elder.

THE CASE OF PROFESSOR SMITH.

Mr. SCRYMGEOUR, Glasgow, gave notice that on Monday, when the motion of Sir Henry Moncreiff in connection with the case of Professor Smith is brought before the House, he will move that it be not adopted.

GAELIC-SPEAKING STUDENTS.

The Assembly called for the Report of the Committee on the supply of Gaelic-speaking students, which being printed and in the hands of the members, was referred to by Dr. Rainy, the Convener.

The Assembly reappoint the Committee, and authorise it, in consultation with the Committee on the Highlands, to take such steps on the subject committed to it as it may think best.

PETITION AGAINST A DECISION BY THE COMMISSION.

Mr. ALEXANDER CAMERON, Kilbride, Arran, appeared at the bar in support of a petition showing that the Commission of the last General Assembly, on the 15th November last, instructed the Presbytery of Kintyre to proceed with the trials of Mr. James M'Leod, probationer, with a view to his settlement at Kilberry and South Knapdale. That it was *ultra vires* the Commission to issue said instruction to the Presbytery, inasmuch as the matter to which it referred was at the time under appeal to the Synod of Argyle, and had not been referred by the General Assembly to the Commission, and was not of such universal concern to, or influence upon, the whole Church as to justify the interference of the Commission.

Principal RAINY said that Mr. Cameron was the only party in the Church who seemed to be aggrieved by this decision, and in the circumstances, considering that the Church was substantially unanimous, he had to move that the petition be dismissed.

This was agreed to.

REPORT OF BOARD EXAMINATION, AND RELATIVE MATTERS.

Mr. WHYTE, St. George's, laid on the table the report of the Examination Board. It stated that the total number of students who passed the Entrance Board Examination on the 1st and 2d of August, and on the 27th and 28th October 1876, was 56. Of these there passed at Edinburgh, 20; at Glasgow, 21; and at Aberdeen, 15. As compared with the previous year, there is an increase to the number of 18. It is right to state, however, that this increase does not indicate a corresponding increase in the number of first year's students. As a result of the decisions of last Assembly, no small portion of the increase is made up of students who, although they passed their entrance examination last year, entered the Hall as, in reality, students not of the first but of the second year. The total number of students who passed the Exit Board Examination on November 11th, 1876, and March 29th, 1877, is 28. Of these there passed at Edinburgh, 17; at Glasgow, 9; and at Aberdeen, 2. As compared with the previous year, there is a decrease to the number of 11. There is no reason, however, for apprehending that this decrease is otherwise than temporary. During the past year the examinations have been very satisfactorily conducted under the new arrangement of paid examiners and assessors. In consequence of the appointment of Mr. Salmond to a chair at Aberdeen, and of Mr. Henderson, of Coatbridge, to a chair at Rome, it became necessary to appoint successors to do the work which they had so efficiently performed. The Board accordingly appointed Dr. Nicolson, of Linlithgow, as paid examiner in Greek language and exegetics; the Rev. Mr. Dunlop, of St. David's, Dundee, as paid examiner in Church history; and the Rev. Mr. Stalker, of Kirkcaldy, as assessor to the paid examiner in logic and philosophy. In giving in the report, Mr. Whyte said the examination staff were very thoroughly equipped.

Mr. HOWIE, Govan, briefly supported an overture on this subject from the Presbytery of Glasgow, as follows:—"Whereas the present regulations for the Board of Examination require that a student about to enter the Hall should have a minimum of forty marks for each subject (though there is a difference of opinion about the interpretation of that regulation), and an average minimum of sixty-five marks for all the subjects prescribed; and whereas, before the Board was constituted, our Church observed the historical Presbyterian custom of taking a conjunct view of a student's answers on all the subjects of examination; and whereas this principle has been applied of late by the General Assembly in several cases in which this Presbytery appealed on behalf of students, some of whose papers had been rejected by the Board; and whereas a student may have admirable qualifications, while

from no fault of his he may be deficient in one or two departments; it is humbly overtured by the Free Presbytery of Glasgow to the Venerable the General Assembly to alter these regulations so as to allow the Board to take a conjunct view of all the papers in each case, fixing only a total minimum for the whole, or to do otherwise in the matter as to its wisdom may seem best."

Mr. FERGUSON, Kilmundy (elder), moved that the General Assembly adopt the report, and instruct the Board to arrange that in future the first part of the examination of fourth year students be completed not later than the opening week at any of the colleges.

Mr. LAURIE, Tulliallan, seconded the motion.

Dr. RAINY proposed that the Assembly remit the report to the Examination Board, and empower the Commission, at any of its stated diets, to give effect to the recommendations, with such modifications as they might consider fit.

The deliverances of the Assembly were as follows:—

The Assembly approve of the Report, and return their thanks to the Board, and especially to the Convener.

The Assembly instruct the Board that in future it be so arranged that the first part of the Exit Examination of fourth year students be completed not later than the opening week of the session of any of the Colleges.

The Assembly heard a Report from the Special Committee on the Entrance Board Examination, which being printed and in the hands of the members, was referred to by Dr. Rainy, the convener, who addressed the Assembly thereon.

The Assembly remit the Report to the Examination Board, and empower the Commission at any of its stated diets to give effect to these recommendations, with such modifications as they may judge fit, due notice being given before any change is brought into effect. Further, the Assembly remit to the Board to consider whether any and what effect should be given in stating the numerical results of examinations, to the fact of the student having passed for a university degree on any of the subjects required, and empower the Commission at any stated diet to dispose of any Report on this subject which the Examination Board may bring up.

The Assembly also remit to the Examination Board the overture on this subject from the Presbytery of Glasgow.

The Assembly took up the Overtures and Memorials on the Theological Curriculum. The overture from the Presbytery of Cupar was read.

The General Assembly remit the matter of the overtures to the College Committee and to the several Senates of the Colleges, instructing them to consider the matter in all its aspects, and to report their mind thereon to next Assembly. The Assembly find it unnecessary in present circumstances to give any deliverance on the memorials from students.

THE SECRETARY'S SALARY.

Dr. BLAICKIE gave in the report of the Home Mission Committee on the subject of the secretary's salary. After the death of Mr. Meldrum the committee had agreed to accept Dr. Adam's offer that he would take in hand the duties which had been discharged by Mr. Meldrum in addition to his own. A small committee was subsequently appointed to consider what remuneration he should receive, and to take up the whole subject of the secretary's salary. The charge which Dr. Adam resigned when called to this office had a larger income than that which he received as Home Mission Secretary. On full consideration of the matter, and after various proposals had been made, the committees unanimously agreed to recommend to the Assembly that £100 a year be added to his salary, making it £600 in all. It was proposed to pay this addition from the Miner's Mission Fund.

Dr. RAINY moved the approval of the report, and that the Home Mission be authorised to take it up by paying a salary to the secretary of the sum now proposed, recognising at the same time Dr. Adam's energy and devotedness in the discharge of his duties, and in the Church's work generally.

The motion was seconded by Dr. THOMAS SMITH, and, after some conversation, agreed to.

REPRESENTATIVES TO THE PAN-PRESBYTERIAN COUNCIL.

Dr. BLAICKIE handed to Dr. Wilton, Assistant Clerk of Assembly, the names

of gentlemen whom it was proposed should represent the Assembly at the General Presbyterian Council in July next. Dr. Wilson read the list, as follows:—

The Moderator (Dr. Goold), Dr. M'Lauchlan, Dr. Duff, Dr. Begg, Sir Henry Moncreiff, Principal Rainy, Dr. Wilson, Professor Blaikie, Dr. Thomas Smith, Dr. Adam, Professor Candlish, Principal Brown, ministers; and the Earl of Kintore, Messrs. William Ferguson (Kinmundy), David MacLagan, John Cowan (Beeslack), Dr. John Murray Mitchell, Professor Simpson, M.D.; Provost Swan, Kirkcaldy; Dr. W. G. Blackie, Glasgow; Dr. Hugh Miller, Helensburgh; and Mr. Thomas Binnie, Glasgow, elders.

The Assembly rose at six o'clock, to meet again on Monday at half-past ten.

MONDAY, JUNE 4.

The Assembly resumed to-day at half-past ten o'clock—Dr. Goold, Moderator.

THE PRINCIPLES OF THE CHURCH.

Sir HENRY MONCREIFF laid on the table the report of the Committee on the Principles of the Church. In following out the purposes of their appointment, the committee prepared a statement of Free Church Principles, the original design of which was to assist the ministers in bringing the subject of those principles before their congregations. One result of its transmission to ministers was, that applications were made to the committee from many quarters for a supply of copies in such quantities as might admit of a general congregational circulation. These applications, along with information otherwise conveyed to them, induced the committee to send copies to every congregation, to what seemed an adequate extent, for enabling the great body of the membership throughout the country to enjoy whatever advantages might be obtained from having the statement in their hands. The number of copies distributed had been over 115,000. The committee did not see their way to take any further step under their instructions during the past year.

Sir Henry Moncreiff said that he merely laid the report on the table, as he did not wish to involve the Assembly in a discussion after the decision arrived at on Saturday. The report was drawn up in the view of making it possible for persons who might differ as to the application of the principles in present circumstances to agree in it. There was in the report a clear statement of Christ's headship over the nations, and the obligation which lay upon the Legislature to recognise the Church of Christ and its spiritual independence. These were all involved, and, besides, the obligation upon the Church to maintain that independence. The mode in which the objects aimed at were to be secured was not defined. No doubt at the end there was something said about the overthrow of the Erastian system, but it was not to be taken for granted that that necessarily implied the overthrow of the Establishment. Many people in the Assembly might think that in present circumstances that was the right way, but the overthrow of the Erastian system did not necessarily mean that. There were those who thought that that might be accomplished by the reform of the present Establishment. The Assembly, of course, had gone beyond that, and in view of that vote he was perfectly willing to move that the Committee on Principles be discharged, for he believed everything aimed at by its appointment was comprehended under the remit to the later committee appointed by the House. Of course he did so upon the understanding that they were not going to apply to the Legislature for mere disestablishment without any reference to the obligations which lay upon the Legislature to countenance the Church of Christ, and maintain the truth as it had been in use and wont in Scotland for so many years. He understood the motion to point as strongly in this direction as it pointed out that in present circumstances there should be a termination of the existing connection. Sir Henry proceeded to say that it was against the system he protested, and nothing was further from his mind, either on Thursday last or at any time, to speak disparagingly of the ministers and elders of the Established Church. He believed that they were acting according to their conscientious views as men of honour and honesty, and who therefore could not subscribe the Free Church formula,

because it was expressly intended to condemn the view of those who adhered to the Establishment.

Dr. BEGG never approved of the committee. He certainly never approved of the way in which it discharged its functions, or of its statement circulated over the Church as a full and fair statement of Free Church Principles, and he was extremely glad the committee was to be discharged.

The committee accordingly was discharged.

PROFESSOR SMITH'S CASE.

Sir HENRY MONCREIFF, pursuant to notice given, submitted his motion as follows :—"The General Assembly, taking into consideration the judgment come to on the 29th ultimo in the Case of Professor Smith, by which the Presbytery of Aberdeen was instructed to proceed with that case according to the laws of the Church, and by which also the Commission was empowered at any of its stated diets to dispose of any preliminary appeals that may be taken, resolve that this power given to the Commission shall be understood to include dissents and complaints and references. And further, the General Assembly empower the Commission, at any of its stated diets, to entertain any reference which may reach them from the Presbytery of Aberdeen for advice with respect to the conduct of the case; and also empower the Commission, in dealing with any such reference, to take whatever steps, consistent with justice and constitutional order, they may judge desirable for expediting the case." In supporting the motion, Sir Henry said he understood some people were disturbed because they thought the motion was too comprehensive, and that it did not refer simply to preliminary appeals; but, strictly speaking, everybody must see that this power, being the same power given on Tuesday to the Commission, must have the same restriction, and, therefore, he would take for granted that the dissents and complaints were to be held as applying only to preliminary appeals. Still, of course, if there was agreement on the subject he would like that the clause on preliminary appeals should be added, but, on the other hand, he would not have the slightest objection to leave out the word "reference," and just retain the words "dissents and complaints on preliminary appeals," and that the more willingly because he did not wish to give any encouragement to the Presbytery of Aberdeen for throwing off any responsibility that belongs to them, and laying it upon the Commission. But he did not think the modification essential, because he took for granted, and felt perfectly sure, that the Commission would never encourage the Presbytery to devolve their responsibility upon the Commission. Any action of that kind would simply be dismissed by the Commission. In regard to the last clause, it was the main point in the motion, and he just wished to say a few words upon it. To empower the Commission to entertain any reference that may reach them with respect to the conduct of the case was not to be understood to mean to apply to the merits, or the merits of any point involved in the case, but if, while the Presbytery arrived at a certain point they should be at a loss in any way as to the further conduct of the case, the Commission should have power to give them advice in their difficulty, and to take whatever steps according to constitutional order they might judge desirable for expediting the case. With reference to the interests of Professor Smith, and all interests, it was very plain that the clause about justice and constitutional order was important to put in. He had no doubt the Commission would always respect justice and constitutional order, but it was important in a case like this to mark emphatically that they did not mean by this motion to give them power to step in the least degree out of constitutional order. It was only steps consistent with justice and constitutional order that this motion proposed to put into the power of the Commission. But, on the other hand, they were to bear in mind that while the interests of Professor Smith were involved in this case, there was another interest even more important than that of Professor Smith. The interest connected with the character of this Church as regards the whole question that was raised was the highest interest which it was absolutely needful that this Church should keep in mind. Now, the very meaning of having the Commission appointed at all was just to take care that the general interests suffer no injury, which they might do by delaying to next Assembly, and which the Commission might defend the Church from suffering, and the giving power to the Commission was far indeed from meaning that the Commission was to interfere

without clear necessity. The motion was simply designed to prevent the possibility of delays, which would be injurious to all parties, taking place.

Professor MACGREGOR, Edinburgh, said that he wished to call the attention of the Assembly to the fact that there were two motions put on the table by Sir Henry Moncreiff.

Sir HENRY MONCREIFF—There is only one.

Professor MACGREGOR—There are two. Sir Henry told us he would give us a choice of motions.

Sir H. MONCREIFF—I never said a choice of motions.

Professor MACGREGOR—Do not interrupt me. If I am out of order the Moderator will put me right. Sir Henry Moncreiff said he was willing that the House should adopt another motion materially different from this one.

Sir H. MONCREIFF—I have only said I am quite willing, if the House is willing, to make certain changes on my motion.

Professor MACGREGOR—Well, that is but a choice of motions.

Dr. BEGG seconded the motion. Although some, he said, might imagine that no such explanatory motion was required, yet lest any delay should unnecessarily take place, and in consideration that it was necessary that the Commission should understand exactly within what limits it might act under the deliverance of Assembly, it was of great importance that the matter should be stated as it was stated in Sir Henry's motion. He thought it was a mistake to say that Sir Henry had altered his motion. He had explained his motion, and said that if the General Assembly was so minded he would leave out or alter that which otherwise might be misunderstood. It was not meant that the Commission should decide the merits of the question. He thought, however, the motion was perfectly plain, and of great importance, and he hoped the Assembly would support and pass the motion.

Mr. SCRYMGEOUR, Glasgow, said that the explanations just made had materially modified his opinion of the terms of Sir Henry's motion. The explanations, however, would not satisfy him or the Assembly unless the terminology of the motion was so changed as to make it self-evident that its meaning was what Sir Henry had just stated. It was of the utmost consequence in regard to any motion that its terms should be explicit and unmistakable. Even taking the motion as explained, he still felt it necessary to persist in the motion of which he had given notice, viz.—“That the Assembly do not adopt Sir H. Moncreiff's motion.” The reason of this was, that that motion made a farther movement along what was admittedly an exceptional line of procedure in regard to this case before the Assembly. He thought that just as Sir Henry's motion connected itself with the motion which had been passed by the Assembly on Tuesday last, so any criticism of that motion must connect itself to some extent with the motion to which it was professedly an addendum. Its professed object was to complete the motion which had already been passed. While that might satisfy the House generally, it would not satisfy him or those to whom the original motion appeared objectionable. On the very same grounds on which they opposed the original motion, they must oppose the present addition. The House in its former decision had confessedly done a thing of a remarkable kind. It was an extemporised addition——

Mr. SMITH, Tarland, submitted that Mr. Scrymgeour was out of order in criticising the deliverance of the Assembly.

Mr. SCRYMGEOUR said that he was not criticising the deliverance of the Assembly in the sense now inferred. He was merely showing what, in his estimation, the deliverance of the Assembly was, in order to show that he could not by any possibility consent to this completion of the Assembly's former deliverance. What he would say was this, that this motion was practically an extemporised addition to the form of process. The Assembly had certainly done that which no previous Assembly of this Church had ever done. It had done something admittedly warranted by no law in the Church's statute-book, and also admittedly not warranted by the Church's practice. And many of them could do nothing whatever in the way of consenting that this peculiar and exceptional line of procedure should be carried out still further. He would now pass from the portion of the former motion relating to the suspension of Professor Smith, and would refer to the part of it in which the Assembly empowered the Commission at any of its diets

to dispose of preliminary appeals. Of course it was impossible that he could assent to this. What many felt was, that the step which the Church was thus advised to take was an unnecessary step, inasmuch as it was already made conclusively certain by the Church's own laws that no appeal whatsoever, taken at a preliminary stage, shall sist procedure, but that the procedure of the courts of the Church should go on uninterruptedly till the relevancy of the libel is established, and the libel has been served. Therefore they saw no excuse whatever for this particular power with which the Assembly had endowed its Commission. It seemed to them to be taking out of the hands of the courts of the Church what, up to this time, had been in the hands of the Church courts, and giving to the Commission a power quite exceptional. The motion before the House proposed to add dissents and complaints to appeals. It was not made evident what dissents and complaints were referred to. It would be a great relief to himself and many others, were it made unmistakable that these dissents and complaints referred exclusively to matters preliminary.

Still, even if this were done, it seemed to him that the course the Church was now asked to take was a course really objectionable. They were asked to remit the ultimate decision to the Commission. Now he felt it to be a great hardship that any member should be denuded of his right to carry an appeal from court to court in regard to matters however subordinate. It was of the greatest consequence that they should not deviate into an exceptional course of legislation, or denude any member or office-bearer against whom any charge was formulated of the opportunity of bringing everything he might think of importance before every court of the Church, from the lowest to the highest. He had to call attention to the fact that by the course proposed of carrying appeals, dissents, and complaints to the Commission, the Synod of Aberdeen was removed out of the way, being treated as if it did not exist; and not only was the Synod of Aberdeen left out of account, but the next General Assembly was also left out of account. If all appeals in regard to preliminary points, however important, were to be settled by the Commission, then no appeal, dissent, or complaint could be carried to the Assembly and decided by the Supreme Court of Appeal. And the Commission did not, and could not, give such a representation of the mind of the Church as might be expected from the General Assembly. It was known that in some cases the Commission of the Assembly had misinterpreted the mind of the Church, and it had been found necessary for the following Assembly, if not to reverse that decision, at least to come to an antagonistic decision in regard to the very matter on which the Commission had pronounced. In view of this fact he felt it to be of the greatest importance that this case should be brought up through all the courts, and be finally and authoritatively decided upon by the Supreme Court. By Sir Henry Moncreiff's motion there might be a reference with regard to the sufficiency of the materials for a libel, and was the Commission to decide as to that? Or there might be a reference as to whether the Presbytery should become prosecutors, and also take the position of judges, and was there to be a reference as to that? He would like if Sir Henry would make such a change on the latter part of his motion as to make it manifest that the relevant reference should only have regard to matters preceding the finding of the libel. If any reference as to the relevancy of the libel might be judged of by the Commission, then the Commission was substantially empowered to settle the whole case, and it would be unnecessary that the case should come before the next General Assembly. It was stated in the motion that the Commission were to give advice, but he would like to know what kind of advice was meant. If legal advice, then the Church's legal adviser was the one expressly provided for such a purpose. He would like very much that the matters in regard to which such a reference was to be made, and finally decided upon, should be more expressly stated.

Sir HENRY MONCREIFF—I meant that the reference should be made with regard to the conduct of the case before the finding of the libel relevant. I would have no objection to stating that, although it is not necessary.

Mr. SCRYMGEOUR, continuing, said—They were told they were to think of other interests beside those of the party whom the Church summoned to its bar. That was true; but they should think very seriously of the interest of the party brought to the bar. They were told that professors should be above suspicion; but the Church and the Assembly of the Church should also be above suspicion. It should not only be above suspicion, with regard to its orthodoxy, but also with regard to its justice and impartiality. It was of the greatest importance that the Church's

character should be conserved in this matter, and the Church's character could only be sufficiently conserved if they followed as nearly as possible the ordinary mode of procedure in dealing with such cases. Not only the Church's character, but the Church's interest, demanded this. They had been told of the disquietude and grief that this whole matter had caused to members of the Church, but it had also caused disquietude to many of the most excellent and promising aspirants to their ministry, and to not a few who were already ministers of the Free Church. They felt that this case was being made a precedent, which might be brought to bear upon the actings of future Assemblies not only with regard to their professors, but with regard to every minister of the Church. It would be a matter of very serious concern, and very great danger to the Church, that their ministers should come to entertain the suspicion that in any allegation made against them not only for positive heresy, but for teaching of an heretical tendency, the Assembly might deal with them in a manner which no law in its statute books and no precedent in its practice authorised. In these circumstances he had to adhere to his motion, that the proposal now made by Sir Henry Moncreiff be negatived.

Professor LINDSAY seconded the amendment. It was with great pain, he said, that he felt himself bound to take this course, for their decisions seemed to make it apparent that there were two parties in the Church on this matter, and he felt it very painful that such an impression should go abroad. His objection to Sir Henry Moncreiff's motion was, that it was bringing to bear an exceptional legislation upon an exceptional case? That seemed to be the plain meaning of the motion. If that were the case, what was before the Church? It was not so much the case of Professor Smith as the Free Church itself and its procedure that was upon trial. Was it necessary in a case which was supposed to be very important, to manufacture upon the spot the procedure of conducting the case? If the impression went abroad that this was the course they were adopting, it would seriously damage their Church in the eyes of the public, and the eyes of a great many of their members. The point he wished to speak to particularly was this, that Sir Henry Moncreiff's motion implied that there was a case before the Church. He did not think there was any case before the Church yet. If there was no case before the Church, then it seemed as if they were acting in an unconstitutional and most arbitrary manner. If they were not to disturb the ordinary course, Sir Henry's motion was altogether unnecessary. The sting of the motion lay in the second paragraph, and it might be used in a way which they knew nothing about just now. It was all very well for the mover of the motion to explain it away, but it might be interpreted in a different way at another time. When he looked at the terms of the motion, he found they were very indefinite. The last paragraph gave all the authority of the Assembly to the Commission to deal with this case, except the final adjudication. It might be possible by that to turn a minority of the Aberdeen Presbytery into a majority. It was plain from the last discussion that they could not separate the merits from the conduct of the case. If the Assembly could not keep the merits out, would the Presbytery of Aberdeen keep them out? The majority of the Presbytery might say that a certain point could not be relevant, but the minority might be easily changed into the majority by referring the point to the Commission, who were empowered to do all sort of things. He had heard a great deal about expediting the case, to make it move as fast as possible. He did not know if it was for the interest of the Church to make the case move too fast. He was of opinion that there was nothing taught in their theological halls but could be made so plain and simple that it could be understood by the humblest of their congregations. He did not think there was anything in their Reformation theology that could not come home to the mind of the humblest Christian. By their well-graduated series of Church courts and carefully-arranged procedure, they provided for educating the people in theological emergencies. They were acting not only against the procedure, but against the principles of reformed theology, when they wished the case to go faster than the ordinary rules of procedure.

The Earl of KINTORE wished it to be distinctly understood, on his part and on the part of a few others, that if they voted in the minority that day, they did not vote in any way upon the merits, but simply and solely on the point of procedure.

Dr. WILSON said they did not supersede the Synod of Aberdeen in the course proposed. The Commission could not do anything unless the Presbytery or

Synod came up before it, and it was merely empowered to dispose of preliminary matters. A matter that came before the Presbytery might be taken to the Synod if it met before the Commission.

Mr. SMITH, Tarland, quite agreed with the procedure of the Assembly on Tuesday, but he objected to the motion now proposed. It came before them very irregularly. The only motion necessary was one to make it distinctly understood that the Commission had only to deal with preliminary appeals previous to finding the libel relevant; and unless such changes were made as to reduce it to this, he would vote against it, because it went much farther in several directions than Tuesday's finding.

Dr. THOMAS SMITH said that if the Assembly was right in passing the resolution of Tuesday last, such a motion as the present was necessary in order to limit the Commission's proper action. If it were necessary to allow appeals, it must be necessary to allow dissents and complaints. He did not understand the motion in any way to supersede the Synod. The Commission was simply placed in the position of the Assembly, and this would be no hardship to the Presbytery or Professor Smith, and any difference there might be between the composition of the Commission and the Assembly would rather be in favour of the party at the bar. It was very desirable there should be no unnecessary delay.

Professor CANDLISH said that Dr. Smith had appealed to the House to support Sir Henry Moncreiff's motion on the ground that it was necessary, in order to carry out the motion passed last Tuesday. To his mind that was the strongest objection that could be taken to it. It was most irregular after a certain motion was adopted to come in and amend it. It was not they who were opposing the motion who were obstructing the business of the Assembly, but those who did not look before them to see what was necessary to carry out their views. He thought the point put by Dr. Lindsay was a strong one—that the Assembly can refer to the Commission only cases that are fairly before itself, and the case to which the motion referred was not before the Assembly. It was before the Presbytery of Aberdeen, and in their hands. Parties had not appeared at the bar of the Assembly, and they did not know what the charge was to be, whether it was to be a libel for heresy, or for dangerous teaching, or rash and inconsiderate writing. It was important to have in view some of the cases that might come up under the motion, and that might be disposed of by the Commission. The Presbytery, in considering the matter, might, by a majority, decide that there were no grounds for framing a libel. Against this a minority might dissent and complain; or both sides might agree to a reference, or that might be carried by a majority. Thus a most essential point, touching the merits of the case, would come before the Commission. Or there might be a general agreement in the Presbytery that there was room for a libel; but there might be difference of opinion as to what the charge of the libel should be. Some might think, as Dr. Smeaton did, that there was ground for a libel for unsound doctrine. Others might think with the majority of the College Committee, that Professor Smith's teaching was of a dangerous and unsettling tendency. Or, again, there might be questions as to whether his writings about "Angels" and the Psalms should be in the libel or not. These would be preliminary points, and yet these questions might all be brought before the Commission for decision. Now, with all respect for the Commission, and in the fullest confidence that it would not do anything unjust or unfair, he had to say that the Commission, from its nature, was not in a position to decide on such subjects. The Commission only met for one day. It would hardly be possible to have the papers printed, and even if this were done, there would be no time for consideration, or for notice for motions being given so that their precise terms could be understood. By the motion the Commission was to give advice when asked, and to take whatever steps, consistent with justice and constitutional order, they may judge desirable for expediting the case. If there came up a dissent and complaint from a minority on the question whether there should be a libel for heresy at all, and if the majority of the Presbytery were of one mind and the Commission of another, how were they to carry out their advice? The majority of the Presbytery could not act against their consciences and go on with the libel according to the advice of the Commission. The Commission would have to appoint assessors to change the balance in the Presbytery, and that would be a very violent procedure. It would be analogous to creating peers to pass the

Reform Bill. The only plea that had been urged was that this was an exceptional case. He denied that it was admitted on all hands that this was an exceptional case. It had been repeatedly said to be exceptional; but it had never been shown in what way it was exceptional. It would not do to say that the Commission would not act unwisely or imprudently, or would not interfere unnecessarily in the procedure of the case. He thought it was necessary in the interest not only of Professor Smith, but of the Church, to take every precaution, and to have all the wisdom that may be brought to bear upon the case, alike of the Presbytery and the Synod, as well as of the Commission and Assembly. In all interests it was important that the ordinary procedure should not be departed from, and therefore he strongly objected to the motion of Sir Henry Moncreiff.

Mr. R. BREMNER, Glasgow, asked whether, in the event of a dissent and complaint being taken from the Presbytery to the Synod, the party taking it, or any other, was at liberty, if dissatisfied with the decision of the Synod, to overleap the Commission and to appeal direct to next Assembly? Or did Sir Henry Moncreiff's motion make it obligatory on such an appellant to go from the Synod to the Commission, should the Commission meet before the Assembly?

Sir HENRY MONCREIFF—I was going to say that I do not care very much about it, but if the case went on so as to go to the Synod, I do not know there would be any absolute necessity for saying it should go to the Commission, but I am perfectly free to say that I am quite ready to put into the motion the words "from the Presbytery or Synod of Aberdeen," if the Assembly is ready to have it in that way.

Mr. HOWIE, Glasgow, said that as one who voted in the majority on the former occasion, he regretted very much that this motion had been brought before the House. He was satisfied with the decision formerly come to as meeting the case, and all the interests requiring to be guarded, but they required to take care lest they went beyond their bounds of procedure, and caused a reaction in favour of views that they would not like to prevail in the Church. He would like that Sir Henry would see his way to withdraw his motion altogether; at all events, that he should put out the latter part of it altogether. He thought the latter part gave a power that the Commission should not have. He was not sure that it was in the interests of truth that they should do anything to expedite the case. He believed that the Word of God would come out of such discussions unscathed, and that the more it was discussed by learned men the better, and he would not like to see anything done to lead people to suppose that they were in a state of panic as to the ultimate result of this question. In the interests of truth he hoped they would be satisfied with the ordinary forms of justice.

Sir HENRY MONCREIFF, in reply to a question by Mr. Stevenson, Glasgow, said that if assessors were appointed, of course they would be appointed with power to vote. It was quite a different question, however, whether they should be appointed at all.

Mr. STEVENSON said that he voted in the minority last Tuesday purely on the ground of ecclesiastical procedure. He thought it ought to be understood that those who were in the minority did not form a Broad Church party in the Free Church.

Mr. PORTEOUS, Bannatyne, said that there was a necessity to look upon this case not simply on its merits, but in connection with the mode of procedure. It was possible that he had misapprehended Sir Henry's motion, but in so far as he understood, it referred simply to dissents, appeals, and references in connection with the mode of procedure, and not with the merits of the case. On that footing he had the greatest pleasure in supporting that motion, but he could support it only with the reservation that Sir Henry should express his adoption of the views which he (Mr. Porteous) had now the honour of bringing before the court.

Mr. R. BREMNER, Glasgow, thought that Professor Smith and his friends would have welcomed such a motion as that before the House, its object being to expedite the proceedings in the case. As, however, he and they were opposed to it, and as no interest could suffer by a little delay, Professor Smith having been relieved of his Professorial duties, it would be better that the motion were not pressed, and matters allowed to take their natural course.

Mr. HENDERSON, Aberdeen (elder), thought it a great pity that Sir Henry had put this motion on the table, especially after the decision of last Tuesday. He thought they should not in any way attempt to concuss the Presbytery of Aberdeen,

which was one of the most efficient and influential in the Church, and he had confidence in their handling the matter in a careful and judicious manner. Seeing that the Assembly had seen fit to relieve Professor Smith of his duties of teaching, he did not see that there could be any cause for alarm, although the case took some time to settle.

Dr. ELDER, Rothesay, supported the motion of Sir Henry Moncreiff, and thought the proposal to empower the Commission an improvement on the committee that was originally talked of for giving advice to the Presbytery in the conduct of the case. There was no proposal to empower the Commission to decide the case, but owing to the exceptional nature of the case, it was important that the Presbytery should have access to the Commission for advice in conducting it. He was surprised to hear Dr. Candlish speak as if the case were not exceptional. Was it not admitted on all hands that there had been none like it in the past history of our Church? Again, was it not exceptional that, as they had heard, the whole case lay in the framing of a relevant libel, the proof being already in existence in the writings of Professor Smith. Another element to be taken into consideration was that without giving any opinion upon the merits or the ultimate disposal of the case, supposing Professor Smith was led by prayerful inquiries on this subject to make explanations or a retraction, still what he had written remained, and if there be evil in it the evil was done. That, too, was an exceptional and peculiar state of things. He certainly thought that the character of the Church was deeply involved in the right conduct and settlement of this case, and that they ought to use all just and right means for bringing it to a satisfactory termination.

Mr. KIDSTON, of Ferniegair, said he was quite satisfied that the Assembly had the power to give the instructions and authority to the Commission, which were contained in Sir Henry Moncreiff's motion. It was essential for the best interests of the Free Church, that there should be neither needless delay, nor any miscarriage in the conduct of this case, and as Sir Henry's motion would have a tendency to prevent either of these evils taking place, he trusted he would adhere firmly to it. Certain parties in this House might be cool and indifferent about this case, but they might depend upon it, the members of the Church outside were in a white heat of anxiety on the subject.

Dr. MURRAY MITCHELL suggested that Sir Henry should withdraw the second part of his motion.

Sir HENRY was not prepared to do so.

Mr. MILLER, Madras, submitted as a reason for rejecting the motion that the worst possible effect of doing so was that there would be some delay in this case. Many evils might arise from adopting Sir Henry Moncreiff's motion. It might lead to a premature decision. Delay, he thought, was not undesirable; there were deep questions involved, and it was necessary that the Church should get thoroughly at the bottom of them. As one accustomed to look at the way in which Christianity presents itself to the minds of thoughtful, intelligent men, who are non-Christians, it seemed to him that unnecessary importance was attached to this matter, and an altogether exaggerated idea of it had been formed in the mind of the Church, and if that opinion were correct it would be well that time should be allowed for the excitement to subside.

Dr. BEGG (rising to order)—We have really very little time, and we must not go back upon the old discussion.

Mr. SCRYMGEOUR—Dr. Begg is not speaking to order.

Dr. WILSON—Allow me to call attention to the state of business. We must get through with the business on the roll this forenoon. This discussion should stop.

Professor BRUCE—Who is responsible for the delay?

Dr. WILSON—It is the parties who insist on speaking.

Professor BRUCE—It is those who bring forward this motion.

Sir HENRY MONCREIFF thereafter replied to the objections raised against his motion. They were told, he said, that the only consequence that could come from not passing this motion was the danger of delay. Now, he wished the Assembly to look in the face that argument and see what it meant. Of course the case must be delayed till next Assembly at anyrate. If that were the only danger there would be no necessity for this motion at all. The danger of delay he looked at was this. They had required Professor Smith to cease from teaching; and what he

apprehended the possibility of was, that a question might arise in the Presbytery of Aberdeen, not upon the merits, but as to the conducting of the case, which might lead to a conclusion upon their part of which this Assembly next year would disapprove, and their disapproving of which would prevent them coming to any deliverance upon the relevancy of the libel. And so the next Assembly would be obliged again to instruct the Presbytery of Aberdeen not to allow Professor Smith to teach next session, and the danger of delay would just be that they would go on in that position, and perhaps they would have to do the very thing at next Assembly he was asking them to do at this. Now, he held that was a danger of the highest interest to the Church as well as to Professor Smith himself, because whatever might be said as to the view which some intelligent people in India take, there were equally intelligent people on all hands at home who were very anxious to know what the mind of the Church was about the important question raised—a question upon which the Church must give no uncertain sound. That was a thing that was to be avoided if possible. But then people had actually spoken as if this motion was actually going to interfere with the Presbytery. If the Assembly had required the Commission to interfere with them, that would have been concussing the Presbytery of Aberdeen, but if they merely empowered the Commission, was that concussing the Presbytery or implied in it? (A Voice—"Yea.") Most certainly not; but the real cause of the opposition was distrust of the Commission. Was it to be said at this time of day that the Commission of the Free Church was not to be trusted in a matter of this sort? He held that so far from this being a breaking in upon the constitution it was just carrying out an essential principle of the constitution—namely, that the Assembly appoint a Commission of the House for the purpose of preventing injury to the Assembly from any cause that may arise. It had been said that no proper case had been brought up, but they had not only the report of the Presbytery of Aberdeen, but that of the College Committee, and undoubtedly, therefore, there was a case which enabled them to take whatever constitutional step they could take. The meaning of this motion was just that the Assembly might not prematurely assume the necessity of doing anything that would at all come in the way of free action by the Presbytery of Aberdeen. He held, for example, the Commission should not be asked under it what points should go into the libel, though after that is settled by the Presbytery it may advise as to points of order. In the whole circumstances he did not see his way to withdraw his motion, but submitted it modified as follows:—"The General Assembly, taking into consideration the judgment come to on the 29th ultimo in the case of Professor Smith, by which the Presbytery of Aberdeen was instructed to proceed with that case, according to the laws of the Church, and by which, also, the Commission was empowered at any of its stated diets to dispose of any preliminary appeals that may be taken, resolve that this power given to the Commission shall be understood to include dissents and complaints on preliminary matters. And further, the General Assembly empower the Commission at any of its stated diets to entertain any reference which may reach them from the Presbytery or Synod of Aberdeen for advice with respect to the conduct of the case previous to any judgment on the relevancy; and also empower the Commission, in dealing with any such reference, to take whatever steps, consistent with justice and constitutional order, they may judge desirable for expediting the case."

On a division 151 members voted for Sir Henry's motion, and 65 for that of Mr. Scrymgeour, the former therefore being carried by a majority of 86.

Mr. SORYMGEOUR dissented in his own name, and all who adhered to him on the following grounds:—

1. Because there is no case now fairly before the Assembly.
2. Because without an extraordinary emergency there is required special legislation to warrant any disturbance of the ordinary course of discipline even by the authority of the Assembly.
3. Because it deprives Professor Smith of his indefeasible right of carrying his case through the Synod to the Assembly.

Professor MACGREGOR dissented for the following reasons:—

1. The resolution proposes departure from the regular order of procedure, in circumstances in which it is peculiarly important that the Church should enjoy the protection which that order is fitted to secure.

2. The resolution provides that the same persons (members of Commission) may deal finally with important interests of Professor Smith and of truth, who as members of this Assembly have been more or less implicated in the case.

3. The concluding clause confers on the Commission strictly dictatorial powers, almost in terms of the Roman formula appointing a Dictator.

Professor SALMOND intimated dissent on special grounds to be given in afterwards ; and accordingly, at the evening sederant, he submitted the following reasons of dissent :—“(1) Because the relations between the Presbytery of Aberdeen and the Commission are thereby needlessly, if not harmfully, complicated. (2) Because the resolution introduced at so late a stage in the Assembly's sittings, and gifting the Commission with powers at once unduly indeterminate in scope, and exceeding those expressed in the resolution of the 29th May, tends to disturb that independent, unbiassed, and cautious spirit in which the interests of a wise and righteous settlement of the question at issue make it so necessary for the Presbytery of Aberdeen, of which the dissentient is a member, to be able to address itself to its task.”

The dissent of Mr. Scrymgeour was subscribed by, among others, Professor Robertson Smith, Professor Lindsay, Professor Bruce, &c.

JUDICIAL FUNCTIONS OF THE CHURCH.

The Assembly called for the Report of the Committee on the Judicial Functions of the Church (Appendix XL.), which being printed and in the hands of the members, was referred to by Sir H. Wellwood Moncreiff, the Convener, who addressed the Assembly thereanent.

It was moved, seconded, and unanimously agreed to,—

That the General Assembly receive the report, and thank the Committee, especially the Convener.

The Assembly recognise the importance of the subject, and without pronouncing any judgment on the proposal indicated in the Report, resolve, with a view of bringing the matter prominently before the Church, to send down the Report to Presbyteries for their consideration, with a request that they will send to the Committee, on or before the 31st of January 1878, such suggestions regarding it as they may see cause to adopt.

Further, the Assembly reappoint the Committee to receive and consider such suggestions, and to report on them and on the whole subject to next General Assembly.

WIDOWS' AND ORPHANS' FUND.

The Assembly called for the Report of the Trustees of the Widows' and Orphans' Fund (Appendix XXXIX.), which being printed and in the hands of the members, was referred to by Mr. Gordon, the Convener, who addressed the Assembly thereanent.

The Assembly also took up an Overture from the Synod of Aberdeen in relation to the Fund.

The Assembly receive the report, and record their thanks to the Trustees, especially to the Convener.

The Assembly renew the remit by last Assembly to the Trustees, to consider the possibility of admitting to the benefits of the Fund the widows of all ministers of this Church labouring in foreign lands.

The Assembly further recommend this Fund to the liberality of members of the Church.

DISRUPTION RECORDS.

Mr. BROWN, Dean, gave in the report on the records of Disruption ministers (Appendix XXIV.) He said the great object and desire of the committee was to have narratives contributed to them by those who were still able to record their own personal experience at the time of the Disruption. How much yet remained to be told they had had a proof of within the last fortnight in the “Memories of Disruption Times,” which they owed to their friend and father, Dr. Beith. He was sure every reader of that book would agree that Dr. Beith had exercised a sound discretion in giving it entire to the public as they now had it. The clear statement

of Disruption principles, and the graphic narratives in that book, rendered it a most important contribution to the literature of Disruption times. In regard to the future the committee were anxious to increase the number of their records, and accordingly they urged upon all their fathers and brethren to give a helping hand in the work in which this committee was engaged.

Dr. M'LAUHLAN said as a Disruption minister he had great pleasure in moving the adoption of the report. This record, he said, brought to light the real character of the principles that they contended for previous to and testified for in 1842-43. These were the rights of the Christian people as conferred by Jesus Christ, and spiritual independence. It was said by a man the other day, prominent in the Established Church, that the principles of spiritual independence could not be allowed without danger arising to civil and religious liberty. That was to say, the Government by Christ of His kingdom could not be without danger to civil and religious liberty. The creed of the Free Church was the very opposite. It was that the government of Cæsar in the house of God was dangerous to their civil and religious liberties, but that the government of Christ would secure both. They must adhere to their principles, let the consequences be what they may. He had a high admiration of the work Mr. Brown had performed in this committee.

Mr. DAVID MACLAGAN seconded the motion. He regretted much that the time now at the disposal of the Assembly prevented a fuller statement being made as to this admirable volume. He had read portions of the new volume just published, and knew of no higher praise to give it than that it was at least equal in interest and in judicious arrangement to the former one. He knew of no book better fitted for the youth of their Church. They could not always get the young of their families to peruse the formal history of the Disruption, but these records would create an interest in this important event, and incite a desire to obtain more accurate knowledge of the principles of the Free Church.

The Assembly approved of the action of the Committee, and recorded their thanks to the Committee, and especially to the Convener.

The Assembly reappointed the Committee, with the same instructions as formerly, and earnestly urge upon all who have it in their power to contribute authentic information as to the history of the Disruption, to transmit such memorials to the Committee.

The Assembly strongly recommended the volume now published.

FINANCE COMMITTEE.

The Assembly called for the Report of the Finance Committee, which being printed and in the hands of the members, was referred to by Mr. William Wood, the Convener, who addressed the Assembly thereanent.

The Assembly approved of the Report, and recorded their thanks to the Committee, especially to the Convener.

ANTI-DISRUPTION MINISTERS' FUND.

The Assembly called for the Report of the Committee on the Anti-Disruption Ministers' Fund, which being printed and in the hands of the members, was referred to by Mr. William Wood, a member of the Committee, who addressed the Assembly thereanent.

The General Assembly approved of the Report, and recorded their thanks to the Committee. The General Assembly reappointed the Committee, and instructed them to carry out the suggestions contained in the Report. Considering that the lamented death of Dr. Wood, the late Convener of the Committee, will be elsewhere noticed, the General Assembly do not deem it necessary to refer here to the great loss which the Church has thus sustained. The General Assembly appoint Mr. William Wood Convener of the Committee.

SYSTEMATIC GIVING.

Mr. FERGUSON, Kilmundy (elder), gave in the Report of this Committee (Appendix XXX.), and in doing so, remarked that some very strong statements had been made on the subject of barriers as to the abuses which very often prevailed on these occasions. Whilst he entirely objected to raffling as essentially gambling, he

wished, however, to say that when these sales were properly conducted they were a legitimate mode by which a number of the sincerest adherents and supporters of their Church could give their assistance. There were some who had not money at their disposal, but who had time and skill for preparing articles, both useful and ornamental.

Dr. WILSON moved the adoption of the report, and recommended the first Sabbath of November for the annual sermon on systematic giving.

Dr. BEGG seconded the motion, but objected to bazaars, on the ground of the gambling which was frequently introduced.

Dr. MOIR earnestly called upon the ministers to press the subject dealt with in the report upon their congregations, as the only solution there is out of pecuniary difficulties.

PUBLICATIONS' COMMITTEE.

Mr. CUSIN, Edinburgh, laid this report on the table (Appendix XIV.)

Dr. BLAIR moved a deliverance approving of the report. Besides the special purposes served so well by the *Record*, it seemed to him in these times that they could hardly be too much in earnest in promoting the circulation of useful literature adapted to the masses, on account of the great number of pernicious publications.

Mr. MACKENZIE, Tolbooth, seconded. He thought a good deal more could be done in circulating the *Missionary Record* among the members of their congregations than had been done. There were about 300,000 members of their Church, which showed that the circulation was far from good.

The report was adopted.

AGED AND INFIRM MINISTERS' FUND, AND APPLICATIONS FOR COLLEAGUES AND SUCCESSORS.

The Assembly called for the Report of the Committee on Applications for Colleagues and Successors, &c., which being printed and in the hands of the members, was referred to by Dr. Thomson, Paisley, the Convener, who addressed the Assembly thereanent.

The Assembly approve generally of the report, and in accordance therewith,—

In the case of Rev. John Purves, LL.D., Jedburgh, who is seventy-six years of age, and has been fifty-one years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on Report of their Committee, with acquiescence of parties, considering that Mr. Purves is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant from the Aged and Infirm Ministers' Fund of £80 (his present grant therefrom ceasing); from the Sustentation Fund, £60; his claim on the Pre-Disruption Ministers' Fund; £10 from the Congregation, and the Manse; the Junior Colleague the balance of the Equal Dividend (£97 at present) and share of surplus, and a supplement of £70 from the Congregation.

In the case of Rev. David Waters, Burghead, who is eighty-four years of age, and has been fifty years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Waters is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £80 from the Aged and Infirm Ministers' Fund (his present grant therefrom ceasing); from the Sustentation Fund, £60; with supplement of £17 from the Congregation; his claim on the Pre-Disruption Ministers' Fund, and the Manse; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, such supplement from the Congregation as will make up his stipend to £140, and the rent of a house.

In the case of Rev. James Brodie, Monimail, who is seventy-six years of age, and has been forty-eight years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the

General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Brodie is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £80 from the Aged and Infirm Ministers' Fund, £60 from the Sustentation Fund, his claim on the Pre-Disruption Ministers' Fund, and the Manse; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and a supplement of £20 from the Congregation.

In the case of Rev. William Nixon, Montrose, who is seventy-four years of age, and has been forty-five years in the ministry, applying for leave to retire, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Nixon is certified to be from age and infirmity unable fully to discharge the duties of his office, and that authority has already been given to him to call a Colleague, accede to his request, grant permission to him to retire, he retaining his status as a minister and his seat in the Presbytery, the retiring minister to have a grant from the Aged and Infirm Ministers' Fund, £80; from the Sustentation Fund, £60; and from the Congregation a supplement of £110; the Junior Minister the balance of the Sustentation Fund (being at present £97), share of surplus, and a supplement to make up his stipend to not less than £300, and the Manse.

In the case of Rev. Lewis Hay Irving, Falkirk, who is seventy years of age, and has been forty-five years in the ministry, applying for leave to call a Colleague, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Irving is certified to be from age and infirmity unable fully to discharge the duties of his office, accede to the application, and sanction the calling of a Colleague, the Senior Colleague to have £80 from the Aged and Infirm Ministers' Fund; £60 from the Sustentation Fund; from the Pre-Disruption Ministers' Fund, £40; and supplement of £10 from the Congregation; the Junior Colleague, the balance of the Sustentation Fund (at present £97), share of surplus, and a supplement from the Congregation, to make up his stipend to £280. There is no Manse.

In the case of Rev. Robert Wilson, North Ronaldshay, who is seventy years of age, and has been forty-five years in the ministry, applying for permission to resign, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with the acquiescence of parties, considering that Mr. Wilson is certified to be from age and infirm health unable to discharge the duties of the Ministry, accede to his request, grant permission to him to retire, on the footing of his retaining his status as a minister, and his seat in the Presbytery, the retiring minister to have a grant from the Aged and Infirm Ministers' Fund, £80; and from the Sustentation Fund, £7; the Junior Minister the balance of the Sustentation Fund (at present £150), share of surplus, and the Manse.

In the case of Rev. Donald Stewart, Braes of Cromar, who is seventy-nine years of age, and has been forty-three years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Stewart is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £70 from the Aged and Infirm Ministers' Fund (his present grant therefrom ceasing), £60 from the Sustentation Fund, and his claim on the Pre-Disruption Ministers' Fund; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and the Manse.

In the case of Rev. James Finlay, Camlachie, who is sixty-seven years of age, and has been forty-one years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Finlay is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the request, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £70 from the Aged and Infirm Ministers' Fund, £60 from the Sustentation Fund, a Supplement of £7 from the Congregation, and the Manse; the Junior Colleague the

balance of the Sustentation Fund (at present £97), share of surplus, and a supplement of £40 from the Congregation.

In the case of Rev. Robert M'Donald, D.D., North Leith, who is sixty-four years of age, and has been thirty-nine years in the ministry, applying for leave to call a Junior Colleague, there being already a Senior Colleague, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Dr. M'Donald is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the request, and sanction the calling of another Colleague, on the footing that the second Colleague shall have a stipend of £350 from all sources, and the Manse, and the youngest Colleague a stipend of £350 from all sources.

In the case of Rev. Alexander Spence, D.D., St. Clement's, Aberdeen, who is seventy-two years of age, and has been thirty-nine years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Dr. Spence is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the request, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £60 from the Aged and Infirm Ministers' Fund, £60 from the Sustentation Fund, and a supplement of £80 from the Congregation; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and such supplement from the congregation as will make up his stipend to £200. There is no Manse.

In the case of Rev. Alexander N. Somerville, D.D., Anderston, Glasgow, who is sixty-four years of age, and has been thirty-nine years in the ministry, applying for leave to call a Colleague, that he may be free to engage in evangelistic work, the General Assembly, on Report of their Committee, with acquiescence of parties, accede to the request, and sanction the calling of a Colleague, on the footing of the Senior Colleague receiving a supplement or allowance of £200 from the Congregation, with £7 from the Sustentation Fund, and the Junior Colleague the remaining dividend and surplus grant from the Sustentation Fund, with an adequate surplus from the Congregation.

In the case of Rev. James Fairbairn, D.D., Newhaven, who is seventy-two years of age, and has been thirty-nine years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, and on the acquiescence of parties, considering that Dr. Fairbairn is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the request, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £60 from the Aged and Infirm Ministers' Fund (his present grant therefrom ceasing), £60 from the Sustentation Fund, and a congregational supplement of £80, and the Manse, reserving his claim on the Pre-Disruption Ministers' Fund; the Junior Colleague to have the balance of the Sustentation Fund (at present £97), share of surplus, and such supplement from the Congregation as shall make up his stipend to £300.

In the case of Rev. John Stephen, John Knox's, Aberdeen, who is seventy-seven years of age, and has been thirty-eight years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Stephen is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant from the Aged and Infirm Ministers' Fund of £60; from the Sustentation Fund, £60; a supplement of £105 from the Congregation, and the Manse; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and a supplement of £110.

In the case of Rev. Alexander Stewart, Killin, who is sixty-six years of age and has been thirty-seven years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Stewart is certified to be from age and infirmity unable fully

of Disruption principles, and the graphic narratives in that book, rendered it a most important contribution to the literature of Disruption times. In regard to the future the committee were anxious to increase the number of their records, and accordingly they urged upon all their fathers and brethren to give a helping hand in the work in which this committee was engaged.

Dr. M'LAUHLAN said as a Disruption minister he had great pleasure in moving the adoption of the report. This record, he said, brought to light the real character of the principles that they contended for previous to and testified for in 1842-43. These were the rights of the Christian people as conferred by Jesus Christ, and spiritual independence. It was said by a man the other day, prominent in the Established Church, that the principles of spiritual independence could not be allowed without danger arising to civil and religious liberty. That was to say, the Government by Christ of His kingdom could not be without danger to civil and religious liberty. The creed of the Free Church was the very opposite. It was that the government of Cæsar in the house of God was dangerous to their civil and religious liberties, but that the government of Christ would secure both. They must adhere to their principles, let the consequences be what they may. He had a high admiration of the work Mr. Brown had performed in this committee.

Mr. DAVID MACLAGAN seconded the motion. He regretted much that the time now at the disposal of the Assembly prevented a fuller statement being made as to this admirable volume. He had read portions of the new volume just published, and knew of no higher praise to give it than that it was at least equal in interest and in judicious arrangement to the former one. He knew of no book better fitted for the youth of their Church. They could not always get the young of their families to peruse the formal history of the Disruption, but these records would create an interest in this important event, and incite a desire to obtain more accurate knowledge of the principles of the Free Church.

The Assembly approved of the action of the Committee, and recorded their thanks to the Committee, and especially to the Convener.

The Assembly reappointed the Committee, with the same instructions as formerly, and earnestly urge upon all who have it in their power to contribute authentic information as to the history of the Disruption, to transmit such memorials to the Committee.

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Dr. MOIR earnestly called upon the ministers to press the subject dealt with in the report upon their congregations, as the only solution there is out of pecuniary difficulties.

PUBLICATIONS' COMMITTEE.

Mr. CUSIN, Edinburgh, laid this report on the table (Appendix XIV.)

Dr. BLAICKIE moved a deliverance approving of the report. Besides the special purposes served so well by the *Record*, it seemed to him in these times that they could hardly be too much in earnest in promoting the circulation of useful literature adapted to the masses, on account of the great number of pernicious publications.

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The report was adopted.

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The Assembly approve generally of the report, and in accordance therewith,—

In the case of Rev. John Purves, LL.D., Jedburgh, who is seventy-six years of age, and has been fifty-one years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on Report of their Committee, with acquiescence of parties, considering that Mr. Purves is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant from the Aged and Infirm Ministers' Fund of £80 (his present grant therefrom ceasing); from the Sustentation Fund, £60; his claim on the Pre-Disruption Ministers' Fund; £10 from the Congregation, and the Manse; the Junior Colleague the balance of the Equal Dividend (£97 at present) and share of surplus, and a supplement of £70 from the Congregation.

In the case of Rev. David Waters, Burghead, who is eighty-four years of age, and has been fifty years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Waters is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £80 from the Aged and Infirm Ministers' Fund (his present grant therefrom ceasing); from the Sustentation Fund, £60; with supplement of £17 from the Congregation; his claim on the Pre-Disruption Ministers' Fund, and the Manse; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, such supplement from the Congregation as will make up his stipend to £140, and the rent of a house.

In the case of Rev. James Brodie, Monimail, who is seventy-six years of age, and has been forty-eight years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the

General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Brodie is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £80 from the Aged and Infirm Ministers' Fund, £60 from the Sustentation Fund, his claim on the Pre-Disruption Ministers' Fund, and the Manse; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and a supplement of £20 from the Congregation.

In the case of Rev. William Nixon, Montrose, who is seventy-four years of age, and has been forty-five years in the ministry, applying for leave to retire, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Nixon is certified to be from age and infirmity unable fully to discharge the duties of his office, and that authority has already been given to him to call a Colleague, accede to his request, grant permission to him to retire, he retaining his status as a minister and his seat in the Presbytery, the retiring minister to have a grant from the Aged and Infirm Ministers' Fund, £80; from the Sustentation Fund, £60; and from the Congregation a supplement of £110; the Junior Minister the balance of the Sustentation Fund (being at present £97), share of surplus, and a supplement to make up his stipend to not less than £300, and the Manse.

In the case of Rev. Lewis Hay Irving, Falkirk, who is seventy years of age, and has been forty-five years in the ministry, applying for leave to call a Colleague, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Irving is certified to be from age and infirmity unable fully to discharge the duties of his office, accede to the application, and sanction the calling of a Colleague, the Senior Colleague to have £80 from the Aged and Infirm Ministers' Fund; £60 from the Sustentation Fund; from the Pre-Disruption Ministers' Fund, £40; and supplement of £10 from the Congregation; the Junior Colleague, the balance of the Sustentation Fund (at present £97), share of surplus, and a supplement from the Congregation, to make up his stipend to £280. There is no Manse.

In the case of Rev. Robert Wilson, North Ronaldshay, who is seventy years of age, and has been forty-five years in the ministry, applying for permission to resign, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with the acquiescence of parties, considering that Mr. Wilson is certified to be from age and infirm health unable to discharge the duties of the Ministry, accede to his request, grant permission to him to retire, on the footing of his retaining his status as a minister, and his seat in the Presbytery, the retiring minister to have a grant from the Aged and Infirm Ministers' Fund, £80; and from the Sustentation Fund, £7; the Junior Minister the balance of the Sustentation Fund (at present £150), share of surplus, and the Manse.

In the case of Rev. Donald Stewart, Braes of Cromar, who is seventy-nine years of age, and has been forty-three years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Stewart is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £70 from the Aged and Infirm Ministers' Fund (his present grant therefrom ceasing), £60 from the Sustentation Fund, and his claim on the Pre-Disruption Ministers' Fund; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and the Manse.

In the case of Rev. James Finlay, Camlachie, who is sixty-seven years of age, and has been forty-one years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Finlay is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the request, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £70 from the Aged and Infirm Ministers' Fund, £60 from the Sustentation Fund, a Supplement of £7 from the Congregation, and the Manse; the Junior Colleague the

years of age, and has been twenty-four years in the ministry, applying for leave to call a Colleague, the General Assembly on the Report of their Committee, with acquiescence of parties, considering that Mr. Johnstone is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have £60 from the Sustentation Fund, and a supplement of £140 from the congregation, reserving right at a future time to apply for a grant from the Aged and Infirm Ministers' Fund; and the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and such supplement as will make up his stipend to £350. There is no Manse.

In the case of Rev. Joseph Davidson, Rothesay, who is fifty-two years of age, and has been twenty-one years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Davidson is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £35 from the Aged and Infirm Ministers' Fund, £60 from the Sustentation Fund, and a supplement of at least £55 from the congregation; the Junior Colleague to have the balance of the Sustentation Fund (at present £97), share of surplus, a supplement to make up his stipend to £300, and the Manse.

In the case of Rev. Thomas Ireland, Aberdour, who has been eleven years in the ministry, applying for leave to resign, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Ireland is certified to be by age and infirmity unable fully to discharge the office of the ministry, accede to the application, on the footing that he should have £60 from the Sustentation Fund, and a supplement of £10 from the congregation, he giving up the Manse.

In the case of Rev. Charles F. Corbet, Hopeman, who has been twenty years in the ministry, who was authorised to call a Colleague or retire twelve years ago, and whose former congregation now applies for a grant from the Aged and Infirm Ministers' Fund, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Corbet is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and give a grant of £35 from the Aged and Infirm Ministers' Fund, with £7 from the Sustentation Fund, in lieu of his present allowance.

In the case of Rev. James Duncan, Temple, who is seventy-four years of age, and has been fifty years in the ministry, applying first for a grant from the Aged and Infirm Ministers' Fund, to aid in obtaining the service of an assistant, but subsequently applying for leave to call a Colleague, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Duncan is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £80 from the Aged and Infirm Ministers' Fund, £60 from the Sustentation Fund, grant from the Pre-Disruption Ministers' Fund; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and a supplement of £40.

In the case of Rev. William Ingram, Rothiemay, who is sixty-four years of age, and has been thirty-three years in the ministry, applying for a grant from the Aged and Infirm Ministers' Fund, with a view of aiding him in obtaining the services of an unordained assistant, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Ingram is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and allow him a grant of £30 from the Aged and Infirm Ministers' Fund to aid in obtaining the services of an assistant.

In the case of Rev. William K. Hamilton, Stonehouse, who is sixty-one years of age, and has been thirty-three years in the ministry, applying for a grant from the Aged and Infirm Ministers' Fund, with the view of aiding him in obtaining the services of an unordained assistant, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Hamilton is certified to be unable from age and infirmity fully to discharge the duties of the ministry,

accede to the request, and allow a grant of £30 from the Aged and Infirm Ministers' Fund to him, to aid in obtaining the services of an assistant.

In the case of Rev. James Dixon, Marytown, who has been thirty-one years in the ministry, who at one time had an allowance of £40 from the Sustentation Fund, but forfeited it, applying for a grant from the Aged and Infirm Ministers' Fund, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Dixon is certified to be from age and infirmity unable fully to discharge the office of the ministry, accede to the application, and allow him a grant of £35 from the Aged and Infirm Ministers' Fund, not to increase, but to remain fixed.

In the case of Rev. Alexander Mackay, LL.D., Alford, who is sixty-one years of age, and has been thirty-two years in the ministry, and was allowed to retire in 1868, and has at present £60 from the Sustentation Fund, and who applies for a grant from the Aged and Infirm Ministers' Fund, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering the numerous grants already given by this Assembly, decline at present to accede to the application.

It was moved and seconded, that in the case of the Deacons' Court of the Bridge of Allan, applying for a grant from the Aged and Infirm Ministers' Fund to the Rev. John Ferguson, who is seventy-two years of age, and has been forty-one years in the ministry, and who was allowed to call a Colleague in 1865, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering the advanced age of Mr. Ferguson, and the difficulty of obtaining evidence as to his health, accede to the application, and allow a grant of £70 from the Aged and Infirm Ministers' Fund, in lieu *pro tanto* of his present allowances.

It was also moved and seconded, that the Report of the Committee in this case be disapproved. The vote was taken, when the first motion was carried by a majority.

Therefore in the case of the Deacons' Court of the Bridge of Allan, applying for a grant from the Aged and Infirm Ministers' Fund to the Rev. John Ferguson, who is seventy-two years of age, and has been forty-one years in the ministry, and who was allowed to call a Colleague in 1865, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering the advanced age of Mr. Ferguson, and the difficulty of obtaining evidence as to his health, accede to the application, and allow a grant of £70 from the Aged and Infirm Ministers' Fund, in lieu *pro tanto* of his present allowances.

In the case of Mr. James M'Lachlan, minister at Resolis, the General Assembly appoint a special commission to co-operate with the Presbytery and other parties in the case, with the view of bringing about a suitable arrangement, and empower the Commission of Assembly at any of its stated diets to dispose of the case. The following to be the commission:—Dr. M'Lauchlan, Dr. Wilson, Dr. Elder, Mr. Murray of Tarbat, and Mr. George W. Clark,—Dr. M'Lauchlan to be Convener.

In the case of Rev. Samuel Miller, D.D., St. Matthew's, Glasgow, who was, by the General Assembly of 1875, allowed a grant of £70 from the Aged and Infirm Ministers' Fund, with the view of aiding him in calling a Colleague, and applies to have this grant renewed, because it has now fallen, owing to two years having elapsed without its being made use of, the General Assembly, on the Report of their Committee, with acquiescence of parties, accede to the application and renew the grant.

STUDENTS AND MINISTERS FROM OTHER CHURCHES.

The Assembly called for the report of the Committee on cases of Students and Ministers from other Churches, which being printed and in the hands of the members, was referred to by Mr. Jenkins, the Convener, who addressed the Assembly thereon.

The Assembly approve generally of the report, and in accordance therewith,—

In the case of Mr. John M'Neil, a student from Victoria, applying to have his attendance on the classes for first year's students (session 1876-77) recognised as part of his theological course, although from the unusual length of his passage he did not reach this country until he was too late for examination by the Board, the General Assembly, on the Report of their Committee, with acquiescence of parties,

years of age, and has been twenty-four years in the ministry, applying for leave to call a Colleague, the General Assembly on the Report of their Committee, with acquiescence of parties, considering that Mr. Johnstone is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have £60 from the Sustentation Fund, and a supplement of £140 from the congregation, reserving right at a future time to apply for a grant from the Aged and Infirm Ministers' Fund; and the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and such supplement as will make up his stipend to £350. There is no Manse.

In the case of Rev. Joseph Davidson, Rothesay, who is fifty-two years of age, and has been twenty-one years in the ministry, applying for leave to call a Colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Davidson is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £35 from the Aged and Infirm Ministers' Fund, £60 from the Sustentation Fund, and a supplement of at least £55 from the congregation; the Junior Colleague to have the balance of the Sustentation Fund (at present £97), share of surplus, a supplement to make up his stipend to £300, and the Manse.

In the case of Rev. Thomas Ireland, Aberdour, who has been eleven years in the ministry, applying for leave to resign, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Ireland is certified to be by age and infirmity unable fully to discharge the office of the ministry, accede to the application, on the footing that he should have £60 from the Sustentation Fund, and a supplement of £10 from the congregation, he giving up the Manse.

In the case of Rev. Charles F. Corbet, Hopeman, who has been twenty years in the ministry, who was authorised to call a Colleague or retire twelve years ago, and whose former congregation now applies for a grant from the Aged and Infirm Ministers' Fund, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Corbet is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and give a grant of £35 from the Aged and Infirm Ministers' Fund, with £7 from the Sustentation Fund, in lieu of his present allowance.

In the case of Rev. James Duncan, Temple, who is seventy-four years of age, and has been fifty years in the ministry, applying first for a grant from the Aged and Infirm Ministers' Fund, to aid in obtaining the service of an assistant, but subsequently applying for leave to call a Colleague, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Duncan is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a Colleague, on the footing that the Senior Colleague shall have a grant of £80 from the Aged and Infirm Ministers' Fund, £60 from the Sustentation Fund, grant from the Pre-Disruption Ministers' Fund; the Junior Colleague the balance of the Sustentation Fund (at present £97), share of surplus, and a supplement of £40.

In the case of Rev. William Ingram, Rothiemay, who is sixty-four years of age, and has been thirty-three years in the ministry, applying for a grant from the Aged and Infirm Ministers' Fund, with a view of aiding him in obtaining the services of an unordained assistant, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Ingram is certified to be from age and infirmity unable fully to discharge the duties of the ministry, accede to the application, and allow him a grant of £30 from the Aged and Infirm Ministers' Fund to aid in obtaining the services of an assistant.

In the case of Rev. William K. Hamilton, Stonehouse, who is sixty-one years of age, and has been thirty-three years in the ministry, applying for a grant from the Aged and Infirm Ministers' Fund, with the view of aiding him in obtaining the services of an unordained assistant, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Hamilton is certified to be unable from age and infirmity fully to discharge the duties of the ministry,

accede to the request, and allow a grant of £30 from the Aged and Infirm Ministers' Fund to him, to aid in obtaining the services of an assistant.

In the case of Rev. James Dixon, Marytown, who has been thirty-one years in the ministry, who at one time had an allowance of £40 from the Sustentation Fund, but forfeited it, applying for a grant from the Aged and Infirm Ministers' Fund, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering that Mr. Dixon is certified to be from age and infirmity unable fully to discharge the office of the ministry, accede to the application, and allow him a grant of £35 from the Aged and Infirm Ministers' Fund, not to increase, but to remain fixed.

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It was moved and seconded, that in the case of the Deacons' Court of the Bridge of Allan, applying for a grant from the Aged and Infirm Ministers' Fund to the Rev. John Ferguson, who is seventy-two years of age, and has been forty-one years in the ministry, and who was allowed to call a Colleague in 1865, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering the advanced age of Mr. Ferguson, and the difficulty of obtaining evidence as to his health, accede to the application, and allow a grant of £70 from the Aged and Infirm Ministers' Fund, in lieu *pro tanto* of his present allowances.

It was also moved and seconded, that the Report of the Committee in this case be disapproved. The vote was taken, when the first motion was carried by a majority.

Therefore in the case of the Deacons' Court of the Bridge of Allan, applying for a grant from the Aged and Infirm Ministers' Fund to the Rev. John Ferguson, who is seventy-two years of age, and has been forty-one years in the ministry, and who was allowed to call a Colleague in 1865, the General Assembly, on the Report of their Committee, with acquiescence of parties, considering the advanced age of Mr. Ferguson, and the difficulty of obtaining evidence as to his health, accede to the application, and allow a grant of £70 from the Aged and Infirm Ministers' Fund, in lieu *pro tanto* of his present allowances.

In the case of Mr. James M'Lachlan, minister at Resolis, the General Assembly appoint a special commission to co-operate with the Presbytery and other parties in the case, with the view of bringing about a suitable arrangement, and empower the Commission of Assembly at any of its stated diets to dispose of the case. The following to be the commission:—Dr. M'Lauchlan, Dr. Wilson, Dr. Elder, Mr. Murray of Tarbat, and Mr. George W. Clark,—Dr. M'Lauchlan to be Convener.

In the case of Rev. Samuel Miller, D.D., St. Matthew's, Glasgow, who was, by the General Assembly of 1875, allowed a grant of £70 from the Aged and Infirm Ministers' Fund, with the view of aiding him in calling a Colleague, and applies to have this grant renewed, because it has now fallen, owing to two years having elapsed without its being made use of, the General Assembly, on the Report of their Committee, with acquiescence of parties, accede to the application and renew the grant.

STUDENTS AND MINISTERS FROM OTHER CHURCHES.

The Assembly called for the report of the Committee on cases of Students and Ministers from other Churches, which being printed and in the hands of the members, was referred to by Mr. Jenkins, the Convener, who addressed the Assembly thereanent.

The Assembly approve generally of the report, and in accordance therewith,—

In the case of Mr. John M'Neil, a student from Victoria, applying to have his attendance on the classes for first year's students (session 1876-77) recognised as part of his theological course, although from the unusual length of his passage he did not reach this country until he was too late for examination by the Board, the General Assembly, on the Report of their Committee, with acquiescence of parties,

grant the application, on condition of his passing the Examination Board next summer.

In the case of Mr. James Scott, student from Lovedale, who has now completed his third session at the New College, Edinburgh, the Foreign Mission Committee, having applied for sanction from the General Assembly to dispense with his further attendance at the Hall, and to have him taken on trials for licence with a view to his being duly appointed a missionary to Impolweni, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application in consideration of the urgent need of Mr. Scott's services at that station, and of his peculiar fitness for the position.

In the case of Mr. John Berry, student, who has now completed his third session at the Aberdeen Divinity Hall, applying for sanction from the General Assembly to dispense with his further attendance at the Hall, and to be taken on trials for licence, with a view to his being duly appointed to the congregation of Fort Beaufort, South Africa, by the Free Church Colonial Committee, from which congregation he has virtually received a call, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application, in consideration of Mr. Berry's fitness for the sphere which it is proposed that he should occupy.

In the case of Mr. Booth, it was moved and seconded, that the application be granted.

It was also moved and seconded, that in the case of Mr. George Booth, student, who failed to pass the Entrance Examination by the Board in July 1875, and who was provisionally enrolled as a first year's student in the Divinity Hall, Glasgow, session 1875-76, applying to have his attendance during that session counted as a regular session, the General Assembly, on the Report of their Committee, with the acquiescence of parties, decline to grant the application, in consideration that no good grounds are alleged for reversing the decision of last Assembly in the case.

The vote was taken, and it appeared that the first motion was carried by a majority.

Therefore, in the case of Mr. George Booth, student, who failed to pass the Entrance Examination by the Board in July 1875, and who was provisionally enrolled as a first year's student in the Divinity Hall, Glasgow, session 1875-76, applying to have his attendance during that session counted as a regular session, the General Assembly grant the application.

It was moved and seconded, that in the case of Mr. John M'Laren, student, who failed to pass the Examination Board in August 1876, as a student about to enter the Hall, and who attended the classes for first year's students last session in the Free Church College, Glasgow, applying to have his attendance during that session counted as a regular session, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application, on condition of his passing in these subjects at the Examination Board in August 1877.

It was also moved and seconded, that the Report in this case be disapproved of, and the application be refused.

The vote was taken, when it appeared that the first motion was carried by a majority.

Therefore, in the case of Mr. John M'Laren, student, who failed to pass the Examination Board in August 1876 as a student about to enter the Hall, and who attended the classes for first year's students last session in the Free Church College, Glasgow, applying to have his attendance during that session counted as a regular session, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application, on condition of his passing in these subjects at the Examination Board in August 1877.

In the case of Mr. Lachlan M'Lachlan, student, who failed to pass the Examination Board in August 1876 as a student about to enter the Hall, and who attended the classes for first year's students last session in the Free Church College, Glasgow, applying to have his attendance during that session counted as a regular session, it was moved and seconded, that the General Assembly grant the application, but only on condition that he pass the usual examinations prescribed.

It was also moved and seconded, that the application be granted in terms of Mr. M'Lachlan's petition.

The vote was taken, when it appeared that the first motion was carried by a majority.

Therefore, in the case of Mr. Lachlan M'Lachlan, student, who failed to pass the Examination Board in August 1876 as a student about to enter the Hall, and who attended the classes for first year's students last session in the Free Church College, Glasgow, applying to have his attendance during that session counted as a regular session, the General Assembly grant the application, but only on condition that he pass the usual examinations prescribed.

The Assembly resolve to postpone consideration of the Overture from the Presbytery of Glasgow, anent the year's probation in cases of admission of ministers from other Churches, till a future diet.

**OVERTURE ANENT THE TIME OF ELECTION OF COMMISSIONERS BY PRESBYTERIES
PASSED INTO A STANDING LAW.**

The Assembly called for the Report of the Committee for Classing returns to the Overture sent down to Presbyteries by last Assembly, which being printed and in the hands of the members, was referred to by Mr. Moody Stuart, the Convener.

The Assembly finding from the Report that fifty-six Presbyteries have approved of the Overture, that four Presbyteries have disapproved of it, and that fourteen have made no return, resolve now to pass, and hereby do pass, it into a standing law.

Therefore, the General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain, that whereas the requirement of Act VII. Assembly 1738, with respect to the election of Commissioners by Presbyteries to the Assembly, that the election shall always take place between the hours of one and eight in the afternoon, is not suited to existing circumstances throughout the country, hereafter the election of Commissioners to the Assembly by any Presbytery shall be valid if made between the hour of eleven o'clock forenoon and the hour of eight o'clock in the evening.

The Assembly adjourned, to meet again in the evening at a quarter to eight o'clock.

EVENING SEDERUNT.

The Assembly resumed at a quarter to eight—Dr. Goold, Moderator.

REPORT OF CONTINENTAL COMMITTEE.

Mr. D. MACLAGAN, in submitting this report (Appendix No. VII.), said—To bring this subject in order before the mind of the Assembly, he would classify the work done by the committee under three departments. The first of these had relation to the stations of a temporary character, which were maintained from year to year by sending from home ministers to preach the Gospel there during the season when visitors most frequented them. He would like to disabuse the mind of the Church, or at all events of some members of the Church, who he found misunderstood a little the extent to which they drew upon the funds of the committee for the support of these temporary stations. He sympathised greatly with the view entertained by many that these stations ought to a very large extent be self-supporting, but the fact of the matter was, that they were to a much larger extent so than the General Assembly believed. For instance, it would astonish the Assembly to know that the whole cost of the committee of the station at Montreux was just upon £10. The subscriptions given by the parties benefiting by these services were growingly liberal. He hoped the time would come when they would be able to say that all these charges were maintained without cost to their Church. All the committee undertook to do in these stations, now that they had provided churches in many of them, was the sending out of suitable representatives, and seeing in a business-like way that the collections are so gathered that there should be no demand, or a very trifling demand, upon the general funds of the committee. As showing the generous feeling entertained towards this Church by foreign ministers, he mentioned when Mr. Nixon was obliged to leave Montreux, their friend Dr. De La Harpe went at once from Geneva, and had maintained the Sabbath services there during the past month and up to this moment. He would not dwell on the importance of these stations. They were a great comfort to their own people travelling abroad,

and they were of great use to the richer classes of travellers from other countries, who enter into the work with great sympathy, and express on all occasions the deepest thankfulness that our Church had seen its way to make such a provision. There was also a collateral advantage in having those stations. They afforded an opportunity of sending out ministers of this Church, whose great labours at home have exhausted their strength, and rendered a change absolutely necessary, and who were nevertheless not unable to do some measure of work in the cause of Christ.

Referring, secondly, to the work at the permanent stations, Mr. MacLagan said that if ministers at such stations were only doing the work of comparatively small congregations, the having such stations would be barely defensible; but these stations were in reality most important centres of evangelisation. The Church also assisted to a very considerable extent the labours of native Churches and Societies. They were urged from Rome by all their friends who went out there that that charge ought not to be left upon a temporary footing of supply, but that they ought to have in that great city a permanent minister, in order that it might be, at the head quarters of Popery, a centre of evangelisation. The large number of artists who went out to Rome were particularly interested in this. People who were under a floating ministry, as he might call it, did not attach themselves so constantly and permanently to the Church as he trusted they would do if they had a permanent ministry established there.

Regarding, thirdly, native Churches and Societies there, he threw out the suggestion that individual congregations might each support one station. Free St. George's, with which he had the honour to be connected, had guaranteed £150 for the support of the Waldensian station at Milan, while the United Presbyterian congregation of Dr. Andrew Thomson supported one at Messina. Other congregations were following the example. In Switzerland the work done was of the very deepest interest. The observance of the Sabbath was now receiving much attention, and it is somewhat humiliating that while this is so abroad, Dean Stanley and other men in our own country were endeavouring to raise an agitation for the opening of places of public amusement on Sundays. Regarding Germany, they had never seen their way to do what they would liked to have done. In France a noble work was being carried on by the Rev. Mr. M'All, formerly an English Independent minister, who had in Paris opened his twenty-second station. To Miss de Broen they were also much indebted for her great Christian work among the poor of the Communist district of Belleville. Members of families in this city, some of whom are no doubt present with us to-night, had gone over and lived with Miss de Broen, and had worked with her among the poor women and children. In discharging that duty they had done a noble service to the cause of Christ in Paris. He had to explain why they had no deputies from any of the foreign Churches with them that evening. This arose from the fact that the Presbyterian Council meets within a month of this time, and all the men who would have been with them to-night, would be with them in a month, and they wrote that they could not possibly arrange to be present on both occasions. Mr. MacLagan, in conclusion, appealed to the Assembly on the ground of the name and influence which the Free Church had obtained on the Continent to be very careful how they lost hold of that great opportunity which God had put into their hands. At last Assembly the fact was mentioned that while the name of the Free Church was known over all the Continent, it was the only Scottish Presbyterian Church that was so known, and that was because of the threefold work they were doing, and to which he had referred. The committee was doing a great work for the cause of Christ in a field where there were few workers, and where they had obtained a footing of quite remarkable force and strength. So wise and intelligent an observer as the lamented Dr. Robert Buchanan, writing from Rome, appealed to our Church to do more and more for the Continent, adding, "To gain the Continent for Christ, would be to gain the world."

Professor BLAICKIE moved the adoption of the report. In doing so, he said he could not but go back to the time of the Reformation, and think what the prospects were at that time severally of the Reformed Churches on the Continent, and the Reformed Church which started in this corner of the British Isles, under circumstances apparently so very unfavourable. They would have said at the time that for the two Churches everything looked in favour of the Continental Churches, and as for the Church that started in Scotland, without the favour of many of the

nobles, and without hardly any encouragement, men would have said that it hardly had a chance of anything like a career. And yet how different it had been. The last had been first and the first had been last. As for these Continental Churches, on which the morning dawned so brightly, clouds soon settled upon them, and it was only here and there in continental countries that they found a green spot amid the great stretch of spiritual desert. There were two causes which they must bear in mind very specially that had contributed to impair the efficiency of these Continental Churches. There was a weight of persecution which had come down with deadly violence upon most of them. They knew, for example, that in Italy and Spain the cause of the Reformation was strangled in the very womb. At one time two-thirds of the Austrian Empire were thoroughly Protestant. Bohemia and Hungary were Protestant countries. In Hungary there still remained a Protestant Church, Reformed or Presbyterian, large in numbers, amounting to two millions of people and two thousand ministers, but in Bohemia the Reformed cause was almost stamped out by persecution, and the influence of the Jesuits was such that for many generations it was with the greatest difficulty that members of the Reformed communion continued even to live. The other cause of inefficiency was the way in which the Churches had been fettered by the Government. They knew that in France they had not been able to hold more than one Synod for ever so long, and it was a phenomenon that they were lately allowed to meet for once. In Holland Government interference prevented the organisation of the Churches, and for a long time the Reformed Church existed in the form of seven separate churches, until at length they were brought together simply by the power of the State. Switzerland had suffered from the Democratic Government, and Germany had suffered from the Imperial. Now, they must bear in mind the Presbyterian form of Church government was one that could not thrive without some measure of freedom. Referring to the struggles and difficulties which beset the Reformed Churches on the Continent, and the prospect of the General Presbyterian Council, Dr. Blaikie concluded by saying—I cannot express to this House the wistful, earnest feeling that was expressed by many good worthy men in the various countries where the Reformed Church exists when they thought of the possibility through this Presbyterian alliance, or any other means that might be devised, of their coming into closer contact with those whom God has greatly blessed—blessed not only with outward freedom and comparatively complete organisation, but blessed with the blessings of spiritual life—for many of them look to contact with the churches of the West, as what by God's blessing may help to carry to them a portion of that spiritual life which has been given to us to revive them, and quicken them, and give them the richest blessings of the grace of God. He moved as follows:—

“The General Assembly approve of the report and record their thanks to the Committee, especially to the Convener. The General Assembly rejoice in the wide field of usefulness which is year by year being increasingly opened to and occupied by this Church on the Continent, and hear with high satisfaction of the success which has attended the services, permanent and temporary, which are provided at the Church's stations, and which are so much appreciated not only by our own countrymen, but by members of many churches and natives of many lands. They cordially approve of the aid given by this committee in name of the Free Church of Scotland to Evangelical Churches and Societies on the Continent, especially in France, Italy, and Switzerland, and record their sympathy in the trying circumstances in which some of the native Churches are at present placed. The General Assembly commend to the liberality and prayers of the Church the cause of Evangelical religion on the Continent of Europe, and especially the various agencies supported and aided by their Committee.”

Mr. JOHN COWAN, Beeslack, seconded the motion. He remarked that the members could scarcely understand how much the sum devoted to the native societies, small though that sum was, was appreciated by the Continental Churches, who were accustomed to look to Scotland for that sympathy and counsel which was ever afforded them. Often had he heard the names of John Bonar, Sheriffs Jameson and Cleghorn, former conveners of this committee, mentioned with great affection and respect. The condition of pastors in France and in the Waldensian Valleys has ever been a trying one, and one should seek to encourage them both by means of this committee, and by personal intercourse with them when travelling

abroad, for thus we should learn to appreciate more highly their labours and themselves. There is a noble band of pastors in the Continent ready now, as their forefathers were in persecuting times, to suffer all things for their Master's sake.

Mr. MILLER, Genoa, briefly addressed the Assembly. At Genoa harbour, he said, 12,000 British sailors had arrived in vessels during the year, and he knew that 5800 was the aggregate number of those who had been induced to attend the sailors' services in the church throughout the year. He had now got into a new church there, but the point of business he wanted to come to was simply this, he had £2000 of debt upon that building. Through the influence of the Continental Committee he had been enabled to get £1000 on loan from the Finance Committee, but it was absolutely necessary that the other thousand should be raised at once. He appealed to them for aid in clearing off this debt.

Mr. M'DOUGALL, Florence, also addressed the House. He said that their Churches on the Continent of Europe were most useful, in indirectly and directly helping the native Churches on the Continent. All the Churches of Christ on the Continent had been taught to look to the Free Church of Scotland with the strongest affection, because of the counsel, sympathy, and aid which they had rendered them in difficult circumstances. This Church had helped to strengthen and develop the Waldensian Church. The solution of the great problem of the evangelisation of Italy, so far as they were concerned, lay in the direction of a better understanding between the Waldensian and the Free Italian Churches. He expressed his most cordial and earnest belief that every member of the Free Church of Scotland, and every true lover of the work of God, would do their best to further the better understanding.

Mr. GRAY, of Naples, made a few remarks, in which he spoke of the success which had attended their work in the schools of that city. As all were aware, evangelical work in Italy had as yet touched only the lower classes of the community. In order to reach the higher classes they had established a school for young ladies, and now there were thirty-five young persons attending it. The fees drawn during the past year in this institution amounted to £500.

Mr. MAITLAND HERIOT referred to the claims of the work in which he was engaged in Paris. Among the most efficient aid which they could bring to their labours, ladies were in a very special manner their support and aid. There was no city more famous for its dissipation than Paris. The students there had everything against them, and a lady there, Miss Howard, who was doing good work among these students, kept open house for them; and now that it is proposed to make Paris the seat of a university of the Protestant Church, it was likely that that lady's work would become more valuable. He was sure she needed all the encouragement and sympathy they could give her. He concluded by giving some details concerning his own special work in Paris, and the work which the Church is doing in France.

SABBATH SCHOOLS AND THE YOUNG.

Mr. WILLIAM DICKSON, convener, presented the Report of the Committee on Sabbath Schools and the Young (Appendix No. XIX.)

In laying the report upon the table, Mr. DICKSON said—The sum of what I have to say may be expressed in one word, that by the blessing of God the Sabbath-school work of the Church goes on to prosper. If that prosperity had reference to mere numbers, even such numbers as are now submitted to the Assembly, which show 178,000 children and young people under Bible instruction, it might be a sign of ecclesiastical progress, but of little more. But when one looks to the evidence, so ample in the present report, not only of quantity but of quality, evidence that the Church in all her borders is laying not only her hands but her whole heart to the work, surely there is abounding cause to thank God and take courage. I hope that even at this late hour the House will bear with me while I make a few further remarks, after which the report will be moved by Dr. Andrew Bonar.

With so much to be thankful for in present prosperity, it may not be unprofitable to glance backward at the interest taken by the Church in the young in former times. In a valuable little volume just published, from the genial pen of my

friend Dr. Ross, of Bridge of Allan; entitled "Pastoral Work in the Covenanted Times," it is stated that as far back as 1570 it was enacted by the General Assembly that trial should be made of young children, in order that it might be seen how they were brought up by their parents in the true religion of Jesus Christ; and that this trial might be gone about in a systematic and thorough way, it was ordained "that ministers and elders of kirks shall universally, within this realm, take trial and examine all young children within their parishes that are come to nine years, and that for the first time; thereafter, when they are come to twelve years, for the second time; the third time they are to be examined when they are fourteen years, wherethrough it may be known what they have profited in the school of Christ from time to time." The names of children as well as adults were entered on the roll of the parish, and the Assembly of 1646 appointed that this roll should be used, not only for ensuring examination, but that ministers might become acquainted with the conditions and dispositions of their people, that they might be dealt with accordingly, and "be particularly prayed for by the minister in secret." Whether or not such methods are possible or desirable now, they show, at least, how near, in her best days, the young lay to the heart of the Church of Scotland. Besides family teaching, there are also traces very early of something like our Sabbath schools. In the "Witnesses for the Truth," it is stated that "many lamented the death of John Brown, the godly carrier, who was shot dead, at Priesthill, by Claverhouse, in 1685, and none more than the children who were wont to gather round him on Sabbath evenings. John Brown's meeting of children is the first notice we have of a Sabbath school in Scotland." But the blight of Moderatism came. As a background to make us the more thankful for a better state of things, let me refer to the doings in this matter of the notorious Assembly of 1799, in a report bearing the bitter heading, "Anent Vagrant Teachers and Sunday Schools." In those days, the gospel light in most parish pulpits had been extinguished, and the only access to the truth for the children was by the Sabbath schools taught by godly dissenters from the Established Church. In many places where the fire on the national watch-tower was gone, there was yet to be found, like the widow's taper in the cottage window, warning from death and guiding to life, the light of the gospel in a humble Sabbath school. But even this was not to be tolerated. Founding upon an Act of George II., in reference to unauthorised teachers in week-day schools (the penalties whereof were, for the first offence, six months' imprisonment, and for the second, banishment for life), the report sought artfully to bring that Act to bear upon Sabbath schools. Proceeding upon that report, which was unanimously agreed to, the General Assembly the same year issued a pastoral address, warning the people, whose minds were then agitated by the recent French Revolution, against those Sabbath schools, denouncing them as nurseries of sedition and mischief; that they were connected with secret meetings, "in which, we are informed, every person is bound not to spread abroad anything that is said or done at the meeting to the prejudice of any of the members," "frequently taking the liberty of censuring the doctrine or the character of the minister of the parish, studying to alienate the affections of the people from their own pastors, and engaging them to join this new sect, as if they alone were possessed of some secret and novel method of bringing men to heaven." Such was the encouragement given to Sabbath-school teachers seventy-eight years ago by the General Assembly of the Church of Scotland. While taking to ourselves, as its ecclesiastical descendants, our share along with others in the shame of such things, how unspeakably thankful ought they not to make us that better days have arisen upon our land.

Allow me, in a word, to refer to the circulation, year by year, of the committee's report to the Assembly. By means of this practice, now continued for a number of years, every figure, fact, and suggestion which it contains is put into the hands of every Sabbath-school teacher in the Church. There is abundant evidence, in successive yearly returns, how largely this plan has been useful in stimulating interest and diligence in the work. Last year the entire expense was defrayed by a respected elder and member of the House, Mr. Robert Watt, of Airdrie; and I am glad to inform the Assembly and our Sabbath-school teachers, that there was last week put into my hands, from another friend, a cheque for £30, to pay for the present year, with, however, one absolute condition attached to it, that I should not mention his name.

As will be observed in the report, there have been this year three new points of inquiry. The replies neither furnish nor were expected to furnish ground for present action, although the information thus gathered may be both interesting and useful. I content myself with a single remark upon each. First, "What course of printed lessons, if any, is used?" Upon this let me say, not forgetting the great importance of the subject, that a course of lessons, like a school, is very much what the teacher makes it. Earnestness, liveliness, aptitude, prayerfulness, will make teaching effective, whatever the Scripture or truth taught may be. The second query is, "Is a hymn book in use? If so, which?" This question has revealed that there are more than twenty hymn books in use in the Free Church. To the making of hymn books there seems really no end. As to these, and their respective popularity, the report must speak for itself. I would simply remark, without going further into the matter at present, that I am altogether unable to understand the position of those who would forbid a hymn book in the school altogether. The third query has reference to adequate accommodation for our schools. Last Assembly discovered a Sabbath school, which, for thirty years, had been taught in a cave in Argyleshire. One object of the query was to bring out whether there were others as badly, or nearly as badly, provided for. But the complaints, though many, are not so many as might have been expected. Let me just express my opinion that the pews of a church have no right to be regarded as adequate accommodation for the efficient arrangement of a Sabbath school, and that in all new church buildings better accommodation should be provided.

A word as to the work and notes of Mr. Charles S. Inglis, as referred to in the report. With those notes before us it can scarcely be doubted that his work among schools of the Church is both very extensive and very useful. I do not wish to press this matter, but it will be a great encouragement if the Assembly can see its way to empower the Home Mission Committee to do what is suggested in the report. Mr. Inglis is not a member of the Free Church, but I take the liberty to say, both from previous knowledge, and from having been personally with him in his work in the country, that I do not know, in our Church or in any other, a man who, in my judgment, is better qualified for the work in which he is engaged.

There are various other points in the report to which, had time permitted, reference might have been made. Let me simply further draw attention to its closing statement, that a field more inviting than that of the young is not to be found within the whole range of the Church's operations at home or abroad. It is, as it were, the corner of the vineyard which lies most sweetly to the morning sun, than which no part, as many in this House can testify, is more invariably grateful for the time and labour bestowed upon it. I have in former Assemblies referred to the strange vividness with which early impressions remain in the memory. Of this, Moderator, I have been many times reminded while day by day seeing you in that honoured chair—a distinction in which no one has a better right to rejoice than I have, for we are, and I trust both you, sir, and the House will pardon me the gratification of saying it here—each to the other the oldest friend he has in the world. How strange that the memories of our early childhood and our early affection, our Saturday walks, our loving companionship when we sat side by side on the same form at school, learning "Lennie's Grammer" from the lips of Lennie himself; how strange that such small matters should remain so distinct after half a century, while intervening memories of many far greater things are lost to us for ever! Is there not here something to be learned in connection with the great subject with which we are this evening engaged? Let us who are parents and Sabbath-school teachers see that we use well our precious opportunities, that the lessons we write on the sensitive memories and hearts of the children be the law and the love of Christ, the truth most pure which "makes the simple wise."

I close with a few words on another special matter mentioned in the report. I refer to the Address to Parents, which it is respectfully suggested should be issued, under the hand of the Moderator, by the General Assembly. The address, which has been prepared with much care by the committee, has been for some days in proof in the hands of members. The subject, it cannot be questioned, is of urgent importance. Whatever be the cause, it is too manifest that insubordination and disobedience to parents are chief evils among the young of the present generation. Throughout the brief address many points are touched, and counsels offered. But

beyond the good which these more directly may do, there never was a time when a father, a mother, perhaps a widowed mother, more needed the sympathy and prayers of the Church in seeking faithfully and wisely to discharge the great duty committed to them, of training their children in the fear of God. The perplexity often arising as to what is duty, between the limit of faithfulness on the one hand and the limit of parental patience and kindness on the other, when the loving pliancy of childhood stiffens prematurely into the self-assertion and self-will of youth, is laying, alas how commonly ! a weight of sorrow upon many a Christian heart. Surely in this, between the Church and her people it is a fitting thing that in so far as they can, they should bear one another's burdens, and so fulfil the law of Christ. That one grand aim is common to both, the raising up, by the blessing of God, of a seed to serve Him when ministers, and parents, and teachers shall have passed away. And in following that aim, from infancy to manhood, what will not the love of a Christian parent endure for his children ? What will a mother not do, what will she not suffer, to feed and provide for them, to teach and to train them, to bear with their waywardness, even to neglect and contempt ? I close by venturing to read to the Assembly some lines I lately met with in an American Sabbath-school magazine, and which it was my privilege, last month, through the *Children's Record*, to send into 60,000 Scottish Homes. They seem to me very beautifully to express the sympathy for which I have been pleading, and to express, too, by no strained allegory, something of the educational experience of the Church, which is in some sense the mother of us all. After telling some of a mother's cares, the lines conclude as follows :—

“ Thus hour by hour, and day by day,
 These little things intrude—
 Till many a mother's anxious heart
 Is weary and subdued.

But let each mother pause and think
 How much she has at stake :
 How many thousand tiny drops
 It takes to fill a lake ;

Remembering that her noisy boy
 A useful man may be,
 And strong in truth and right, may teach
 A nation to be free ;

Or preach with holy eloquence
 Salvation's mighty plan,
 Till vice shall hide its head for shame,
 And nations bless the man.

Or, when her head is growing grey,
 That daughter kind and true,
 With feeling heart and ready hand,
 The ‘ little things ’ will do.

Let thoughts like these uphold and cheer
 Each weary, fainting one,
 With patient hope to do her work,
 Till all her work is done ;

For not on earth can there be found,
 Through all life's varied plan,
 A nobler, greater work than hers,
 Who rears a Christian man.”

Dr. ANDREW BONAR, Glasgow, moved the adoption of the report in the following terms :—

“ The Assembly approve of the report, and record their thanks to the committee, especially to the convener ; further, they record their thanks to the large number of Sabbath-school teachers who are engaged in this department of the work of the Church.

"The Assembly commend the diligence of kirk-sessions, presbyteries, and synods, in compliance with the injunction renewed in the deliverance of last Assembly.

"In particular, they express their satisfaction with the statistics and information as to Sabbath schools, and the various matters bearing upon the relation of the Church to the young, contained in the report now laid before the Assembly.

"They renew their injunction upon all kirk-sessions, presbyteries, and synods, that from time to time, and at least once a year, consideration shall be given to the subject of Sabbath schools, and especially by kirk-sessions in reference to Sabbath schools connected with their several congregations; and they anew commend the whole matter of the Church's relation and duty to the young to the continued attention and care of the inferior courts of the Church.

"The Assembly recommend that in each presbytery a Committee of Presbytery be appointed to watch over the Sabbath schools within the bounds, to report to the presbytery not less frequently than twice a year. Further, they renew their former recommendation that regularly from the pulpit, and at family worship on Sabbath mornings, special prayer be made for the young of the Church, and for the teachers and scholars in all her Sabbath schools.

"Further, the Assembly approve of the pastoral address to parents on the training of their children, prepared by the committee, and direct it to be subscribed by the Moderator, and to be circulated by the committee.

"Further, the Assembly instruct the Home Mission Committee to continue the grant of fifty pounds to the missionary of the Sabbath School Teachers' Union."

If the brethren could only see the convener in his study, the sadness of his countenance when reports were meagre, or delayed, or neglected, and on the other hand his delight and disinterested satisfaction when he opened out some document that furnished information and materials of truly useful and encouraging character, they would ever after put themselves to trouble in preparing their returns year by year. The report was a mosaic, pieces of information on all subjects skilfully put together. Every sentence might be said to contain a hint for the use of all the teachers, and each hint might be improved upon. He suggested that every minister should, at his next meeting with his band of teachers, hold up the report and say, "See how you are sympathised with." The knowledge of such sympathy in behalf of Sabbath-school teachers pervading the Church, cannot fail to help and cheer. And let us work with all our might, each in his sphere; minister, elder, teacher. In the late arctic expedition, during the one hundred and forty days, when no sun appeared above the horizon, there were full moons instead; and inasmuch as the Church of Christ is the moon shining in the world in absence of the sun, let each member be a full moon, till that sun of righteousness appear.

Mr. HENRY DRUMMOND, Stirling (elder), seconded the motion, arguing that heads of families ought more frequently to be found teaching in Sabbath schools than they are. It was most delightful work; he had many occupations, but he would not give the hour-and-a-half that he spent with his 250 missionary children for all the business he had to do. The secret of success, as he could judge from Mr. Dickson and Dr. Bonar, was a great big heart, great love for children, and a boy's heart within you.

The report was adopted.

PSALMODY.

The Psalmody Committee reported that during the year they had endeavoured to carry on as far as possible the work of aiding and stimulating congregations in the improvement of psalmody. One way in which this had been accomplished was by directing suitable teachers to different localities. The committee repeated their appeal to the ministers and members of the Church to do what they could to have singing at sight taught in the public schools. Eight persons had taken the committee's certificate during the year.

Mr. A. MELVILLE, Glasgow, in submitting the report, asked that the Assembly should relieve him of the convenership of this committee.

Dr. THOMSON, Paisley, moved the adoption of the report, and that the Rev. Mr. Thomson, Leith, be appointed convener.

Mr. G. W. CLARK, Glasgow (elder), said the present edition of the Scottish

Psalmody was not what it ought to be. He thought it had been greatly spoiled, so much so that many Free Church Congregations had given up the use of it, because of the inharmonious harmony of many of the tunes. He thought they should revert to the original edition.

Dr. THOMSON suggested that Mr. Clark's name should be added to the committee.

This was done, and the report then adopted in the following terms:—

"The General Assembly approve of the report, and record their thanks to the committee, and especially to the convener. They reappoint the committee, with the Rev. Mr. Thomson, of Leith, as convener, and Mr. Colin Brown as secretary; and they again recommend to the liberality of the friends of the Church the important object of the improvement of Psalmody by congregational instruction.

"The Assembly add the name of Mr. G. W. Clark to the committee."

THE ASSEMBLY HALL.

Dr. WILSON, in the absence of the convener, Mr. F. Brown Douglas, made a report on behalf of the Assembly Hall Committee (Appendix XXIII.), which suggested that the two side walls should be pannelled, as the back wall now is, and that the Moderator's rooms ought to be more suitable than they are at present. The debt was £377, irrespective of the account for painting. Attention was directed to the increasing membership of the Assembly, and to the limited accommodation provided, which was for not more than 420 comfortably seated. Twenty years ago the Assembly numbered about 500; ten years ago the number was 650; this year there are 712 members. All, however, were never present at any meeting, yet the present state of representation, unless it was to be modified, might render some addition necessary to that part of the hall which is reserved for members. The report was approved, and the improvements on the hall and Moderator's rooms authorised to be made.

THE AGRICULTURAL POPULATION AND FEEING MARKETS.

The Assembly proceeded to consider overtures from the Presbyteries of Linlithgow and Auchterarder. The former court called attention to the fact that the Church was losing hold of the agricultural population, and that immorality of many kinds prevailed amongst young farm-servants of both sexes; and the Auchterarder Presbytery petitioned the Assembly to appoint a committee to confer with the directors of the Highland and Agricultural Society with the view of having the present system of engaging farm servants at feeing markets abolished.

Dr. ADAM, Glasgow, suggested that, if it would satisfy the representatives of the two Presbyteries, they might remit the whole subject of the condition of the agricultural population to the Home Mission Committee.

Mr. FLETCHER, Muthill, representative of the Auchterarder Presbytery, said he was willing to do that. He believed that in large cities complaints were made of the demoralising influence of the theatre. In the country, ministers had to fight with a demoralising influence in the shape of the feeing market. One day of the "debauchery of the feeing market," as it had been called, was sufficient to undo perhaps the labours of a whole year among that class of population. He was prepared to move that the Assembly appoint a committee to confer with the directors of the Highland and Agricultural Society about this matter. The directors of that Society had the subject under consideration, and were really anxious to abolish feeing markets altogether, if possible, or modify at least the evils connected therewith.

Dr. WILSON said that the Home Mission Committee would correspond with the Society.

Mr. SINCLAIR, Grangemouth, who appeared to support the Linlithgow overture, said that his Presbytery would be quite content that the matter should be remitted to the Home Mission Committee.

Dr. BLAIKIE said he thought that the whole question of the general condition of the agricultural population might fairly be remitted for consideration.

The Assembly agreed to remit the overtures without further discussion to the Home Mission Committee.

MR. CAMERON'S PETITION.

The Assembly took up dissent and complaint by Mr. Cameron against a judgment of the Presbytery of Kintyre approving the conduct of the Moderator in calling a *pro re nata* meeting of said Presbytery, and also against the appointment by the Presbytery of a day for moderating in a call to Mr. D. M'Cormick.

The papers in this case having passed through the Committee on Bills, and being printed and in the hands of the members, parties were called, when Mr. Cameron appeared for himself, and Mr. Graham for the Presbytery.

Parties having been heard, were removed.

The Assembly dismissed the dissents and complaints, and affirm the judgments of the Presbytery.

Parties were recalled, and judgment was intimated to them.

REPORTS.

There was laid on the table the report of the Committee on Printing the Acts, special report of the Assembly Arrangements Committee, and report of the Committee to prepare minute regarding Mr. Meldrum, which were ordered to be printed in the "Daily Proceedings."

The Assembly adjourned to meet again next morning at ten o'clock.

TUESDAY, JUNE 5.

The Assembly resumed this morning at ten o'clock—the Rev. Dr. Goold, Moderator.

SPECIAL REPORT OF THE ASSEMBLY ARRANGEMENTS' COMMITTEE AS TO THE RESULT
OF THEIR CONFERENCE WITH THE DEPUTIES FROM THE PRESBYTERIAN
CHURCH OF ENGLAND, ON THE 2D DAY OF JUNE 1877.

The Committee, after conversation, found that there was a very cordial concurrence with respect to the importance of cultivating intercourse between the Churches, and a common desire to have the method of that intercourse improved in any way consistent with harmonious action in each of them.

It appeared that the object of the Presbyterian Church of England, in the letter from the Moderator of the Synod, was simply to give full information of their relations to the United Presbyterian Church, and to manifest their desire from their own point of view, to have, if possible, an equal relationship to the Free Church of Scotland. But the committee found in conference that there was no disposition to urge upon this Church the adoption of any course not consistent with recent Acts of Assembly. The committee and the deputies were satisfied that the only suggestion open at present for consideration was that of superseding the existing system of deputations by the appointment of corresponding members who might be permitted to take part in deliberation without any right of voting. The committee were unanimous in considering that this suggestion was worthy of consideration, provided it were qualified by a statement that the number of such corresponding members must be much more limited than the proportion mentioned in the letter. The committee do not go further at present than to recommend—

1st. That the Assembly should instruct the deputies to the Presbyterian Church of Ireland to represent to its Assembly the character of this proposal, and to intimate that this Assembly is willing to consider it, and will do so all the more earnestly if it be favourably regarded by the sister Church in Ireland.

2d. That the Assembly should instruct the deputies to report to the Arrangements' Committee whatever information on the subject they may obtain through conference or otherwise while they are in Ireland.

... .. the Arrangements' Committee to con-
... .. and in appointing deputies to the Presby-
... .. their special attention to it, that through their
... .. indicated in the report, the subject may be
... .. in the shape of a well-matured recommendation,
... .. to make it; and,
... .. express their cordial sense of the brotherly feel-
... .. of the Presbyterian Church of England,
... .. feelings in every way consistent with arrange-
... .. way to change.

... .. in submitting the report, said that it had been
... .. somewhat mistaken impression produced on Friday
... .. & quite cleared up. There might have been error
... .. the circulating of the Moderator's letter, printed

... .. was likely to bring to some minds a wrong impression, and
... .. the overture from Hamilton at that time was not quite consistent
... .. context of business. All that had now been cleared up. The
... .. did not desire the Free Church to suppose that they wished
... .. with other people than with them, but at the same time they
... .. break through any existing arrangements for securing that object.

... .. ANDLISH moved the adoption of the recommendations, remarking
... .. was evidently designed with the view of securing more effective
... .. with the sister Churches.

... .. LAREN, Edinburgh, seconded the motion.

... .. said he had no objection to the matter being considered, although
... .. that arose the other evening was perfectly natural in the circumstances,
... .. sweeping proposals being sent to the committee. The proposal now made was
... .. much more harmless, but at the same time, he did not wish to be com-
... .. to the proposal to appoint corresponding members until he saw what was to
... .. the number of members and their rights, and so forth.

... .. The report was in the following terms:—

... .. The Assembly approve of the recommendations contained in it, as follows:—

1st. That the Assembly should instruct the deputies to the Presbyterian Church
of Ireland to represent to its Assembly the character of this proposal, and to
intimate that their Assembly is willing to consider it, and will do so all the more
earnestly if it be favourably regarded by the sister Church in Ireland.

2d. That the Assembly should instruct the deputies to report to the Arrange-
ments' Committee whatever information on the subject they may obtain through
conference or otherwise while they are in Ireland.

3d. That the Assembly should instruct the Arrangements Committee to consider
the whole matter very carefully, and, in appointing deputies to the Presby-
terian Church of England, to call their special attention to it, that through their instru-
mentality and all the other means indicated in the report, the subject may be
brought before the next Assembly in the shape of a well-matured recommendation,
if the committee shall see their way to make it; and,

4th. That the Assembly should express their cordial sense of the brotherly
feelings which have dictated the communications of the Presbyterian Church of
England, and their desire to respond to those feelings in every way consistent with
arrangements which they do not see their way to change.

The Assembly direct an extract of these recommendations to be given to the
Deputies to the Irish Presbyterian Church, and to the Synod of the Presbyterian
Church of England.

ASSESSORS FOR PRESBYTERIES.

The Helmsdale Case.—The Assembly appointed Drs. M'Lauchlan, Wilson,
Kennedy, and Begg, ministers; and Messrs. Wood, Edinburgh; Stevenson, Glasgow;
and Spence, Dundee, elders, as assessors for the Presbytery of Dornoch, on the
Helmsdale case.

The Strath Case.—The following assessors were provided for the Presbytery of
Skye and Uist in connection with the Strath Case:—Drs. M'Lauchlan and Wilson
and Mr. J. C. Macphail, ministers; and Mr. Duguid Campbell, Greencock, elder.

THE POWERS OF THE COLLEGE COMMITTEE.

In connection with the report of the College Committee, the Assembly took up consideration of an overture from the Presbytery of Edinburgh, asking the Assembly, in respect of the difficulties and misapprehensions which have arisen regarding the powers and functions of the College Committee in relation to the originating and prosecuting of processes against professors, to take the whole matter into consideration.

Sir HENRY MONCREIFF said that the Presbytery of Edinburgh had adopted this overture because of the misapprehensions which had arisen. The only power which the College Committee was assigned under their special Act was to institute processes for heresy. Thus unless the College Committee was thoroughly persuaded that it had ground for a libel for heresy in any case, they were not in circumstances to do anything in the matter, even though they thought there was room for a libel—on the ground of dangerous teaching, for example. That put the committee in an embarrassing position. He thought that it was better that the committee should not have this function at all if it was to be retained as at present expressed in the Act, but he was not sure but that, by a little change in the expression, the function might be rendered useful. He did not wish the Assembly to commit itself on this matter at all, but simply to remit the subject for consideration.

Dr. BEGG said that in the Edinburgh Presbytery they had this additional feeling that it was not desirable that the College Committee should be invested with the Presbyterial powers, and that in these circumstances they could not possibly approach a case of the kind suggested, namely, any case of heresy or unsound doctrine, because the preliminary process was dealing with the man in question, and unless the committee were invested with Presbyterial powers, they had no right to deal with the man, and the man might object to being so dealt with. Libelling seemed to be the last step in the process, and the committee, without the necessary power, could not take the preliminary steps irrespective of coming to libel. The present arrangement, therefore, was very unsatisfactory. The overture had simply in view the calling of the attention of the Church to the anomalous position in which the College Committee was placed by being invested with this power, and the desirableness of having the matter considered.

Dr. THOMSON, Paisley, suggested that the College Committee should bring up a mature report on the subject, with any suggestions that might occur to them.

Professor CANDLISH said there was only one overture before the Assembly, and they only knew that the Presbytery of Edinburgh thought there were certain anomalies connected with the present system. They had no evidence that there was any general opinion of the kind throughout the Church.

Mr. ROBERTSON, Arbroath, said he believed it was the law in the Church that any member of the Church might proceed as a prosecutor against any one who might be considered guilty of heresy or immorality, or any other censurable offence. He wished to know on what ground the committee considered they needed Presbyterial powers, or any other powers, in order to be able to prosecute. The members of committee might prosecute if they pleased under the general law as it stood at present, and it did not seem to him that there was any need for conferring the right to prosecute. They had that right at present in one form or other with regard to all offences.

Sir HENRY MONCREIFF replied that not only by the law, but by the express terms of their Act, the committee had powers to prosecute for heresy, but there was no special power vested in the committee to prosecute for any other case. The general principle that any party might do so was another thing, but the power naturally lay with the Presbytery. The special Act of the Assembly showed that the College Committee was not entitled to undertake any duty that was not so specially assigned to them. He held that wherever there was need for preliminary dealing the College Committee was not in circumstances to take any part. The moment it became a case for preliminary dealing, they required Presbyterial power to deal with it.

Dr. ADAM, Glasgow, while admitting that a change was necessary, did not think the Assembly was ripe for saying what the change should be. There was no doubt that the overture was more or less connected with a case which had been before this Assembly, and which would be under consideration during the year. They would

3d. That the Assembly should instruct the Arrangements' Committee to consider the whole matter very carefully, and, in appointing deputies to the Presbyterian Church of England, to call their special attention to it, that through their instrumentality and all the other means indicated in the report, the subject may be brought before the next Assembly in the shape of a well-matured recommendation, if the committee shall see their way to make it; and,

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Sir HENRY MONCREIFF, in submitting the report, said that it had been ascertained that there been a somewhat mistaken impression produced on Friday evening, but that that mistake had quite cleared up. There might have been error in different directions. Probably the circulating of the Moderator's letter, printed without explanation, was likely to bring to some minds a wrong impression, and the bringing up of the overture from Hamilton at that time was not quite consistent with the proper conduct of business. All that had now been cleared up. The English Presbyterians did not desire the Free Church to suppose that they wished a stronger connection with other people than with them, but at the same time they did not wish to break through any existing arrangements for securing that object.

Professor CANDLISH moved the adoption of the recommendations, remarking that the proposal was evidently designed with the view of securing more effective communication with the sister Churches.

Mr. MACLAREN, Edinburgh, seconded the motion.

Dr. BEGG said he had no objection to the matter being considered, although the difficulty that arose the other evening was perfectly natural in the circumstances, such sweeping proposals being sent to the committee. The proposal now made was apparently much more harmless, but at the same time, he did not wish to be committed to the proposal to appoint corresponding members until he saw what was to be the number of members and their rights, and so forth.

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Dr. ADAM, Glasgow, while admitting that a change was necessary, did not think the Assembly was ripe for saying what the change should be. There was no doubt that the overture was more or less connected with a case which had been before this Assembly, and which would be under consideration during the year. They would

therefore, be in better circumstances hereafter for making any change that might be found desirable.

Sir HENRY MONCREIFF thought it necessary to appoint a committee on this subject, because if the College Committee should feel that their position was one of embarrassment, it was probable they would bring up in their report any proposal they might choose to make. He did not admit that the overture originated in connection with ideas about a particular case. It came up through the attention of certain parties being drawn to the functions of the College Committee in this respect.

The Assembly then passed from consideration of the overture.

REPORT OF COLLEGE COMMITTEE.

Mr. LAUGHTON, Greenock, submitted the Report of the College Committee (Appendix V.)

Dr. ELDER, Rothesay, moved a deliverance to the following effect:—"That the Assembly approve of the report, and record their thanks to the committee for their diligence. The Assembly have heard with satisfaction of the additions made to the endowment funds for the New College and the College of Glasgow, and admitting the great importance of having all the colleges fully endowed, earnestly recommended the general College Endowment Fund to the liberality of the Church. The Assembly record their thanks to the members of the Reformed Presbyterian Synod for their disposition of the library of their Hall in favour of the two colleges just mentioned. The Assembly approve of the arrangements made by the Senate of the New College for the teaching of elocution under the Fulton donation, and direct these arrangements to be continued in the meantime; and further, in conformity with the proposal of the Senatus, that students of the second year, as well as those of the first, be required to attend the elocution class. Further, the Assembly, in conformity to the recommendation of the committee, suspend the operation of the Act II. of 1873, in so far as it requires that students should pass the classical examination for the Arts' degree before entering the Hall, and resolve that that clause of said Act shall not come into operation till November 1879, and reappoint the committee." In submitting the motion, Dr. Elder said he trusted that the Assembly would agree cordially to respond to the resolution, by expressing their sense of the importance of following up to completion the scheme for the full endowment of the colleges. There were good reasons why it was not desirable that the support of our colleges should be dependent to any extent on the annual contributions of our congregations. The work of their professors was not open to the observation of their people as that of ministers was, and it was the more difficult therefore to draw forth their liberality in that direction. He did not countenance the notion that their professors were to be regarded as a separate and privileged class, who might speak and act according to their own views of duty. They were called to do this work of the Church, and were responsible to the Church as to how they did it. Still their work was comparatively hidden, and being of the most important character, every effort should be made to secure for them a permanent and liberal remuneration. After referring to the satisfactory state of the libraries in all their three colleges, he expressed his conviction that the Assembly would warmly respond to the vote of thanks proposed in the motion to the Reformed Presbyterian Synod. He then dwelt on the importance of the arrangement for the teaching of elocution. Our young men were in danger of underestimating this branch of their training when engaged in higher studies, and hence he believed the popular influence of the ministry had often been seriously impaired. After some further remarks on the importance, especially with reference to the Highland districts, of a wisely-conducted scheme of bursaries, and commending the scheme of Mr. M'Phail to the liberal support of the Church, he concluded by moving the adoption of the above deliverance.

Mr. STEVENSON, Glasgow (elder), seconded the motion. .

Dr. LINDSAY rose to make a few remarks about the Glasgow Library. They were still short of the sum required to purchase the Tischendorf Library by nearly £176. He would like to direct the attention of the Church to the state of their College Library in Glasgow. It was not in such a good condition as those of Edinburgh and Aberdeen, for it was neither founded in the fervour of the Disruption,

nor had it received such a splendid bequest as the Banchory library. It was most desirable that students should be able to study thoroughly the ecclesiastical history of our country, and much of this was buried in rare and expensive works, such as the publications of the Roxburgh, Bannatyne, Spalding, and other clubs. Any one who would present such collections as these to the College library would be doing a valuable service to the Church.

Then, besides our old Church history, we would wish our students to become thoroughly imbued with our old Scotch theology, and yet how many of the works of our greatest theologians, from the times of Knox and of the second reformation onwards, were quite inaccessible to the ordinary student. Dr. Begg had more than once during the present Assembly expressed a certain distrust of young men, and he (Dr. Lindsay) thought that perhaps—he did not know, but it was just possible—Dr. Begg meant to refer to young professors. Well, they could not do better to counteract the influence of young professors—if there was anything bad in it—than by giving the student plenty of old books.

Dr. BEGG concurred with Professor Lindsay in regard to the great importance of the old theology. Still much more might be done than merely pick up scarce copies of the works of Scotch divines. He had often thought it a disgrace that they had no uniform edition of their own old theologians, as they had now, partly at his suggestion, of the best works of the English Puritans. An admirable scheme would be one for reprinting uniform editions of their best Scottish theologians, and no better counteractive of the unsound theology of Germany could be produced.

Professor SALMOND, in supporting the motion, bore testimony to the great value of Mr. Macphail's scheme.

Dr. BLAICKIE said he would like to ask the attention of the Assembly to the more vital aspects of the work of our theological colleges. He did not think that professors neglected the spiritual interests of the students, but he wished to express his own deep conviction that the promotion of this object depended mainly on the ministers and elders of the Church. He was glad to think that students had a more frequent and a more prominent place in the prayers of the sanctuary than they use to have; but he wished ministers to consider that in their personal dealings with students they had valuable opportunities for speaking in a kindly and paternal way on the great ends of the ministry, and ascertaining whether their hearts were really filled with the desire to fulfil these high ends. In regard to students, he must say that, from his knowledge of them, he thoroughly believed that in their deepest hearts they were as a body pervaded by spiritual and evangelical convictions, that these formed the deepest current of their souls, although there might be lighter and more superficial currents too, which were apt to produce a wrong impression in the public mind. He felt very deeply the importance of students coming up to the Hall with their own spiritual condition firm and strong. As soon as they began to study, they were liable to come into contact with speculation of various kinds that caused them much perplexity, and sometimes threw them into great uncertainty of mind. In these circumstances nothing was more valuable than a firm personal hold on Christ, arising from deep conviction of sin and need, and cordial apprehension of the grace of the Saviour. Those who had this anchor would ride out the storm, and in the long run it would be no disadvantage to them that they had grappled with the speculation of the day, and had learned how to give an answer to every one that asked a reason of the hope that was in them.

The motion was unanimously adopted as follows:—

“The General Assembly approve of the report, and record their thanks to the committee, and especially to the convener. The Assembly have heard with much satisfaction of the additions made to the endowment funds of the New College and the College at Glasgow; and considering the great importance of having all the Colleges fully endowed, they earnestly recommend the General College Endowment Fund to the liberality of the Church. The Assembly record their thanks to the members of the Reformed Presbyterian Synod for their disposal of the library, formerly connected with their Hall, in favour of the two Colleges just mentioned. The Assembly approve of the arrangement made by the Senatus of the New College for the teaching of Elocution under the Fulton endowment; they direct this arrangement to be continued in the meantime; and further, in conformity with the proposal

of the Senatus that students of the second year, as well as those of the first, be required to attend the elocution class. Further, the Assembly, in conformity with the recommendation of the committee, suspend the operation of Act II. 1863, in so far as it requires that students shall pass the classical examination for the Arts degree before entering the Hall, and resolve that that part of said Act shall not come into operation till November 1879. The Assembly reappoint the committee, with the following changes:—Mr. David MacLagan, in room of Mr. Meldrum, deceased; Mr. Benjamin Bell, surgeon, Edinburgh, Mr. David M. Watson, Bullionfield, Dundee, and Mr John Cowan, W.S., in room of those members who retire by rotation. Principal Douglas and Mr. Laughton reappointed—Mr. Laughton, convener."

CUNNINGHAM LECTURESHIP.

The Assembly reappoint the members of the Council for the Cunningham Lectureship named at last Assembly, namely—Sir H. Moncreiff, Dr. Fairbairn, Mr. Main, ministers; Messrs. John Cowan, Beeslack, and D. MacLagan, elders.

THE PROPERTY OF THE CHURCH.

Sheriff CAMPBELL reported on behalf of the General Trustees that the capital sum in their hands this year was £444,216, 19s. 6d., being £58,891 more than last year, in which also there was an increase of £40,000 over the previous year. Such an increase was very satisfactory.

SALES AND TRANSFERENCE OF PROPERTY.

The Assembly called for the Report of the Committee on Applications as to Sales and Transferences of Property, which being printed and in the hands of the members, was referred to by Mr. John Cowan, the convener, who addressed the Assembly thereanent.

The Assembly approve generally of the report, and in accordance therewith,—

In the case of the petition of the Deacons' Court of the Free Anderston Church, Glasgow, with concurrence of the Congregation and acquiescence of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested, to sell and convey their present church and school buildings, and apply the proceeds towards the erection of a new church;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the petition of the Deacons' Court of the Lyon Street Free Church, Glasgow, with the concurrence of the Congregation and approval of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested, to sell and convey all the church property acquired by them in Keppoch Hill, and known as the Keppoch Hill Free Church Mission, and to hand over the proceeds to the Deacons' Court of the Free West Church, Glasgow, for the purpose of erecting a new Mission Church in a more convenient situation in the same locality;—the requirements and provision of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the petition of the Deacons' Court of the Fortrose Free Church Congregation, with concurrence of the Congregation and approval of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested, to sell and convey the present manse, and to apply the proceeds in the purchase or erection of a new manse;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the application of the Deacons' Court of the Free Church Congregation of Eyemouth, with concurrence of the Congregation and approval of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested, to sell and convey their present church, and to apply the proceeds towards the erection of a new church;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the petition of the Deacons' Court of the Free North Church, Greenock, with concurrence of the Congregation and recommendation of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the said Deacons' Court and the Trustees in whom the property is vested, to sell and convey their present church, and to apply the proceeds to the erection of a new church;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the petition of the Deacons' Court of the Free Church Congregation, West Kilbride, with approval of the Congregation and of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested, to sell and convey the part of their church property formerly used as a schoolmaster's house and garden, which has been taken compulsorily by the Glasgow and South Western Railway Company, and to apply the proceeds to the improvement of the existing or the erection of new ecclesiastical buildings;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the petition of the Deacons' Court of Perceton and Dreghorn Free Church Congregation, with concurrence of the Congregation and approval of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested, to sell and convey the church and manse at Perceton, and to assign or surrender the lease of the school there to Mrs. Rachel Ann Mure Macredie, and to apply the proceeds towards the expenses of the erection of the new church and manse of Dreghorn;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of property being always observed.

In the case of the application of the Deacons' Court of the Free Church at Buckie, with concurrence of the Congregation and approval of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested, to sell and convey the part of the feu bounded on the north by the feu upon which the Free Church at Buckie is built, not occupied by the wall of the church, but under such servitudes and conditions as may, in the opinion of the Deacons' Court, be necessary for preserving the lights of the southern windows of the church, and for preventing the ground authorised to be sold from being occupied in a way injurious or inconvenient to the congregation, and to apply the proceeds to the liquidation of the debt upon the said feu, and the balance to the reduction of the debt upon the manse.

In the case of the petition of the Deacons' Court of Leslie Free Church, with approval of the Congregation and of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested, to sell and convey their present church, and to apply the proceeds to the erection of a new church;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the application of the Free Session of Kilmorack, with approval of the Congregation and of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Kirk-Session, as there is no Deacons' Court, of said Congregation, and the Trustees in whom the property is vested, to sell and convey the school buildings at Bridgend belonging to the congregation, and to apply the proceeds in aid of building a church in Beauly, with the exception of £25 to be expended in repairing the present church;—the requirements and provisions of Act VIII. 1863 anent Sales and Transference of Property being always observed.

In the case of the application of the Deacons' Court of Moray Free Church, Edinburgh, with approval of the Congregation and of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the Trustees in whom the property is vested, to sell and convey the present manse, and to apply the proceeds towards the purchase of a more suitable manse;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the application of the Deacons' Court of Newington Free Church,

Edinburgh, with approval of the Congregation and of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the said Deacons' Court and the Trustees in whom the property is vested, to sell and convey the mission house and adjacent property in the Causewayside belonging to them, to the Deacons' Court of the Chalmers' Memorial Church, Grange, and to apply the free proceeds to similar home missionary or congregational purposes to those to which they are at present applied.

In the case of the petition of the Deacons' Court of Fraserburgh Free Church Congregation, with concurrence of the Congregation and approval of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the Deacons' Court and the trustees in whom the property is vested, to sell and convey their present church, and to apply the proceeds to the erection of a new church;—the requirements and provisions of Act VIII. Assembly 1863 anent Sales and Transference of Property being always observed.

In the case of the petition of the Deacons' Court of the Free Church Congregation, St. Cyrus, with approval of the Congregation and of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, in respect that the title of the school in question is substantially in terms of the Model Trust-Deed for Schools, but without the limited power of sale contained in that deed, find that it is not competent for the General Assembly to grant the prayer of the petition, but remit the case to the Special Commission of the Assembly on the Sale and Transfer of Schools, for their consideration under the remit made to them by this Assembly on 1st June current.

In the case of the application of the Deacons' Court of Morningside Free Church, with approval of the Congregation and of the Presbytery, the General Assembly, on the Report of their Committee, with acquiescence of parties, in respect that the school in question is held under the provisions of the Model Trust-Deed for Schools, find that it is not competent for the General Assembly to grant the application, but remit the case to the Special Commission of the Assembly on the Sale and Transfer of Schools, for their consideration under the remit made to them by this Assembly on 1st June current.

In the case of Finnieston Free Church, referred to in the report of the Custodian of Titles, the General Assembly, on the Report of their Committee, with acquiescence of parties, authorise the parties in whose names the title to the church is vested to convey the church to permanent trustees for the congregation, in terms of the Model Trust-Deed; but with power to them, if found necessary or expedient, to borrow a sum not exceeding £3500 sterling upon the security of the church, it being understood that the Deacons' Court and Congregation shall use their utmost endeavours to clear off the debt within ten years, and that on its being so cleared off the power to borrow on security of the church shall cease and determine.

The General Assembly, on considering the Report of the Custodian of Titles, and the Report thereon of the Committee on Sales and Transference of Property, recommend that all parties applying to the General Assembly for power to sell a church or manse with the view of erecting a new church or manse, and desiring to have power temporarily to raise a portion of the additional cost of the new church or manse on the security thereof, should state in their petition or application to the Assembly whether they wish such power, and the *maximum* amount to be borrowed, and the time within which it is expected to be cleared off, and the provisions they propose for securing the property ultimately to the Church, in terms of the Model Trust-Deed.

TRANSFERENCE OF SCHOOLS.

The Assembly add to the Commission on Transference of Schools the names of Dr. Wilson, Sheriff Campbell, and Mr. John Cowan, W.S.,—Dr. Wilson to be one of the vice-conveners, in room of the late Mr. Meldrum.

SANCTIONING OF CHARGES.

The Assembly called for the Report of the Committee on Applications for the Sanctioning of Charges, which being printed and in the hands of the members, was

referred to by Mr. J. C. M'Phail, the convener. In accordance with the recommendations contained in the report,—

In the case of Dalry, Edinburgh, the Assembly, on the Report of their Committee, with the acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the induction of a minister, the Presbytery and the Sustentation Fund Committee shall be satisfied that a sum of at least £100 will be provided for his maintenance. Further, the Assembly authorise the Home Mission Committee to give in this case the grant under the amended regulations as to Territorial Charges.*

In the case of Bank, Cumnock, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £103 is being contributed to the Sustentation Fund for his maintenance, and that at least £60 of this sum is contributed through the Association. Further, the Assembly authorise the Home Mission Committee to give in this case the usual grant to Church Extension Charges.†

In the case of Grange, Kilmarnock, the General Assembly, on the Report of their Committee, with the acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the footing of being self-supporting, and on the understanding that, before proceeding to the calling of a minister, the Congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £160 is being contributed to the Sustentation Fund for his maintenance.‡

In the case of Langloan, Coatbridge, the General Assembly, on the Report of their Committee, with the acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the Congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £100 is being contributed to the Sustentation Fund for his maintenance. The Assembly strongly recommend that a much larger proportion of the contributions to the Fund be raised by the Association than appears from the papers to be done at present. Further, the Assembly authorise the Home Mission Committee to give in this case the ordinary grant to Territorial Charges.§

In the case of East Park, Glasgow, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the settlement of a minister, the Presbytery and the Sustentation Fund Committee shall be satisfied that at least £100 per annum will be contributed to the Sustentation Fund Committee for his maintenance. Further, the Assembly authorise the

* This is a new charge which it is proposed to form in the west end of Edinburgh. The district is large and populous, and is increasing. It is confidently expected that a large and flourishing congregation will be formed; and little doubt is entertained that it will soon be self-sustaining.

† The committee find the population of the district is over 2000. There are 110 members and 150 adherents. There is an iron church, with 400 sittings. The amount raised directly for the Fund at present is £2, 3s. per month. The committee recommend that sanction be given on the condition that at least £5 per month be raised by the association.

‡ The committee find that the district for which the charge is designed is a large one, with an increasing population. A church is to be erected, containing 850 sittings, besides other accommodation. There are 279 members, and about 100 adherents. There seems to be no doubt of the continued prosperity of this charge.

§ The committee find the population of the district to be above 5000. There are 115 members and 43 adherents. The amount raised by the association for the fund at present is £51, 9s. 6d.; and the committee suggest that this be brought under the notice of the congregation, with the view of a much larger proportion of the fund being raised in this way.

Home Mission Committee to give in this case the grant under the amended regulations as to Territorial Charges, and sanction the transference by the Presbytery of an ordained minister to be selected by the promoters of the charge.*

In the case of Tighnabruaich, in the Presbytery of Dunoon and Inverary, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that before proceeding to the calling of a minister the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £120 is being contributed to the Sustentation Fund for his maintenance. Further, that this congregation shall be understood to be an English, and not a Gaelic charge. Further, the General Assembly authorise the Home Mission Committee to give in this case the usual grant to Church Extension Charges.†

In the case of Cambusbarron, in the Presbytery of Stirling, the General Assembly, on the Report of their Committee, with the acquiescence of parties, grant the application, and erect this station into a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the Congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £87 is being contributed to the Sustentation Fund for his maintenance. Further, the General Assembly authorise the Home Mission Committee to give in this case the usual grant to Church Extension Charges.‡

In the case of Morven, in the Presbytery of Mull, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application, on the understanding that, before proceeding to the calling of a minister, the Congregation shall satisfy the Presbytery and the Sustentation Fund Committee that an endowment of £1000 is provided, and an annual contribution by the Congregation of £60 to the Sustentation Fund for his maintenance.§

In the case of Garve, in the Presbytery of Dingwall, the General Assembly, on the Report of their Committee, with the acquiescence of parties, grant the application, and sanction the station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the Congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £84 is being contributed to the Sustentation Fund for his maintenance. The General Assembly think that this is a case for which it is very desirable that an endowment should be provided, and they recommend to the friends of the Highlands to assist in this object. Further, the Assembly authorise the Committee on the Highlands and Islands to give a grant of £30 to the minister of this charge for five years.||

In the case of South Ballachulish and Glencoe, in the Presbytery of Abertarff,

* The committee find that the population of this district is about 5000, and there appears to be great need for a new charge being erected in it. The prospects of success are very encouraging, and there is every reason to believe that a large and flourishing congregation will soon be formed.

† The committee find the population is 881. There are 89 members, and 126 adherents. There is a church with 270 sittings, free of debt. The number of members is very small, and would not of itself warrant sanction. But this being a favourite summer resort for visitors, the committee think it of importance that a well-equipped charge should be maintained here. They also recommend that it should be entirely for English services.

‡ The committee find that this station has been in existence for twenty-three years, and has now arrived at that stage when sanction should be given. The population of the district is 1400. There are 125 members, and about an equal number of adherents. There is a church, containing 285 sittings. There appears to be every prospect that the congregation will prosper under a settled ministry.

§ The committee have nothing to add to what has been once and again stated to the Assembly in connection with this case.

|| The committee find the population of the district to be 700, almost all of whom adhere to the Free Church. There is a church with 200 sittings, free of debt. About £68 was raised last year for the Sustentation Fund; but a subscription list has been exhibited to the Presbytery showing that £84 will be raised for the fund by 200 persons.

the General Assembly, on the Report of their Committee, with the acquiescence of parties, grant the application, and disjoin said congregation from that of North Ballachulish, and erect it, along with the additional district of Duror, into a separate ministerial charge, on the understanding that it shall take its place among the extra platform charges, from the date of disjunction and erection into a separate charge; and on the further understanding, that before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of at least £102 is being contributed to the Sustentation Fund for his maintenance.*

In the case of Croick, in the Presbytery of Tain, the General Assembly, on the Report of their Committee, with the acquiescence of parties, decline the application, on the ground that it does not appear that there are resources for the adequate maintenance of a minister. The Assembly are of opinion that an endowment of at least £1000 should be provided in this case, and recommend to the friends of the Highlands to promote this object.†

In the case of London Road Church, Glasgow, the General Assembly, on the Report of their Committee, with the acquiescence of parties, grant the application, and re-sanction this station as a ministerial charge, on the understanding that the Presbytery and the Sustentation Fund Committee are satisfied that a sum of at least £100 is being contributed for the maintenance of the minister. Further, the Assembly authorise the Home Mission Committee to give in this case the grant under the amended regulations as to territorial charges, to commence as from 5th March last.‡

The Assembly also sanction the transference of the Rev. Hugh M'Intosh, late of Gartly, in the Presbytery of Strathbogie, to be the minister of this charge.

In the case of Pollockshields, Glasgow, the General Assembly, on the Report of their Committee, with acquiescence of parties, grant the application, and admit this congregation to the platform of the equal dividend on the footing of a self-sustaining charge.

In the case of Glass, in the Presbytery of Strathbogie, the General Assembly, on the Report of their Committee, with acquiescence of parties, decline the application, on the ground that the Platform Committee which displaced this congregation from the platform, and placed it under the provisions of Act VIII. of Assembly 1875, have not had an opportunity of being heard in regard to this application.

In the case of South Ronaldshay, in the Presbytery of Orkney, the General Assembly find that the application is superseded by a previous deliverance of this Assembly.

In the case of Cranston Street Territorial Church, Glasgow, the General Assembly, on the Report of their Committee, with acquiescence of parties, decline the application, on the ground that the amended regulations of the Home Mission Committee, relating to increased grants to territorial charges, preclude such a grant being given in this case.

In the application with reference to the division of the money received on account of the sale of Maitland Church, Glasgow, the General Assembly, on the Report of their Committee, with acquiescence of parties, allocate that fund as follows:—To

* The committee find the population of the district for which this charge is designed is 2000. There are 29 members and 148 adherents. There is a church with 389 sittings, the debt on which is £120. The committee think the separation of the charges very desirable in this case, specially in respect of the difficulty of maintaining services in both places by one minister.

† The committee find that the population of the district is 247. There are 11 members, and 229 adherents. There is no church, but a meeting-house for 150 sitters, free of debt. The amount proposed to be raised for the Sustentation Fund is £30, 8s. 6d.

‡ The committee find that this charge was sanctioned by the Assembly of 1874 on the footing and with the grant of an ordinary territorial charge. This congregation was broken up by the secession of the minister and a portion of the congregation, and the Presbytery have found it necessary for the interest of the Free Church in that district to apply for sanction in the form above set forth.

each of the following churches the sum of £500, viz., Fairbairn Memorial Church, Candlish Memorial Church, Buchanan Memorial Church, and London Road Church, all in Glasgow. To St. Columba's Church, Govan, the sum of £400. The balance to be divided equally between Cunningham Church, Dennistoun Church, and Rose Street Church, all in Glasgow.

As the money is held subject to the trusts of the Model Trust-Deed, the above-named congregations will require to satisfy the Custodian of Titles that the titles to their churches are in terms of that deed before obtaining payment of the share of the money allocated to them.

The Assembly took into consideration a minute of the Presbytery of Glasgow regarding the Chalmers' Endowment, by which it was recommended that the vacant Chalmers' Endowment should be given to the congregation of Blochairn.

The General Assembly hereby concur in this recommendation, and appoint the vacant Chalmers' Endowment to be given to the congregation of Blochairn.

STANDING COMMITTEES.

The Assembly called for the report of the Committee on Nomination of Standing Committees, which being printed and in the hands of the members, was referred to by Mr. George Wilson, a member of the committee.

The Assembly remit to the committee for further consideration the matter as to the number of members of committees, and the standing orders suggested by them.

The Assembly reappoint the Sustentation Fund Committee, as follows:—omitting Mr. G. W. Thomson, Mr. John Fraser, Brechin, Mr. James Carment, Mr. James Stuart, Mr. James M. Shiach, Dr. Begg, Mr. Fullerton, Glasgow, Mr. J. M. Sloan, Mr. George Reith, Mr. John Henderson, Mr. James M'Naught, Mr. Hector M'Neil, Mr. James Selkirk, Mr. David Taylor, ministers; Mr. W. Innes, Mr. Donald Beith, Mr. John Dryborough, Mr. T. Chalmers, Mr. John M'Donald, Mr. William Henderson, Mr. Charles Cowan, Mr. George Martin, Mr. John Gifford, Mr. Harry Walker, Mr. James Mylne, W.S., Mr. John Arbuckle, Dr. George Smith, Mr. James Campbell, elders; and Mr. Swinton, Portmoak, minister, Mr. George Meldrum (deceased); and adding Mr. George Bain, Garioch, Mr. Robert Lang, Nenthorn, Mr. W. Shearer, Swinton, Mr. J. H. Fraser, Rosskeen, Mr. James Matthew, Haddington, Mr. John Jenkins, Dundee, Mr. Malcolm White, Blairgowrie, Mr. Alexander Mackenzie, Falkland, Mr. R. M'Morran, Dunoon, Mr. Thomas Anderson, Crailing, Mr. Lee, Lybster, Mr. Robert Bremner, Glasgow, Dr. John Thomson, ministers; Mr. John Dryborough, Mr. William Henderson, Mr. Charles Cowan, Mr. George Martin, Mr. John Muir, Glasgow, Mr. David Shaw, W.S., Edinburgh, Mr. Robert C. Gray, S.S.C., Edinburgh, Mr. C. W. Cowan, Penicuik, Dr. W. G. Blackie, Glasgow, Mr. R. R. Simpson, W.S., Edinburgh, Mr. John Parker, Edinburgh, Mr. Brochie, Mr. James Campbell, elders.—Dr. Wilson and Dr. Rainy, joint-conveners; Dr. Wilson, secretary.

The Assembly reappoint the Education Committee, as follows:—omitting Sir H. W. Moncreiff, Dr. T. Smith, Mr. W. Cousin, Mr. Archibald Smellie, Mr. Finlay M'Pherson, Mr. R. G. Balfour, Principal Douglas, Mr. D. F. Arthur, ministers; Mr. John Gifford, Mr. Charles Cowan, Mr. D. Dickson, Mr. Josiah Livingstone, Mr. John Maclaren, Mr. F. Brown-Douglas, Mr. John Greig, Bailie Methven, Mr. Harry Walker, elders; and adding Mr. G. Philip, Mr. Alexander Mackenzie, Mr. James Ewing, Dundee, Mr. Alexander Mackenzie, Falkland, Mr. Finlay M'Pherson, ministers; Mr. John Gifford, Mr. Charles Cowan, elders.—Mr. Thomas Main, convener.

The Assembly reappoint the Home Mission Committee, as follows:—omitting Mr. John Stewart, Pitlochry, Mr. J. C. Macphail, Dr. Beith, Mr. James Wells, Dr. Macgregor, Mr. John M'Ewan, Mr. Robert M'Corkle, Mr. Thomas Main, Dr. William Wilson, Mr. Robert Black, Mr. G. Brown, Castle-Douglas, Dr. Duff, Mr. J. M. Sloan, Mr. Fullerton, Mr. Alexander Whyte, Dr. Begg, Mr. Henry Carmichael, Mr. John Henderson, Mr. James Hamilton, Mr. Duncan M'Gregor, Mr. Robert Williamson, ministers; Rev. J. G. Mackintosh, Mr. John Harvey, Mr. William Dickson, Mr. John Gifford, Dr. Simpson, Mr. Robert M'Cowan, Mr. George Martin, Mr. John Greig, Major Ross, Mr. G. W. Laird, Mr. Charles Barclay, Mr. H. Walker, Mr. A. S. Baird, Mr. James Campbell, jun., Mr. John Stephen, Mr. D. M. Watson, elders; and Mr. Swinton, Portmoak (deceased); and adding Dr. Beith, Mr. James

Wells, Mr. Thomas Main, Dr. William Wilson, Mr. D. M'Laren, Dunning, Mr. M'Morran, Dunoon, Mr. George Bain, Chapel of Garloch, ministers; Mr. John Harvey, Stirling, Mr. William Dickson, Edinburgh, Mr. Robert M'Cowan, Glasgow, Mr. Geo. Martin, Auchendinnan, Mr. Robert Simpson, W.S., Edinburgh, Mr. James Campbell, Mr. John Stephen, elders,—Dr. Blaikie, convener; Dr. Adam, secretary.

The Assembly reappoint the Highlands and Islands Committee, as follows:—omitting Mr. J. C. Macphail, Mr. A. G. Macgillivray, Dr. Macgregor, Dr. Begg, Mr. L. H. Irving, Dr. Kennedy, Mr. D. R. Clarke, Mr. Neil M'Leod, Mr. James Dodds, Mr. S. F. M'Lauchlan, Mr. Charles Falconer, Principal Rainy, Edinburgh, Mr. George Mackay, Mr. Alexander Whyte, ministers; Mr. G. F. Barbour, Dr. Halliday Douglas, Mr. Donald M'Kay, Mr. Donald Beith, Edinburgh, Mr. William Geddes, Mr. John Logan, Mr. James Stevenson, Dr. Joshua Paterson, Mr. Stuart of Bunrannoch, Mr. Alexander F. Ross, Mr. James Campbell, jun., Mr. J. Murray, elders; and Mr. George Meldrum (deceased); and adding Mr. J. C. Macphail, Edinburgh, Mr. A. G. Macgillivray, Edinburgh, Dr. Begg, Edinburgh, Mr. Mackenzie, Falkland, Mr. M'Morran, Dunoon, Mr. James Dempster, Dr. John Kennedy, Mr. Charles Mackenzie, ministers; Dr. Halliday Douglas, Edinburgh, Mr. Gilbert Beith, Glasgow, Dr. Pringle, Edinburgh, Mr. James Stephenson, elders,—Dr. M'Lauchlan, convener.

The Assembly reappoint the Colonial Committee, as follows:—omitting Mr. E. A. Thomson, Mr. T. Gardiner, Dr. Adam, Mr. Alexander Wilson, Mr. James Dodds, Dr. Begg, Mr. James Ewing, Mr. Hamilton, Stonehouse, Dr. Couper, ministers; Mr. John Cowan, Mr. James Balfour, Mr. D. Dickson, Mr. W. Miller, Glasgow, Mr. F. Brown Douglas, Mr. Matthew Fairley, elders; and adding Mr. Alexander Wilson, Mr. James Dodds, Mr. G. Wilson, Glenluce, Mr. J. M. M'Culloch, Newton Stewart, Mr. K. Moody Stuart, Moffat, ministers; Mr. James Balfour, W.S., Mr. D. Dickson, Edinburgh, Mr. C. W. Cowan, Penicuik, elders,—Mr. R. G. Balfour, convener.

The Assembly reappoint the Continental Committee, as follows:—omitting Principal Brown, Dr. Nelson, Mr. Robert Smith, Mr. G. R. Davidson, Mr. Arthur Thomson, Mr. William Fraser, Dr. H. Bonar, Dr. Couper, Mr. Hamilton, Stonehouse; Dr. Symington, Mr. George Wilson, ministers; Mr. James Stevenson, Mr. J. C. White, Mr. A. S. Baird, Mr. Dugald Campbell, Mr. Robert Romanes, elders; and adding Mr. Robert Smith, Corsock; Mr. G. R. Davidson, Mr. Arthur Thomson, Yeater, Professor Blaikie, ministers; Mr. G. F. Barbour, Bonskied, Mr. John Cowan, Beeslack, Mr. A. Scott, Beanston, Mr. Robert R. Simpson, W.S., elders,—Mr. David MacLagan, convener.

The Assembly reappoint the Foreign Missions Committee, as follows:—omitting Mr. William Cousin, Mr. A. B. Campbell, Mr. Alexander Cusin, Mr. Thomas Main, Mr. Thomas Gardiner, Mr. R. Lang, Mr. J. W. Laurie, Mr. R. C. Smith, Mr. Duncan M'Gregor, Mr. J. G. Cunningham, Mr. A. N. Somerville, Mr. James Dodds, Dr. Walker, Dr. Beith, Mr. P. M'Ainslie, ministers; Mr. William Henderson, Mr. Kenneth M'Queen, Lieut.-Col. Davidson, Rev. John Roberts, Major Johnston, Mr. Alexander Fraser, Mr. J. Campbell White, Major Ross, Mr. Walter M'Lellan, Mr. John Logan, Mr. John Parker, Dr. Cleghorn, Mr. James Templeton, Dr. George Smith, Mr. Thomas Blinnie, Mr. James Campbell, elders; and adding Mr. A. B. Campbell, MarKinch, Mr. Alexander Cusin, Edinburgh, Mr. Thomas Main, Edinburgh, Mr. Thomas Gardiner, Aberdeen, Mr. Malcolm White, Blairgowrie, Mr. Thomas Addis, Edinburgh, ministers; Mr. William Henderson, Devanha, Lieut.-Col. Davidson, Edinburgh, Mr. John Cowan, Beeslack, Mr. John Muir, Glasgow, Mr. John MacLaren, Edinburgh, Dr. J. B. Fleming, Edinburgh, elders,—Dr. Duff, convener.

The Assembly reappoint the Jews' Conversion Committee, as follows:—omitting Mr. Swinton (deceased); and adding Mr. J. H. Wilson, Edinburgh, Dr. A. Moody Stuart, Mr. Walter Wood, Elie, Mr. Duncan M'Lean, Allanton, Mr. Robert Bremner, Glasgow, ministers; Colonel Young, Edinburgh, Mr. Alexander Scott, Beanston, Mr. William Henderson, Devanha, Mr. C. W. Cowan, Penicuik, Professor Simpson, Mr. Thomas Clark, elders,—Dr. Moody Stuart, convener.

The Assembly reappoint the Church and Manse Building Fund Committee, as follows:—omitting Mr. T. Main, Mr. Finlay M'Pherson, ministers; and Dr. Wood, minister; and Mr. G. Meldrum, elder (deceased); and adding Mr. F. M'Pherson, Larbert, Mr. James Wells, Glasgow, Mr. D. M'Lean, Allanton, Dr. M'Lauchlan,

Edinburgh, ministers; Mr. James Watt, Edinburgh, Colonel Young, elders,—Dr. Wilson and Professor Macgregor, joint-conveners.

The Assembly reappointed the Ante-Disruption Ministers' Fund Committee:—omitting Dr. Wood, minister (deceased); and adding Mr. John Murray, Newburgh, minister,—Mr. William Wood, convener.

The Assembly reappoint the Assembly Arrangements' Committee, as follows:—omitting Mr. George Meldrum (deceased); and adding *pro hac vice* in view of the meeting of the Assembly at Glasgow next year, Mr. W. Ross Taylor, Mr. Ralph C. Smith, Professor Bruce, Mr. W. Scrymgeour, Mr. George Reith, Dr. Symington, Mr. James Wells, Mr. George W. Thomson, Mr. R. M. Thornton, Mr. Henry Bremner, Mr. Robert Howie, ministers; Mr. James Stevenson, Mr. George Martin, Mr. John Muir, Mr. John Stephen, Mr. Walter Maclellan, Mr. J. C. White, Mr. James Miller, Mr. James Templeton, Mr. John M'Clure, Mr. John Hart, Mr. Thomas Binnie, Mr. Daniel Fraser, Mr. James Henderson, Mr. William Galbraith, Mr. William Miller, Mr. John R. Miller, Mr. Robert M'Cowan, Mr. John Lang, Mr. John W. Burns, Mr. George W. Clark, Mr. James Campbell, jun., Dr. Anderson Kirkwood, Dr. Hugh Miller, Mr. Gilbert Beith, Mr. Alexander Stephen, elders,—The Moderator, convener; Sir H. Moncreiff, vice-convener.¹

The Assembly reappoint the Finance Committee, as follows:—omitting Mr. George Meldrum (deceased); and adding Mr. David MacLagan, elder,—Mr. William Wood, convener.

The Assembly reappoint the Publications Committee, as follows:—omitting Dr. Begg, minister; and Mr. George Meldrum (deceased); and adding Mr. Thomas Clark, elder,—Mr. Alexander Cusin, convener.

The Assembly reappoint the Distribution and Employment of Probationers Committee, as follows:—omitting Mr. Robert Howie, Mr. D. D. Bannerman, Mr. James Innes, Professor Candlish, Mr. John Isdale, ministers; Colonel Davidson, Mr. J. M. M'Candlish, elders; and adding Mr. James Innes, Panbride, Mr. D. D. Bannerman, Dalkeith, Mr. D. Maclaren, Dunning, Mr. T. S. Anderson, Crailing, ministers; Mr. John Maclaren, Edinburgh, Dr. C. J. Wilson, Edinburgh, elders,—Dr. Thomas Smith, convener.

The Assembly reappoint the Election of Professors Committee, as follows:—omitting Mr. William Welsh, Mr. G. Charles, Stranraer, Dr. Begg, ministers; and Dr. Wood (deceased); and adding Mr. John S. Macphail, Kilmuir, Mr. Andrew Cunningham, Eccles, Mr. Charles Watson, Larga, minister,—Dr. Beith, convener.

The Assembly reappoint the Equal Dividend Platform Committee, as follows:—omitting Mr. Alexander Mackenzie, Sir H. W. Moncreiff, Mr. G. W. Thomson, ministers; Mr. William Wood, Mr. James Stevenson, elders; and Mr. George Meldrum (deceased); and adding M. A. Mackenzie, Edinburgh, Mr. John Isdale, Glasgow, Mr. George Wilson, Glenluce, ministers; Mr. William Wood, C.A., Mr. Thomas Chalmers, Lochmill, Mr. Thomas Martin, C.A., elders,—Mr. D. D. Bannerman, convener.

The Assembly reappoint the Nomination of Standing Committees' Committee, as follows:—omitting Mr. Walter Wood, Mr. R. G. Balfour, Mr. Robert Gordon, ministers; Mr. T. Clark, Mr. Robert M'Cowan, Mr. Henry Tod, elders; and adding Mr. Norman Walker, Dysart, Mr. John M'Dermid, Glasgow, Mr. W. Laughton, Greenock, ministers; Mr. Thomas Chalmers, Lochmill, Mr. John Harvey, Stirling, Mr. Thomas M'Micking, Helensburgh, elders,—Mr. Isdale, convener.

The Assembly reappoint the State of Religion and Morals Committee, as follows:—omitting Mr. William Welsh, Mr. J. Gailey, Mr. James Fairbairn, Dr. H. Bonar, Principal Brown, Dr. Begg, ministers; Mr. R. Romanes, Mr. James Balfour, elders; and adding Mr. J. Gailey, Annan, Dr. H. Bonar, Edinburgh, Mr. J. H. Fraser, Roskeen, Mr. R. Reid, Banchory-Ternan, Mr. J. M'Culloch, Newton Stewart, ministers; Mr. James Balfour, Edinburgh, Mr. R. R. Simpson, W.S., Edinburgh, Mr. John Wilson, Wellnage, Dunse, elders,—Mr. Alexander Mackenzie, convener; Mr. J. H. Wilson, vice-convener.

The Assembly reappoint the Sabbath Observance Committee, as follows:—omitting Sir H. Moncreiff, Dr. W. Fraser, Mr. J. H. Ballingall, ministers; and adding Mr. J. T. Stuart, Edinburgh, Mr. John M'Farlan, Greenock, Dr. W. Symington, Glasgow, ministers; Rev. John Roberts, elder,—Mr. Alexander Mackenzie, convener.

The Assembly reappoint the Temperance Committee, as follows :—omitting Dr. Thomas Smith, Mr. William Cousin, Mr. John Pirie, Mr. J. H. Wilson, Dr. Longmair, Mr. J. Smith, Tarland, ministers ; Mr. Robert Romanes, Mr. David Dickson, Mr. J. M. Douglas, Dr. J. Mackenzie, Eilenach, Mr. Colin Brown, Mr. William Kidston, elders ; and Dr. Wood (deceased) ; and adding Mr. William Cousin, Melrose, Mr. John Pirie, Edinburgh, Mr. J. H. Wilson, Edinburgh, ministers ; Dr. J. Mackenzie, Eilenach, Mr. William Kidston, Ferniegair, Mr. James H. Dickson, Glasgow, Mr. William Sloan, Glasgow, elders,—Mr. William Kidston, convener.

The Assembly reappoint the Board of Examiners—adding the name of Mr. James Wells,—Mr. Alexander Whyte, convener ; Mr. Laing, secretary.

The Assembly reappoint the Assembly Hall Committee,—Mr. Brown Douglas, convener.

The Assembly reappoint the Committee on Church Rates, Mr. A. H. Cowan, convener.

The Assembly reappoint the Committee on the Youth of the Church,—Mr. Alexander Whyte and Mr. D. MacLagan, joint-conveners.

The Assembly authorise the Committee on Assembly Arrangements to give such remuneration as they may think suitable to Mr. Robert Hill, for the special services which he has rendered to the Church since the death of Mr. Meldrum.

THE ELECTION OF MINISTERS.

Mr. LAURIE, Tulliallan, submitted the following overture from the Presbytery of Dunfermline :—

“Whereas, it has been the practice of the Presbyteries of the Church, when a minister has been elected to a vacant congregation, and the call has been sustained, to allow the names of absent members, when tendered by properly-authorized persons in the presence of the Presbytery, to be added to the call already sustained, after the mind of the congregation has been decisively expressed ; and whereas it appears that an innovation on the practice of the Free Church in the election of ministers has taken place, and mandates and voting papers have been used in the case of a mere proposal to elect a minister, when the congregation was not agreed as to the name that should be inserted in the call, and the call was not sustained : it is hereby overtured to the General Assembly of the Free Church of Scotland to take the subject into consideration, and legislate so as to set forth explicitly the law of the Church on this question.”

He (Mr. Laurie) said that he could not expect at the stage at which the business of the Assembly was that much time could be given to the consideration of this overture. The overture was passed unanimously by the Presbytery of Dunfermline, and it was not an overture asking a change of the law of the Church, for that law was perfectly sufficient if Presbyteries and Moderators of vacant congregations would only have regard to it. He read extracts from the Manual of Sir Henry Moncreiff, to show that the call was to be determined by the communicants who were present. He believed it was within the knowledge of many members of Assembly that the question of using mandates at the election of ministers had been raised in many parts of the country. He had known of a case where mandates were printed and issued under the authority of a Presbytery, with stamps affixed to them, as if to render them valid. Nothing, it seemed to him, would be more likely to lower the level on which the election of a minister stands, and expose it to influences of an unworthy character, than to allow the use of mandates. The question as to whether mandates should or should not be used, was one that was continually occurring in vacant congregations, and that Moderators and Presbytery clerks were called upon to answer, and it was necessary that the Assembly should, as early as possible, give a deliverance thereon.

Mr. IMRIE, Dunfermline, said the overture was from one Presbytery, and only five members, and he thought it should be passed in the meantime.

Mr. WILSON, Irvine, asked if Mr. Laurie would specify in what Presbytery, and when and where, the mandates referred to were issued.

Mr. LAURIE, addressing the Moderator, said he was not at the bar.

Mr. BREMNER, Glasgow, said the question was one which ought not to be put.

Dr. BEGG knew this question created difficulty in certain quarters, and he

thought it was of some consequence that a clear view of the matter should be set before the Church. Mandates were sometimes used as a means of canvassing, and did much evil, and therefore it was of importance clearly to define their legitimate use. They might leave it over at this late period, but as the difficulty was found to be very great, the subject might come up with more overtures to next General Assembly. He thought the Assembly was indebted to the Presbytery of Dunfermline for having brought up this overture.

Sir HENRY MONCREIFF said that he had been asked an opinion about this question of the use of mandates, not with reference to the question of the call, but with reference to the election meeting, and the opinion he had been disposed to give was that there was no law of the Church directly on the subject, but it appeared to him that the meeting for election was a meeting to ascertain whether the congregation was ripe for a call, and, consequently, in connection with that meeting the use of mandates in some circumstances would confuse the question. While he regarded the matter of great importance, and considered that the Assembly was indebted to the Presbytery of Dunfermline, he proposed that the Assembly, while recognising the importance of the subject of the overture, and thinking it desirable that some rule should be laid down as to the reception of mandates at elections, still feel themselves obliged at this late period of their sittings to pass from its consideration.

Mr. BREMNER, Glasgow, spoke in similar terms.

The motion was agreed to.

ADMISSION OF MINISTERS FROM OTHER CHURCHES.

In the case of an overture from the Presbytery of Glasgow, anent a year's probation being required in cases of admission of ministers from other Churches, the committee on this subject recommended that the General Assembly should send down an overture to Presbyteries under the Barrier Act to repeal clause 5, Act VIII. 1850, by which it was provided that, "the ministers and probationers who may be received from other denominations or Churches to the standing of ministers or probationers of this Church shall continue without any fixed charge, and without being capable of receiving a call, serving as preachers under the direction of Presbyteries of the Church, and according to the regulations made from time to time by the Home Mission Committee, for the period of one year after the General Assembly has given authority to receive them;" and in the meantime pass an interim Act repealing the clause so far as it applied to ministers.

Dr. ADAM, in supporting the overture, said the Act as it stood really presented a barrier in the way of ministers of reputation and influence attaching themselves to the Free Church. While not desiring to follow in the wake of another Church, and afford undue facilities for the admission of ministers, still they should not deter men of the class he had referred to from entering their ranks.

Dr. THOMAS SMITH was not prepared to set aside the law altogether and to pass an interim Act.

Professor CANDLISH pointed out that when this Act was passed the ministers from other Churches applying for admission to the Free Church were not placed in a worse position than were the students licensed by Free Church Presbyteries, who had also to spend a year of probation before they were eligible for a call.

Mr. HOWIE was in favour of the overture. He declared that he had no idea of admitting fugitives from other churches, or men whose characters would not bear investigation.

Sir HENRY MONCREIFF was willing that they should transmit the overture so far as regards ministers, but he was not willing so far as probationers were concerned.

The following was the deliverance adopted by the Assembly :—

The Assembly approve of the overture, so far as relates to ministers from other Churches. And the Assembly hereby transmit in terms of the Barrier Act an overture to Presbyteries for their opinion, as follows :

The General Assembly, with consent of a majority of Presbyteries, enact and declare, that so much of the Act VIII. 1850 as requires ordained ministers from other Churches to be incapable of receiving calls during a year from the date of their admission to the standing of ministers of this Church be superseded, and that such ministers when admitted by the Assembly in terms of the Act shall be eligible to accept of calls immediately thereafter.

ACT ANENT COLLECTIONS.

Dr. THOMAS SMITH gave in the following judgment of the committee :—The committee having fully considered the matter for which they were appointed, unanimously agreed to the following “Act anent Collections,” and resolved to report the same to the General Assembly :—The General Assembly, considering that, according to the Word of God, the propagation of the glorious gospel at home and abroad is at once the highest duty and most blessed privilege of the Church of Christ; considering also the present state of this country and of the world, and the opportunities thus presented to God's believing people of being instrumentally useful in the Lord's cause, appoint the following collections to be made during the ensuing year in all the congregations of the Free Church of Scotland, viz. :—1, on the fourth Sabbath of June, for the Colonial Scheme; 2, on the third Sabbath of August, for the evangelisation of the masses; 3, on the third Sabbath of September, for education; 4, on the third Sabbath of October, for the Highlands and Islands; 5, on the third Sabbath of November, for the Pre-Disruption Ministers' Fund, and Aged and Infirm Ministers' Fund; 6, on the third Sabbath of December for the conversion of the Jews; 7, on the fourth Sabbath of January, for the Continent; 8, on the third Sabbath of February, for the College Fund; 9, on the third Sabbath of April, for the Home Mission. And the General Assembly also appoint that a collection shall be made for foreign missions, on the third Sabbath of July, in those congregations which have no association in aid of that scheme, and that in congregations in which there are associations, ministers shall on that day call the attention of their people to the subject of missions, and enforce the claims of the scheme in all respects as if a collection were to be made.

This Act was passed.

THE DEPOSITION OF A CAFFRARIAN ELDER.

Dr. MURRAY MITCHELL gave in the report of committee on case from Caffraria. It stated that the committee find that this is a case in which a native elder was summarily deposed and cut off from membership by the kirk-session of Idutywa, on the ground of contumacy, in refusing to answer to the satisfaction of the session inquiries relative to a certain accusation, in reference to which he demanded to be confronted with his accusers. The Presbytery reversed the finding of the session, and reponed the appellant to membership, and also to the status of elder, but not to his position as elder in the Idutywa congregation, admonishing him also to walk carefully for the future. It is of obvious importance that the authority of a Presbytery, at such a distance, in a case like this, should not be needlessly brought in question. In this case, however, it is happily not difficult to come to a conclusion. From the papers of the kirk-session alone, the committee are satisfied it is clear that there was no ground laid by evidence, nor any ground of contumacy, for their action in deposing and excluding from communion. The decision of the Presbytery, on the other hand, seems very moderate and reasonable. The committee recommend the Assembly, inasmuch as nothing appears to induce them to disturb the judgment of the Presbytery, to dismiss the appeal and affirm the judgment of the Presbytery in so far as it reverses the judgment of the session, restores Ngxene to the membership of the Church, and the status of an elder of the Free Church, but does not repon him in office in the Idutywa congregation.

The committee's recommendation was adopted.

LAW COMMITTEE.

The Assembly proceeded to appoint a Law Committee for consultation on certain actions in the civil courts—Mr. John Cowan to be convener.

REPRESENTATIVES TO THE GENERAL PRESBYTERIAN COUNCIL.

Dr. BLAIR, in reference to this matter, said that the committee had gone on the principle of nominating some official representatives of the Church, and some gentlemen who had taken a very special interest in the movement, and others who were likely to be very useful in connection with it. He had only to state that it was quite possible that some who had been named might not be present, and

it would be desirable for the Assembly to authorise the committee to substitute others for those who might not be able to attend.—Agreed.

DISESTABLISHMENT COMMITTEE.

The nomination of a committee on overtures anent termination of existing connection between Church and State in Scotland was proceeded with. The following were elected:—Sir Henry W. Moncreiff, Dr. Adam, Dr. Robert Elder, Mr. J. F. Ewing, Mr. Alexander Fraser, Mr. James Innes, Mr. John Jenkins, Mr. John M'Dermid, Dr. James M'Gregor, Dr. Thomas M'Lauchlan, Mr. James C. M'Phail, Mr. David Purves, Mr. James F. Sheriffs, Mr. George Renny, Mr. Alexander Mackenzie, Mr. J. M. Sloan, Mr. James Smith, Dr. Wm. Symington, Dr. John Thomson, Mr. George Wilson, Dr. William Wilson, Mr. James Wells, Mr. Howie, Mr. Walter Wood, Mr. James Dodds, Mr. Alexander Cusin, Mr. R. Cowan, Dr. D. Brown, ministers; Mr. Gilbert Beith, Mr. Thomas Binnie, Dr. W. G. Blackie, Mr. G. W. Clark, Mr. John Cowan, Beeslack; Mr. David Dickson, Mr. John Drybrough, Mr. John Harvey, Mr. William Henderson, Mr. John M'Clure, Mr. John M'Laren, Mr. Thomas M'Micking, Dr. Hugh Millar, Major John Ross, Mr. Thomas Rowatt, Colonel A. G. Young, Mr. David M. Watson, Mr. David MacLagan, Mr. William Miller, Eastwoodhill; Mr. John W. Burns, Mr. F. Brown Douglas, Mr. David B. Meldrum, Dr. John Moir, Mr. James Stevenson, Glasgow; Provost Swan, Mr. W. Symington, Mr. William Wood, elders—Dr. Rainy, convener.

RELATION OF FOREIGN PRESBYTERIES TO THE SUPERIOR COURTS OF THE CHURCH.

An overture from the Presbytery of Bombay was submitted on this subject. The Assembly was requested to take into consideration the relation of Presbyteries in Foreign lands (as established by Act IX. 1848) to the higher courts of the Church, declare the law of the Church thereanent, and determine—1. That the method adopted in the allocation and transference of ordained missionaries, pastors of congregations, and other missionary labourers within the bounds of the Presbytery be the same as at home, so that the consent of the local Presbytery be recognised as necessary to the effecting of these changes. 2. That as in the good Providence of God there has been a large increase of Presbyteries in the mission field in connection with the Free Church, their representation in General Assembly be proportioned thereto. For the more successful carrying on of the work of missions in connection with this Church, and for the encouragement of Presbyterian government abroad, the General Assembly is overtured to do as above, or what to their wisdom may seem best.

Mr. MACDONALD, Calcutta, appeared in support of the overture.

On the motion of Dr. THOMAS SMITH, the overture was remitted to the Foreign Committee, and to the Assembly Arrangements' Committee for their consideration, with instructions to report their opinion to next Assembly.

THE INSPIRATION OF THE SCRIPTURES.

Three overtures on this subject were taken up—from the Synod of Glenelg, the Synod of Sutherland and Caithness, and the Presbytery of Lochcarron. In the first and last overtures it was affirmed that "divers and strange doctrines" were held and taught by one of the Free Church Professors—the Lochcarron Presbytery naming Professor Smith—which were subversive of the views on inspiration commonly received and laid down in the standards of the Church; the Synod of Sutherland declared that views had lately been propagated which were derogatory to the authenticity and genuineness and veracity of the Old and New Testaments, and each called on the Assembly to take immediate and effectual means for vindicating the principles of the Church in regard to the authority and inspiration of the Word of God.

Mr. SINCLAIR, Plockton, on behalf of the Presbytery of Lochcarron, said the object aimed at by the overture had been fully overtaken by the grand majority of Tuesday week, and also by the great majority on Sir Henry Moncreiff's motion on Monday. He, therefore, did not see any reason for entering further into them.

Sir HENRY MONCREIFF said their object in the motions that had been

passed had been to avoid dealing with the merits of any question that had been raised. They had shown their anxiety about the inspiration of the Scriptures, and so far they sympathised with their friends who brought forward the overtures.

Dr. THOMAS SMITH said they should in the present circumstances give no deliverance.

This was agreed to.

CONTAGIOUS DISEASES ACTS.

The Assembly called for the Report of the Committee anent the Contagious Diseases Acts (Women), which being printed and in the hands of the members, was referred to by Mr. William Ferguson, the convener, who addressed the Assembly thereanent.

The Assembly approve of their report, and accord their thanks to the committee, and especially to the convener.

The Assembly reappoint the committee, with authority to appeal to the members of the Church for funds to enable them to carry out their work.

Further, the Assembly agreed to memorialise her Majesty's Government and the House of Commons for the total and immediate repeal of these Acts, instruct the committee to prepare memorials, authorise the Moderator to subscribe the same in the name of the Assembly, and instruct the clerks to forward the same to her Majesty's Prime Minister, and to the senior member for Edinburgh for due presentation.

And, finally, the Assembly renew their recommendation to all the ministers and Sessions of the Church to fully inform themselves, and as far as practicable inform their people regarding them, that a right public opinion may be formed, and all lawful and constitutional steps taken for their speedy and complete repeal.

The members of the committee are as follows:—Dr. Begg, Dr. Duff, Dr. Wilson, Mr. Andrew Inglis, Mr. James Balfour, Mr. Brown Douglas, Mr. David MacLagan, Major Ross—Mr. William Ferguson, Convener.

The Assembly then adjourned to meet again in the evening at half-past seven o'clock.

EVENING SEDERUNT.

The General Assembly again met at half-past seven o'clock.

RECORDS OF CHURCHES WHICH HAVE UNITED WITH THIS CHURCH.

As it is desirable that as far as possible the Synodical and Presbyterial records of the Associate Synod which united with this Church in 1839, and the Original Secession Synod which united also with this Church in 1852, should as far as possible be preserved for reference and historical purposes, the Assembly appoint the following committee to attend to this matter, viz.:—Sir Henry Moncreiff, Dr. Wilson, Dr. Begg, Mr. Edward A. Thomson, Mr. James Black, Dunnikier, Mr. Duncan, Temple, Mr. Findlay, Glasgow, Mr. Scott, Saltcoats, ministers; Dr. Wylie, and Mr. William Ferguson of Kilmundy, elders, conveners.

OBITUARY NOTICES.

The Assembly called for the Report of the Committee on Notices of Ministers and Elders removed by death, and for the special minute relative to the late Mr. Meldrum.

The special minute relative to Mr. Meldrum being printed and in the hands of the members, was referred to by Sir Henry Moncreiff, the convener.

The Assembly approve of the minute, and adopt it as follows:—

“In many respects—too many to be enumerated—the Free Church of Scotland feels, and will long have occasion to feel, the afflicting loss which she has sustained through the unexpected decease of Mr. George Meldrum. The effect of his removal upon the most important financial interest about which the Assembly is concerned has already been described with a depth of feeling and a clearness of appreciation

which leave nothing to be added. Our sorrow for his absence from the guardianship of that interest is not the less because one thoroughly qualified has consented, at some sacrifice of inclination, to fill his place and relieve our anxieties.

"We must think of him, however, with reference to the place which he occupied at this table. Christian earnestness for every good work lay at the root of all his excellent action, even in the department of the Depute-Clerkship. Christian temper, Christian courtesy, Christian readiness to oblige, Christian exactness, and Christian faithfulness in small things as well as great, made it a delightful task to act along with him, and a very pleasant thing indeed to depend upon him. The importance of his work could be fully appreciated only by those whose lot it has been to engage in parts of it along with him, and to have their own burden lightened by his admirable help. But many others, watching his steps, and coming into intercourse with him, have rejoiced in the possession by the Church of so efficient and so high-principled an official.

"He was an instrument of incalculable good. Quietly and unobtrusively he made his influence tell upon the best operations of the Church. He enabled others to do their part with greater cheerfulness than they might otherwise have experienced. He has left great results of his work behind him. Let us rejoice that God gave him to us. Let us be comforted by the thought that God has taken him.

"The Assembly direct an extract of this minute to be sent to Mrs. Meldrum, with an expression of their regard and sympathy."

The minutes regarding Lord Ardmillan and Mr. Grant of Ayr, prepared by Mr. David MacLagan were read and approved of, as follows:—

"In the death of Lord Ardmillan, the Free Church of Scotland mourns the loss of a man of great nobleness of character, of conspicuous ability, and of unswerving attachment to the cause of civil and religious liberty, and to the principles for which this Church has contended.

"From an early period in his professional career, he allied himself with the party in the Church which was identified with the cause of spiritual freedom and evangelical teaching.

"Throughout a long life, culminating in his occupancy of a seat on the Bench, he was the warm supporter of every good work and of all good men; gladly associating and co-operating with those from whom he differed in opinion, but with whom he was at one in a common love for their Lord and Master; while at the same time asserting with the utmost independence, but with studious courtesy, his own decided views of ecclesiastical and religious questions.

"His genial and generous temperament attached to him a more than ordinarily large circle of admiring friends; and few men in their departure left a wider blank or a keener sorrow.

"The simple faith which animated his life sustained him in the suffering close of it; and he died testifying his reliance on the finished work and righteousness of Christ, and warmly and repeatedly expressing his unabated affection for the Church of which, from a date preceding the Disruption, he had been a loyal and devoted elder.

"The General Assembly records its deep sense of the services rendered by Lord Ardmillan to the Free Church of Scotland, and its grateful remembrance of his bright and encouraging example.

"They instruct a copy of this minute to be sent to his widow and children, with an expression of this General Assembly's heartfelt sympathy in their great bereavement."

"By the death of the Rev. William Grant of Ayr, the Church has sustained the loss of one who has maintained since the Disruption, in an important district of Scotland, a high standard of evangelical preaching, and an inspiring testimony to the principles of the Free Church of Scotland.

"His pulpit gifts were of a very high order, and there can be little doubt that but for a long continued feebleness of health, amidst which his cheerful submission and steadfast labours for Christ never abated, he would have occupied even a more conspicuous place in the Church.

"His services to the cause of Christ on the continent of Europe were of great value; and, at Cannes especially, where he regarded it as a privilege repeatedly to

occupy the station upheld by this Church, his memory is cherished with a peculiar warmth of gratitude and affection.

His personal worth and loving nature had secured for him a large circle of friends, by whom, as by this Church generally, his loss is deeply felt, and will long be mourned.

The Assembly instruct that a copy of this Minute be sent to his widow and his only son.

A Minute regarding Dr. Julius Wood, prepared by Dr. Thomas Smith, was read and approved of, as follows :—

“The General Assembly desire to put on record an expression of their sense of the great loss which the Church has sustained in the removal by death, on the 23d March last, of Dr. James Julius Wood, of Dumfries. During a ministry which fell short of fifty years by only a few months, Dr. Wood was enabled by divine grace to bear a uniform and decided testimony to the pure and simple doctrines of the gospel of our Lord and Saviour Jesus Christ, while he illustrated the efficacy of that gospel by a singularly holy life. An Israelite indeed, in whom there was no guile, he was as a scribe instructed into the kingdom of heaven, bringing out of his treasury things new and old. Beginning his ministry in Newton-on-Ayr in the year 1827, he was in succession minister there, of the first charge of the West Church, Stirling, and at New Greyfriars', Edinburgh. At the time of the Disruption he was absent on a special mission to the Island of Malta. On his return he immediately demitted his charge in the Established Church in Edinburgh, and shortly after became minister of the Free Church at Dumfries. In all these important charges he most faithfully did the work of an evangelist and a pastor, and in all of them he was privileged to see the work of the Lord prospering, in no small measure, in his hand. Blessed results of his ministry, even in his earliest charge, and in the surrounding district, are traceable to this day. Endowed by nature with a temperament and natural qualities, which, even without divine grace, would have made him an object of admiration and affection in any refined society, it was to be expected that, with his superior mental gifts sedulously cultivated and unreservedly consecrated to the service of God in the gospel, living from day to day in close communion with God, and growing steadily to the full maturity of Christian experience, he should be, as a Christian man and a Christian minister, distinguished by chastened fervour, by singular meekness of wisdom, and by a most attractive gracefulness of demeanour. And such in fact he was. With a geniality which made him greatly beloved of all who knew him, he had a strength of conviction and a steadfastness of principle which rendered him more unswerving than many men of sterner nature. He very happily combined a large-hearted catholicity with unwavering adherence to the principles, and untiring efforts to promote the interests, of that branch of the Church to which he belonged. In 1857, the thirtieth year from the commencement of his ministry, and the twentieth before its close, the General Assembly conferred upon him the highest earthly honour to which a Free Church minister can aspire, by appointing him to preside over her deliberations, and many remember the dignity and humility with which he occupied the chair. The services which he rendered to the Church and cause of God, as convener for many years of the General Assembly's Committee on Religion and Morals, and the great zeal, mingled with great discretion, with which he discharged the laborious and delicate duties of that office, are fresh in the memories of many of our ministers, and office-bearers, and people all over the land, with whom the discharge of these duties brought him into contact. The holy fervour with which he addressed the Assembly year after year, in presenting the report of that Committee, made a deep and lasting impression on those who listened to his addresses; and the absence of his venerable and picturesque figure from his accustomed place in this Assembly has saddened many hearts. But the sadness is mingled with the joyous reflection that one who occupied so honourable a place in the councils of the Church on earth has been called to depart and to be with Christ, which is for him far better; that he was enabled till within a few days of his death to preach the gospel which he loved, and then waited in perfect peace until he was called to join in the praises of the upper sanctuary; that the veteran sheathed the sword of battle, and was gifted with the crown of victory; that one who, in his own estimation, was nothing better than the chief of sinners, and less than the least of all saints, has had the robe of perfect holiness and heavenly glory added as an

additional ornament to that robe of righteousness which he wore so long; and that, having been gifted on earth with a large measure of the wisdom that is from above, he now shines as the brightness of the firmament, and having been honoured as a minister of reconciliation to turn many to righteousness, he shall shine as the stars for ever and ever.

The General Assembly do not presume to violate the sacredness of the grief of Dr. Wood's mourning family further than by commending them, as well as the bereaved congregation of Dumfries, to the blessing of Him who in his Holy habitation is the Father of the fatherless, and the Judge of the widows, and by directing a copy of this minute to be transmitted to Mrs. Wood.

COMMITTEE ON RELIGION AND MORALS.

The Assembly called for the Report of the Committee on Religion and Morals, with special reference to Deputies to visit Presbyteries, and proceeded to give a final deliverance on the report.

The Assembly instruct the Presbyteries of the Church, at one of their stated meetings, or at a meeting specially appointed for the purpose, to take into consideration the state of religion in their respective congregations, and report thereon to the Convener of the Committee not later than the end of March.

The Assembly appoint the Presbytery of Edinburgh, in the Synod of Lothian and Tweeddale, to be visited this year, the Deputies to be Dr. Andrew A. Bonar, minister of Finnieston Free Church, Glasgow, Mr. Walter Wood, minister of Free Church, Elie, Mr. John Baxter, minister of Free Church, Blairgowrie, Mr. John M'Dermid, minister of Cumberland Free Church, Glasgow, Mr. James Wells, minister of Pollokshields Free Church, Glasgow, Mr. Norman L. Walker, minister of Free Church, Dysart, and Mr. J. M. Sloan, minister of Free South Church, Aberdeen; along with Mr. John R. Miller of Glasgow, Mr. Thomas Binnie of Glasgow, Mr. John Muir of Glasgow, and Mr. William Henderson of Aberdeen, ruling elders.

Also, the Presbytery of Kintyre, in the Synod of Argyll, the Deputies to be Mr. Alexander Cusin, minister of Free Lady Glenorchy's Church, Edinburgh, and Mr. Alexander Urquhart, minister of Hope Street Gaelic Free Church, Glasgow; along with Colonel Young, ruling elder.

Also, the Presbytery of Abertarff, in the Synod of Glenelg, the Deputies to be appointed, Mr. James Calder M'Phail of Pilrig Free Church, Edinburgh, and Mr. William Ferguson of Kinmundy, ruling elder.

And the General Assembly grant power to the committee to appoint others in the event of the above-named persons not being available; and also, to appoint additional Deputies for the visitation of the Presbyteries of Edinburgh and Abertarff.

PRINTING OF ACTS.

The Assembly called for the Interim Report of the Committee for Printing the Acts, which being printed and in the hands of the members, was referred to by Sir Henry Moncreiff, the convener.

The Assembly approve of the report, and appoint the following to be the only Principal Act of the First Class, namely, the Act anent the time of Electing Commissioners, and the following to be the Principal Acts of the Second Class, namely:—

1. The Address to the Queen.
2. The Act anent the Sustentation Fund, and relative matters.
3. The Act anent the termination of the existing connection between Church and State.
4. The Act regarding the General Presbyterian Council.
5. The Act anent Collections.
6. The Act appointing the Commission.
7. The Act appointing the meeting of the next General Assembly.

COMMISSION.

The Assembly hereby appoint a Commission in the usual terms consisting of all

the members of this Assembly, and, at the desire of the Moderator, the Assembly add the name of Dr. Alexander Beith, *Emeritus* minister at Stirling.

PROTESTATIONS.

Protestations were then called for, but none were given in.

NEXT GENERAL ASSEMBLY.

The General Assembly appointed the next General Assembly of the Free Church of Scotland to be held in Glasgow, on Thursday the 23d day of May 1878.

MINUTES.

The Minutes of this day's sederunts were read and approved of.

THE MODERATOR'S CLOSING ADDRESS.

The MODERATOR, who was received with loud cheers from all sides of the House, then rose to deliver his closing address. He said—Fathers and Brethren,—The earnest and arduous labours of another Assembly have now come to an end, and it is with an emotion of gratitude, at once deep and sincere, that I again acknowledge the great honour—the greatest honour of my life—which you conferred upon me in elevating me to the office of your Moderator, as well as the kind indulgence with which my attempt to fulfil its duties has been received. No man could be more sensible of my deficiencies in the office than myself—no man at the same time more sensible of the cordial sympathy of the Court with me in the responsibilities which the office involves.

The business which has been under the review and consideration of the Assembly has been heavy and multifarious. I don't feel myself competent to discuss the various schemes which have engaged the attention of the Court, in reference either to the deliberations to which they led, or the conclusions adopted in regard to them. So extensive is the work, that to do justice to it in any such review, one would need almost to have grown up in familiar acquaintance with its details from one's youth. There is less need that I should undertake the task, that the last Assembly was favoured at its close with an address touching on the several departments of the Church's work in lucid and felicitous comment. Let me remind you of the double aspect which the proceedings of the Assembly necessarily bears—the one obvious enough at once, the other less present and visible, but in a sense more important. The Assembly may appear only a scene of discussion, whether in conversations on minor questions that tend to drop into a whisper, or threatening at times a storm of altercation when opposing views come into collision and a keen sense of principle actuates the disputants on both sides. The prejudice against full discussion which appeals in justification of itself to our more impassioned debates has been commonly met, and is justly and sufficiently met by the consideration that truth never loses by the free handling and careful sifting of its claims, that mind is educated by honourable controversy, and brotherly affection in reality is confirmed when it survives any divergence of opinion and belief within becoming and necessary limits. Perhaps a higher plea may be urged. It is part of the discipline which sanctifies our whole nature when temper is subjected to the restraint of grace, and Christian principle is called into requisition to check the ebullition which otherwise would give an unhappy turn to all our debates. It is a good school in which to be trained to the control of feeling; when in a Court of Christ, each man feels himself under the eye of Christ, and under law to Christ. The Christian orator, Robert Hall, left behind him much of noble sentiment with which the religious literature of our country is enriched, but no lesson of the kind more noble than the utterance once overheard from his lips, in a corner, to which he had retired for the purpose, of a room where he had been engaged in hot discussion. It was an utterance of prayer, "Lamb of God, calm my perturbed spirit." Self-control is an attainment not likely to be realised when a man lives and vegetates in seclusion, like an exotic in a conservatory. Discussion, with all the disadvantages to which it may be liable, promotes the interest of any public cause, while it

may be sanctified to the growth of many noble qualities in Christian character. The reproach directed against Presbyterian Courts, on the ground of the vehement disputes sometimes witnessed in them, would be just, if any better method for securing the interests of truth and principle could be devised than free and open discussion, and if we could feel assured that in the absence of such discussion the amount of charity between man and man would really be greater. Our belief is that matters would be much worse. The best answer to any such reproach, however, is supplied in such debates as took place in this Court on the Tuesday and Thursday of last week—debates involving questions of great interest and importance, and conducted to the end in admirable temper, and leaving, I trust, in the recognition of the worth and ability on both sides, each member of the Court more of a brother than before.

But there is another light under which the proceedings of any Assembly may be contemplated. There is no ground for any contemptuous reference to its multifarious and sometimes keen discussions, when we remember the work—the solid, hard, earnest work, to which all these discussions are subservient. It is on the basis of arrangements made and authority given as the result of these discussions that the whole work of the Church during the ensuing year proceeds. How momentous that work is in its own nature, how widely distributed in the sphere over which it extends, how solemn as regards the issue which may spring from it, I need hardly remind the Court. It is work in the Bible class and Sabbath school—work in schools—for this Church, in the spirit of its founder Knox, will never cease to take an interest in the educational progress of the country—work in our colleges so important that professors and students alike have an urgent claim to the sympathy and help of the whole Church in earnest prayer on their behalf—work in our congregations with their varied machinery of Christian usefulness—work in the subordinate courts of the Church, which need never part as soon as they meet on the plea of no business. It is work in our large cities resounding with the hum of prosperous industry—work in remote villages in which, small and obscure as we may account them, Mr. Spurgeon once strikingly illustrated from the practice and example of our Saviour how much can be done to promote the interests of the Christian cause—work, too, in rural districts, under the shadow of many a Highland ben, and on the shores of many a Highland loch. It is work which affects the most of British colonies, in the ministers you send that the Gospel may be preached to them and Christian ordinances administered. It is work through which, on the Continent of Europe, this Church sustains and aids the cause of evangelical religion, making head in some places against the spiritual despotism of Rome, in others against an undevout rationalism, which, on pretence of superior enlightenment, would beguile us as the serpent beguiled Eve, into ruin and shame. It is work on other continents besides—in Asia, where your faithful missionaries year by year are adding living stones to a living temple nobler by far than the Taj of Agra, or any of those colossal shrines that fling their shadows across the breadth of Indian streams, and in Africa in the centre of which you have an agency now toiling for the regeneration of that dark continent, and seeking to heal up with the kindly influences of Christianity “the open sore of the world,” and to hasten the time when a holier and loftier aspiration than the poet breathed, in his wish that man should be brother to man all over the earth, shall be fulfilled, when races in bitter enmity at present shall be brethren in the one family, of which Christ is the elder brother. And, finally, your work stretches beyond the island-continent of Australia into southern seas, on islands whose inhabitants are sunk in the lowest condition of barbarism, and where missions have been ennobled and consecrated by martyrdom in the cause of the Saviour. What is the right feeling which should arise within us on any such review of this wide field of spiritual effort to which the Free Church is committed? Not pride—Fathers and Brethren—not the least tinge or glow of self-consequence and superiority. Let us cultivate rather the spirit of the great Apostle of the Gentiles, when he exclaims, “Who is sufficient for these things?” The burden of our responsibility is great, and in proportion to the burden is the honour. If the review of the vast field which the Church occupies, and the vast work it has to do, awakens us to a consciousness of our weakness, humbles us under a sense of the inadequacy of the response we have given to the call of the Master, and excites in us a deep yearning for closer fellowship with Him who is the strength of Israel, the greatness

of our work will quicken our graces, and give energy to our personal godliness. In blessing others we will be blest ourselves, and we will know more and more of the blessing in store for us. Let the Church give of its time, its prayers, its energies, its substance, for the work you as an Assembly authorise from year to year, and the Church will be no loser in the end. It was not when the barrel of meal and the cruise of oil stood untouched—it was only as she made use of them that the widow of Zarephath found that the one wasted not, neither did the other fail, according to the word of the Lord by the hand of Elijah.

The true value of our Supreme Court and the real importance of its deliberations is thus seen in relation to the extensive operations which the Church is conducting in various parts of the world, as well as at home. But work, let me remind you further, is of no value without results, and the nature of the results in this instance enhances the solemnity of the considerations we are urging. The Church of Christ must be intent on spiritual fruitfulness. The consciousness of work may be a snare if, satisfied that we are working, we cherish no legitimate zeal for the true ends to which our labours should be devoted. There must be the holy yearning that souls may be converted, that converted souls may be built up in faith and holiness unto salvation, that converted and sanctified, they fill their place and serve their purpose in the organisation of the Church, and that, adorning the doctrine of their Saviour, they exert an influence on the whole community around them, the salt of the earth, the light of the world, living epistles of Christ, known and read of all men. Such a statement of the spiritual ends for which the Church should habitually labour and pray may appear simple enough, but how much does it imply? It implies a struggle with intemperance, that giant enemy to the best interests of our country, against which we have to contend with all the resources of wise legislation, faithful discipline, and persistent zeal. It implies a prolonged combat with every form of moral evil. It implies resistance to scepticism, open or insidious. It implies unwearied effort to bring up our youth in the knowledge of sound principle. It implies, above all, earnest dealing with the souls of men, that, convinced of sin, they may be led to faith in the only Saviour. There are two great promises on which the Church, in its endeavours to fulfil these obligations, may lean—the promise of the Son that He will be with us alway to the end of the world, and the promise of the Father that He will shed forth the Holy Ghost. How many questions would be practically settled, if spiritual fruitfulness to the measure of our desire and hope were granted to the Church, the Church in the largest sense of the term, as embracing all who keep the mystery of the faith with a pure conscience! National religion would indeed be the religion of the nation. The unity of the Church would be the necessary consequence of the full development of the Christian character. Infidelity would be silenced in the rich efflorescence of moral beauty with which all society would be adorned. There is no wisdom, there is utter folly, in accounting such hopes the mere vision of enthusiasm. Why are the glowing predictions of the ancient Scriptures given us, those scenes of coming blessedness which Isaiah with a higher inspiration than mere genius depicts to us? They serve a practical end. They nerve the Church to effort, because they animate the Church with hope. And to that hope how much is the world indebted all the while that the world is sneering at it as enthusiasm? In one of those noble mural paintings by Kaulbach, which are the wonder and admiration of every tourist in Berlin, an attempt is made to delineate how much art and science and literature, and all the higher interests of humanity, owe to the Reformation. This witness is true. To the zeal enkindled by Christian hope, hope fed and fostered by inspired predictions of a millennium, we owe the patience of many an evangelist, the courage of many a reformer, the fortitude of many a martyr, with all the train of blessings, civil as well as religious, which they have secured for our country and the world.

Having glanced at the varied work to which the Church is called, let me advert briefly to some special means by which its work is promoted. In the various reports of your different committees, you have heard how the ordinary functions of the Church have been fulfilled. You have reason for peculiar thankfulness in the liberality through which, in spite of the depression of trade and commerce, the fund for the support of the ministry has been not maintained merely, but increased. The interests of education have received careful attention. A vigilant watch over the morals of the country has been kept by the committees to which such subjects were

entrusted. Similar ground for congratulation exists in the varied departments of missions—Home, Colonial, Jewish, and Foreign. In regard to these topics, I can add nothing to the weighty and fervent appeals already addressed to the Court when they were under its consideration. If before entering on one or two topics with which I intend concluding this address, I were to pause and dwell for a moment on any thoughts suggested by the proceedings of this Assembly, I could find matter for joyous congratulation, and, at the same time ground for humiliation. It is indeed an event enough to signalise this Assembly that we have had reported to us how successfully, through the enterprise and tact of Mr. E. D. Young, a missionary expedition has been conducted to Lake Nyassa, and a settlement effected by the zealous men whom this Church has sent forth to Christianise the natives of Central Africa. There are various grounds of satisfaction and thankfulness. The natives are numerous and well-affected to the mission; the district appears to be salubrious; and the steamer *Ilala* has already-filled the heart of the slave trader with dismay, not so much from the extent to which it presently interferes with this infamous traffic, as from the presage it affords that in due time, as civilisation by the zeal of Christian missionaries continues to spread, his accursed occupation is for ever gone. But sorrow mingles with our joy when we listen to the complaints of the venerable Convener of the Foreign Mission Committee as to the difficulty experienced in obtaining suitable agents for the missionary field. With whom lies the blame of this cold indifference to the Macedonian call? Shall I take blame to myself in the first instance, because, honoured with a place in that committee, I have not been as active as I might in the endeavour to awaken zeal on behalf of its object? Shall I impute blame to probationers or students because they have not responded to the calls made to them to weigh the claims of missionary enterprise, and give their hearts to the work? It were better if the whole Church humbled itself before God, and felt that, yielding to the influence of a self-indulgent age, we have not elicited and encouraged the spirit of self-denial, through which hardships in the cause of Christ abroad were accepted and welcomed in preference to all the comforts of home. And yet the light is beginning to dawn upon us, that missionary work may be prosecuted in many regions without any serious abridgment of comfort. Still men who could turn their thoughts to missions merely under the force of this consideration had better remain where they are. The cause needs men who can mount aloft in all weathers. What an example has been given to all of us in the zeal and devotedness of our revered friend Dr. Somerville in his evangelistic mission to Australia!

I may be pardoned at this point a slight digression. I have alluded to the Convener of the Foreign Mission Committee. Year after year you have listened to the fervent appeals of that man of God, so devoted, heart and life, to the cause of missions. His absence from this Assembly, through illness confining him to his house, has been a great blank. A generation, I fear, is growing up which knows not how much the Christian cause owes to Dr. Duff. I retain among the most cherished remembrances of my youth his public appearances when he first returned to report the progress of his work in India—the crowded assemblies that hung upon his lips, his impressive lectures in St. Andrew's Church, and the awakening throughout all Scotland to the importance of the missionary cause. If compared with the dribble given for it in those days, tens of thousands are given now, the happy change must be ascribed to the crusade which Dr. Duff preached in the vigour of his prime against Scottish apathy and on behalf of a great movement, not to recover an empty tomb, but to enthrone the living Christ in the hearts of all nations. It seemed as if a revival of Pentecostal enthusiasm had come, and a tongue of fire had been given him for the purpose. It seemed as if the breath of spring had touched the ice of the Mississippi, and the liberated stream were about to roll forward with its old exuberance of flood. I am glad, Fathers and Brethren, to acquit myself of a sense of personal obligation for his influence on my own mind by testifying to the great services rendered by our venerable father to the cause of Christianity, and bespeaking for him the gratitude of the Church for his past usefulness, and its deep sympathy with him under his present ailment. Let us rejoice that he is making favourable progress to recovery.

There are a few instruments and agencies of a special kind on which, before concluding, we mean to offer a few remarks, simply because, as it seems to us, the

Church of Christ scarcely avails itself of them for the ends it has in view to the extent that it might. Let me give prominence to the Bible itself. The Church, indeed, in its solemn formulas, appeals to it as the rule of faith, the code of duty, and the charter of our hope for eternity. But it is given us as an instrument of spiritual usefulness, the sword of the Spirit and seed of the kingdom, and yet the diffusion of it is left to external associations. Is the relation of the Church to the Bible in this respect altogether satisfactory? A good purpose is served when in such associations Christians of every evangelical denomination can find common ground on which to meet, and common work in which to engage. The Lord has blessed them in their efforts. Whole congregations can be named that owe their existence directly and simply to the circulation of the Word of Life. Even if no method could be indicated through which the Church could more directly bestir herself for its diffusion, it is desirable that a deeper sense of its value should prevail, and greater efforts be made, individually if not ecclesiastically, that it may have free course and be glorified.

Excuse me if an official connection of long standing with this work, and familiar knowledge of the benefits resulting from it, have induced me to seize this opportunity of testifying to its importance. Excuse me further if I venture to add that the Christian Church generally is sometimes prone to manifest undue panic under assaults that are from time to time directed against the Scriptures. It is the interest of the adversary to foster panic in the Christian host; and create, if possible, a stampede. To those who have given attention to the history of Christian apologetics, how little that is essentially new appears in the argumentation with which the Christian records are assailed, and it is quite possible to name much abler assailants in former generations. But it will be a great service if believers in the Christian records as of divine authority, could feel quite prepared for a severe ordeal of critical discussion which they may have to undergo in this country. We must hold with jealous tenacity to the truth embodied in Scripture, for according to the noble adage of Calvin, "*doctrinæ puritas est anima ecclesiæ.*" We must hold, besides, to the divine authority of Scripture, for otherwise our faith is vain. A supernatural redemption in its very nature implies a supernatural revelation of it, and the extent to which this element pervades its records is clearly affirmed alike in Scripture and in the Confession expressing our sense of what Scripture affirms on the subject. To such fundamental positions let us cling, never veiling under an affectation of mental independence or liberality an indifference to truth, and never becoming what John Owen by a humorous phrase describes as *Quodlibetarians*, men holding or willing you should hold anything you please—or what John Howie, with the stern emphasis of the Covenanter, denounces as *Nullifidians*, men of no faith at all. The love of truth is the characteristic of the noblest minds in all ages.

Time, however, works sure though silent changes, under which questions may be raised which the Church must resolutely confront. Some of the influences which affect modern thought are scarcely perceptible, and yet very powerful. The mere fact of the far larger population to which we belong accounts for a greater variety of opinion. The intercommunion among European nations promoted by increase of wealth and facilities of travel widens the sphere of opinion, and necessarily, by a process which it would be as impossible as it would be unwise to resist, introduces us to a manifold diversity in the working of human thought. Increased capacity is furnished for the expression of belief and sentiment by the spread of education, and by the cheap press, which is the pre-eminent advantage of our times. Influences of this kind, which almost escape notice, may bring about great results. Perhaps as an illustration of what we mean we may refer to the effect, of which history makes too little account, produced by the mere adoption of the vernacular languages in preaching and worship at the time of the Reformation. It was in reality an appeal to the general conscience of the nations. The Church had been standing, like Mary in the garden, beside what she deemed the rifled tomb of her Lord, and by the enforced use of an obsolete tongue in her religious services she had been seeking the living among the dead. Her Lord had but to speak to Mary without disguise, and she awakened to find not a dead body, but the living person of the Master. So when Christ spoke to His Church without the disguise of a dead tongue, she awoke not to the remembrance of vanished joys in dead, cold forms, but to realise His living

presence beside her, around her, within her, after no law of carnal commandments, but after the power of an endless life.

Under all these changes of social life, whatever questions may be raised, and whatever the discussion to which they lead, the cause of the Bible, not merely as a divine Revelation, but an inspired volume, will triumph. Evidence is at hand to justify this conviction. What has been the effect of modern discussion already? Who now affects to doubt the genuineness of the passages referring to Christ and His cause in such authors as Josephus, Suetonius, and Tacitus, by which the historical veracity of Christ is so clearly attested? Within the compass of our own times it has also been settled that the art of writing existed early enough to give us our sacred records. Biblical criticism, too, which was to shake our faith in its foundation, has ended in confirming it, for according to the text of Scripture as now accepted there is more of textual authority for such a doctrine as the Godhead of Christ than was supposed previously to exist. And as to the interpretation of the text, the remark of Winer, quoted in one of the valuable series of foreign translations published by Mr. Clark of this city, deserves consideration. "The controversies among interpreters have usually led back to the admission that the old Protestant views of the meaning of Scripture are the correct ones." In the same place will be found the words of Meyer, one of the ablest of modern exegetes: "The older men have seen the day when Dr. Paulus and his devices were in vogue; he died without leaving a disciple behind him. We passed through the tempest raised by Strauss some thirty years ago; and with what a sense of solitariness might its author now celebrate his jubilee. We saw the constellation of Tübingen arise, and even before Baur departed hence, its lustre had waned. A fresh and firmer basis for the truth which had been assailed, and a more complete apprehension of that truth—these were the blessings which the waves left behind, and so will it be when the present surge has passed away." Testimonies from such a source are enough to confirm my position that the Bible, as a question of literature and history, is gaining by modern discussion. The remarkable debate in the French Reformed Synod of 1872—remarkable for the learning and ability it excited—was a triumph to the Christian cause in respect of argument quite as much as in respect of votes. The Church proving all things, and holding fast that which is good, need not fear any assault, come from what quarter it may, against the Word of the Lord, which endureth for ever. The very concessions of critical scepticism in our day, as, for instance, the admission of Baur respecting certain Pauline epistles, have yielded a "coigne of vantage," from which the whole case in favour of Christianity can be made out and proved.

In pressing the claims of the Word, I do not forget that there are minds which will be moved by the charge of Bibliolatry. We will be told not to make a fetish of the Scripture. Now, the Scriptures are a book, and a book exerts an influence simply through the facts or truths which it brings home to the mind and conscience.

Moreover, it is the more unjust on the part of certain literary coteries to fling such a charge against the Christian Church when among our articles of faith it is distinctly held, and prominently urged, that, apart from the Spirit of God, the Word will not be effectual to salvation; it is as the sword of the Spirit that it wins its victories. In any such distrust of Scripture, as the charge to which we are referring implies, there is obviously at bottom an unconsciousness of the claims and power of truth. How far any indifference about it springs from an unwillingness to be guided in all the acts and habits of our life by its dictates is an inquiry which we care not to prosecute as entering into the region of human motives. Critical scepticism stakes its case on a denial of the supernatural. We have no common ground on which to argue with it until this question be settled. We abide by the principle that it is in opposition to the very laws of thought to refuse any conclusion established by the facts of history and the force of evidence. Yielding to the historical evidence in favour of the Divine Word, conscious of its transforming power in our own breasts, and alive to the moral change it works, wherever its truths and principles are recognised, we may well call upon the Church to give a fresh impulse to the circulation of the Word of Life by every competent means and fit opportunity.

There is another instrument, the importance of which is scarcely recognised by the Church, and that is the press. Suppose that Paul entered in our day upon his mission for the spiritual enlightenment of Europe, would he deem it a sufficient fulfilment of his office as a chosen vessel to bear the name of Christ, and to preach

the gospel among the Gentiles, if he contented himself with the deliverance of his message to as many as might come to hear him in the school of one Tyrannus, or even on Mars Hill? On the contrary, we trace an aggressive character in his whole enterprise. He wrote as well as spoke; had he lived in our times he would have printed as well as preached. He would not have neglected the press. So far some Christian men, with a sagacious perception of what is needed, have recognised the principle we are urging, in the system of colportage throughout the country, by which a taste for pure sound literature is being created and fostered, to the real benefit in the end of the private publisher, at all events to the vast benefit of every Christian interest in the land. More directly has this line of duty received the sanction of the Church in the issue of that series of noble works from Candlish on the Fatherhood to Bruce on the Humiliation of Christ; under the lectureship founded in honour of our ablest theologian, William Cunningham—a lectureship which reflects besides in the success attending it, no small honour upon a venerable friend and co-presbyter, Dr. Fairbairn, at whose suggestion and instance it was established. But why should the Church be without a periodical devoted to her interests and advocating with ability the principles of her testimony and the prerogatives of her Lord and Head. Why should the only Quarterly Review amongst us languish for want of due support, in spite of the excellent literature adorning its pages? If the Church is effectively to cope with those literary organs in which the doctrines of its creed are assailed openly or insidiously undermined, it must awaken to the generous support of a literature in their defence, equally scientific and able, making large allowances for the idiosyncracies of individual writers, all the while that she guards with a jealous reverence the interests of truth. Blondel was detached by the Reformed Church from the duties of the ministerial office to fight the battles of the faith in treatises not without their value to this day. A sustentation fund for the support of men who can teach by the press would be no anomaly in the light of present necessities. Let it come home at least to every member of our Christian Churches that a paramount duty of our times is the encouragement of every effort to produce and diffuse sound Christian literature.

The third agency to which I would allude is one which, if the Church cannot more formally enlist in its services, surely deserves, some time or other, formal, and, I add, warm recognition. That agency is Christian woman. No one will entertain this reference slightly, who remembers what woman did for our Lord on earth, in the Salome who ministered to him of her substance, the Martha who cumbered herself in serving him, the Mary who in her eagerness to hear the Word from Him, sat at His feet, and who anointed Him against the day of His burying. The seal of inspiration, moreover, rests on the words of fervent gratitude in which Paul speaks of those women who laboured with him in the gospel, so that in the acknowledgment of such services rendered by Christian women in all our congregations, and in many a busy committee, I am following the best example. Among the special evidences indeed of the divine origin of the Christian faith, I am inclined to reckon the tenderness and delicacy with which, from its first page to the last, the Bible speaks of woman, till under its influence she has risen to her just dignity—a dignity beyond all that was accorded to her in the ripest civilisation of Greece or Rome. It is an old proverb that we may derive hints from the tactics of the foe. How is it that the Papacy is at this moment adroitly striving to regain its lost ascendancy in France and other countries? It has laid hold of the sex for its purposes, training them in its schools, and directing them in the confessional, so that the rising generation may be imbued with the venom of its antipathies to truth and freedom. How are we to act that the zeal and energy of Christian ladies may become more and more available for the help of the Church, and for every cause of Christian philanthropy? One thing we will not do. We will not separate woman from the genial influence of domestic ties and blight her nature by conventional segregation from her race. We would have no peculiar clique or guild,—we would have every woman, in the best sense of the terms, a sister of mercy. It is enough to name Elizabeth Fry to prove what woman can accomplish in the cause of charity, and there are two features in her case that deserve attention—the profound principle upon which all her efforts proceeded, namely, that “the care of souls is the soul of care for the poor,” and secondly, that all the while she was a model in the fulfilment of the private duties of life. “Elizabeth Fry,” says Dr. Brückner,

Let me add two cautions, and I have done. Beware of neglecting the inner life of faith in the endeavour, however zealous, to fulfil outward duty. Let each of us supply an example, not merely of godliness, but of growth in godliness. For this end, let there be a close fellowship with Christ—a vivid realisation of His claims on our heart and conscience, through the habitual remembrance of all He has done for us, all that He has suffered for us, all that He is to us. Is it extravagance to say that if the members of the Church were in personal holiness all they should be, and all I can believe they wish to be, more would be done for the glory of Christ and the welfare of souls, than may be expected to issue from the decisions of any Assembly, however judicious, and all the speeches uttered in it, however eloquent?

There is, secondly, a snare to each of us individually, arising from the public organisation of the Church—not that the fact is any argument against such an organisation, for there may be and there are greater dangers from a state of religious isolation and individualism, and from the failure to realise the unity of the body of Christ in its outward and organised form. The very excellence of the Christian system has been sometimes abused and perverted to an inference, logically erroneous and practically mischievous. As members of a Church which is working with all the energy of a system “fitly joined together and compacted by that which every joint supplieth,” working at home, working abroad, working amongst old and young, we are apt to feel as if the results accomplished and reported from year to year, were absolute evidence that we individually are working. The results, however, may be accomplished without us, and what is worse, in spite of us, in spite of our individual apathy—of the clog on every spiritual movement in our personal deadness and sloth. The Church as a collective body may be ploughing all its soil and pruning its every tree with the exception of the vineyard given to us individually to keep and cultivate. It is sad to yield no fruit; it is worse to cumber the ground from which, under better husbandry, fruit might have accrued to the glory of God. I commend you to the God of peace, that He may make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

The MODERATOR—Rev. Fathers and Brethren—As this Assembly was constituted in the name and by authority of the Lord Jesus Christ, the only King and Head of the Church, in the same name and by the same authority I now dissolve this Assembly, and appoint next General Assembly of the Free Church of Scotland to meet in Glasgow on Thursday the 23d day of May 1878.

The whole assemblage, as they are wont, rose as the Moderator made this intimation. Prayer was then engaged in, after which the Assembly joined in singing the portion of the 122d Psalm, “Pray that Jerusalem may have peace and felicity,” &c. The benediction having been pronounced, the Assembly of 1877 was brought to a conclusion a few minutes before ten o'clock.

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No. I.

Free Church of Scotland.

FINANCIAL REPORT

OF THE

SUSTENTATION FUND COMMITTEE

FOR YEAR ENDING 15TH MAY 1877.

EDINBURGH:

PRINTED BY THOMAS AND ARCHIBALD CONSTABLE.

PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1877.

PROGRESSIVE EXHIBIT of the Sustentation Fund since the Disruption, showing—(1.) The Amount contributed each year; (2.) The Number of Ministers participating in the Fund; (3.) The Amount of Dividend paid each year; and (4.) The Number of Ministers who drew a full year's dividend.

	Amount Contributed to the Sustentation Fund.	No. of Ministers participating in the Fund each year	Amount of Dividend paid each year.	No. of Ministers who drew full equal Dividend.
1844	£68,704 14 8	583	£105 0 0	470
1845	77,630 12 0	627	122 0 0	557
1846	82,681 17 4	672	122 0 0	580
1847	83,117 16 10	673	120 0 0	590
1848	88,996 9 5	684	128 0 0	596
1849	87,115 3 4	705	123 0 0	623
1850	89,764 3 6	720	123 0 0	680
1851	91,527 8 8	736	123 0 0	668
1852	90,794 10 5	745	122 0 0	675
1853	90,885 8 0	759	121 0 0	691
1854	94,635 10 6	765	119 0 0	696
1855	103,553 17 3	786	132 0 0	700
1856	108,972 12 5	790	140 0 0	712
1857	108,638 4 5	811	138 0 0	700
1858	108,920 7 0	825	138 0 0	703
1859	110,141 11 8	827	138 0 0	713
1860	109,259 17 11	846	135 0 0	723
1861	112,093 5 0	859	138 0 0	731
1862	112,616 6 5	872	137 0 0	724
1863	114,292 19 9	885	137 0 0	722
1864	115,784 19 6	894	138 0 0	715
1865	119,450 3 11	903	144 0 0	710
1866	120,296 11 5	902	143 0 0	741
1867	121,725 6 3	917	144 0 0	731
1868	131,312 10 5	923	150 0 0	728
1869	132,125 16 7	942	150 0 0	740
1870	131,262 19 1	947	150 0 0	757
1871	137,034 14 6	948	150 0 0	775
1872	137,677 15 5	957	150 0 0	778
1873	136,822 19 10	969	150 0 0	783
1874	152,112 8 4	975	150 0 0	770
1875	163,696 16 0	997	157 0 0	772
1876	166,427 9 3	1014	157 0 0	774

EXPLANATORY NOTE.

In the amount of the Sustentation Fund each year is included not merely the Contributions from Ministerial Charges, but also the Contributions from the Associations of Stations, which are transmitted to the Sustentation Fund, and are returned to them.

The difference between the number of ministers participating in the Sustentation Fund and the number drawing the full amount of the Dividend is accounted for by ministers in Equal Dividend Charges ordained during the year, also by ministers of Church Extension Charges, or colleagues and successors, and of those under special arrangement as to the amount of stipend payable to them from the Sustentation Fund.

The amount of the Sustentation Fund participated in by the ministers of the Free Church is wholly irrespective of the Supplements paid by congregations to their own ministers, the total amount of which for the year 1875-76 was £58,589, 8s. 10d.

OFFICES OF THE FREE CHURCH OF SCOTLAND,
May 1877.

FINANCIAL REPORT

OF THE

SUSTENTATION FUND COMMITTEE

For Year ending 15th May 1877.

Total amount of contributions for year ending 15th May 1877,				£172,641	18	3
Do. do. 1876,				166,447	9	3
Increase,				£6,194	9	0
Associations, 1877,	.	.	.	£161,211	12	8
Do. 1876,	.	.	.	156,103	3	10
Increase,				£5,108	8	10
Donations and Legacies, 1877,	.	.	.	£11,430	5	7
Do. do. 1876,	.	.	.	10,344	5	5
Increase,				1,086	0	2
Net increase,				£6,194	9	0

MINISTERS ON THE ROLL OF PRESBYTERIES DURING THE YEAR ENDING 15TH MAY 1877.

I. MINISTERS NOT ON THE PLATFORM OF THE EQUAL DIVIDEND.		
1. Ministers of Church Extension Charges all ordained prior to 15th May 1876, drawing back the Contributions of their own Congregations. (See Appendix No. II.),	91	
2. Ministers admitted to Church Extension Charges during the year. (See Appendix No. III.),	8	
3. Ministers receiving back the contributions of their own Congregations with special allowances from the Sustentation Fund (See Appendix No. IV.),	27	
4. Ministers admitted during the year to Congregations specially arranged with. (See Appendix No. V.),	7	
5. Ministers not on the Platform who resigned their charges during the year. (See Appendix No. VI.),	4	
6. Ministers not on the Platform who died during the year. (See Appendix No. VII.),	3	
7. Ministers retired or invalided drawing partial Stipend or other allowances under special arrangements. (See Appendix No. VIII.),	29	
	—	169
Carry forward,		169

	Brought forward,	169
II. MINISTERS ON THE PLATFORM OF THE EQUAL DIVIDEND, BUT NOT DRAWING A FULL YEAR'S DIVIDEND.		
1. Ministers admitted to charges during the year. (See Appendix No. IX.),	17	
2. Ministers who have died during the year. (See Appendix No. X.),	18	
3. Colleagues ordained prior to 15th May 1876, and still on the roll of Presbyteries as Colleagues and Successors. (See Appendix No. XI.),	34	
4. Ministers admitted as Colleagues and Successors during the year. (See Appendix No. XII.),	13	
5. Colleagues who have become sole Ministers in consequence of the death of the senior Minister during the year. (See Appendix No. XIII.),	8	
6. Ministers translated from full Equal Dividend charges to Collegiate charges. (See Appendix No. XIV.),	6	
7. Ministers translated from full Equal Dividend charges to Church Extension charges. (See Appendix No. XV.),	3	
8. Ministers translated from Church Extension charges to full Equal Dividend charges. (See Appendix No. XVI.),	2	
9. Ministers who have obtained Colleagues, or whose Colleagues have been removed during the year and who are under special arrangements. (See Appendix No. XVII.),	20	
10. Ministers who have resigned or have been loosed from their charges during the year 1876-77. (See Appendix No. XVIII.),	8	
	—	129
III. MINISTERS ON THE PLATFORM DRAWING THE FULL YEAR'S DIVIDEND,		
		761
NOTE.—In cases where there are Colleagues (enumerated above, II. sect. 3), the dividend is shared between the Colleagues.		
TOTAL number of Ministers on the Roll of Presbyteries during the year ending 15th May 1877, as returned by Presbytery Clerks, and including retired Ministers,		
		1059

ANALYSIS OF REVENUE

FOR YEAR ENDING 15TH MAY 1877.

I. Balance from last year,	£755 11 4
II. Revenue from Ministerial Associations 1876-77, available for Equal Dividend,	£144,033 16 5
III. Amount of Contributions from Church Extension and other charges (See Appendix No. II.),	12,670 4 9
IV. Amount of Contributions from Congregations under special arrangements (See Appendix Nos. IV. V. and VI.),	2,268 7 4
V. Amount of Contributions from vacant Church Extension or other charges (See Appendix No. XX.),	419 15 6
Carry forward,	£159,392 4 0
	£755 11 4

	Brought forward,	£159,392	4	0	£755	11	4
VI.	Amount of Contributions from Stations, payable to Home Mis- sion Committee, . . .	£1,388	14	4	.		
	Highland Committee, . . .	430	14	4			
					1,819	8	8
VII.	Amount of Donations and Legacies, . . .	11,430	5	7			
					172,641	18	3
VIII.	Amount of Bank interest available for 1876-77,				427	14	4
	Total Revenue for 1876-77,				£173,825	3	11

ALLOCATION OF FUND.

	Total Fund, as above,				£173,825	3	11
<i>Deduct, First—</i>							
I.	Expenses of Management, including Tra- velling Charges, Postages, Parcels, etc. (See Public Accounts),	£915	1	4			
II.	Printing of Books for Collectors, Deacons, and Treasurers, and other Papers fur- nished to Congregations. (See Public Accounts),	281	17	8			
III.	Proportion of Assembly Expenses, Public Accounts, <i>Record</i> sent to Ministers, and Treasurer's Department. (See Public Accounts),	999	0	4			
					2,195	19	4
					£171,629	4	7
<i>Deduct, Second—</i>							
I.	Contributions from Territorial and Church Extension Charges returned to them up to the Amount of the Equal Dividend. (See Appendix No. II.),	£11,755	3	8			
II.	Contributions from Congregations under special arrangements returned to Min- isters. (See Appendix No. IV.),	1,927	15	4			
III.	Allowance from Fund to said Congrega- tions. (See Appendix No. IV.),	1,660	5	1			
IV.	Contributions payable to Ministers ad- mitted during the year, to Congrega- tions specially arranged with. (See Ap- pendix No. V.),	239	15	5			
V.	Allowance from Fund to said Congrega- tions. (See Appendix No. V.),	159	12	2			
VI.	Amount payable to Ministers not on the platform who resigned their Charges during the year. (See Appendix No. VI.),	179	16	2			
	Carry forward,	£15,922	7	10	£171,629	4	7

	Brought forward,	£15,922	7	10	£171,629	4	7
VII.	Amount payable to Ministers not on the platform who died during the year. (See Appendix No. VII.),		18	9	7		
VIII.	Amount payable to Ministers retired or invalided, or who, under special arrangements, draw partial Stipend or other allowances. (See Appendix No. VIII.),		946	8	0		
IX.	Amount of Contributions from Church Extension or other Charges, during vacancy or otherwise. (See Appendix No. XX.),		419	15	6		
X.	Amount of Contributions from Stations paid over to the Home and Highland Committees, per Public Accounts,	1,819	8	8			
					19,126	9	7
					£152,502	15	0

Deduct, Third—

I. Sums to Widows of Ministers who have died during the year. (See Public Accounts),		£845	0	0	
II. Amount claimed by the Widows' and Orphans' Fund of the Free Church for the following Congregations vacant at 15th May 1877 :—					
1. Ballachulish.	21. Moy.				
2. Arbroath, Ladyloan.	22. Galston.				
3. Kirkcud.	23. Kelso.				
4. Lawers.	24. Portmoak.				
5. Cockpen.	25. Lochranza.				
6. New Deer.	26. Shiskan.				
7. Helmsdale.	27. Tongland.				
8. Hightae.	28. Back.				
9. West Church, Girvan.	29. Cross.				
10. Culross.	30. Lochalsh.				
11. Kilmartin.	31. Poolewe.				
12. Kilfinnan.	32. Kilbrandon.				
13. Eyemouth.	33. Nairn.				
14. Portknockie.	34. N. Ronaldshay.				
15. Glasgow, St. David's.	35. Lerwick.				
16. " St. Mark's.	36. Bracadale.				
17. " Blochairn.	37. South Uist.				
18. " London Road.	38. Gartly.				
19. East Kilbride.	39. Grange.				
20. Inverness, East.		273	0	0	
			1,118	0	0
Balance available for Equal Dividend,			£151,384	15	0

Balance available for Equal Dividend, £151,384 15 0

DISTRIBUTION OF EQUAL DIVIDEND.

I.	Amount payable to Ministers admitted during the year to Charges on the Equal Dividend, exclusive of Colleagues. (See Appendix No. IX.),	£1,404	2	3
II.	Amount payable to Representatives of Ministers who have died during the year, being proportion due at death. (See Appendix No. X.),	1,067	12	1
	Carry forward,	£2,471	14	4

	Brought forward,	£2,471	14	4	
III.	Amount payable to Ministers admitted as Colleagues during the year. (See Appendix No. XII.),	691	14	1	
IV.	Amount payable to Colleagues who have become sole Ministers in consequence of the death, during the year, of the Senior Minister. (See Appendix No. XIII.),	1,021	5	2	
V.	Amount payable to Ministers translated from full Equal Dividend Charges to Collegiate Charges. (See Appendix No. XIV.),	752	1	3	
VI.	Amount payable to Ministers translated from full Equal Dividend Charges to Church Extension Charges. (See Appendix No. XV.),	219	15	11	
VII.	Amount payable to Ministers translated from Church Extension Charges to full Equal Dividend Charges. (See Appendix No. XVI.),	67	10	6	
VIII.	Amount payable to Ministers who have obtained Colleagues, or whose Colleagues have been removed during the year, and who are under special arrangements. (See Appendix No. XVII.),	1,925	14	6	
IX.	Amount payable to Ministers who have resigned or have been loosed from their Charges during the year. (See Appendix No. XVIII.),	808	9	0	
X.	Amount returned to vacant Congregations under Regulations of Assembly. (See Appendix No. XIX.),	177	2	0	
XI.	Amount payable to Ministers drawing full Dividend, or divisible between Colleagues,	119,477	0	0	
XII.	Surplus Fund,	23,772	8	3	
					<u>£151,384 15 0</u>

APPENDIX.

No. I.

COMPARATIVE VIEW OF DEDUCTIONS FROM SUSTENTATION FUND FOR YEARS 1876 AND 1877.

	1877.	1876.
I. Expenses of Management, Travelling Charges, Postages, Parcels, etc. See p. 5,	£915 1 4	£886 7 3
II. Printing of Books for Collectors, Deacons, and Treasurers, and other Papers furnished to Congregations. See p. 5, .	281 17 8	360 10 7
III. Proportion of Assembly Expenses, Public Accounts, <i>Record</i> sent to Ministers, and Treasurer's Department. See p. 5,	999 0 4	921 0 4
IV. Contributions from Church Extension Charges returned to them up to the amount of the Equal Dividend. (See Appendix No. II.),	11,755 3 8	8,186 12 11
V. Contributions from Congregations specially arranged with, returned. (See Appendix Nos. IV. and V.),	2,167 10 9	671 4 6
VI. Allowance from Fund to said Congregations. (See Appendix Nos. IV. and V.),	1,819 17 3	836 10 9
VII. Amount paid to Ministers not on Platform, loosed from their Charges during the year. (See Appendix No. VI.),	179 16 2	149 6 6
VIII. Amount paid to Ministers not on Platform, who died during the year. (See Appendix No. VII.),	18 9 7	26 9 6
IX. Amount paid to or on account of Ministers <i>Emeriti</i> . (See Appendix No. VIII.),	946 8 0	1,141 5 6
X. Amount of Contributions from Church Extension or other Charges during vacancy, or otherwise. (See Appendix No. XX.),	419 15 6	98 4 5
XI. Amount of Contributions from Stations. (See Public Accounts),	1,819 8 8	2,182 2 3
XII. Donations to Widows of Ministers. (See Public Accounts),	845 0 0	1,200 0 0
XIII. Amount paid to Widows' and Orphans' Fund for Vacant Charges,	273 0 0	203 0 0
	£22,440 8 11	£16,862 14 6

No. II.

CONTRIBUTIONS from TERRITORIAL, CHURCH EXTENSION, and other CHARGES,
1876-77, returned to them up to the amount of the Equal Dividend.

CONGREGATIONS.	Contributions, 1876-77.	Excess above Equal Dividend.	Amount payable to Ministers.
1. Aberdeen, Ferryhill, . . .	£257 5 5	£100 5 5	£157 0 0
2. „ Greyfriars', . . .	150 0 0	.....	150 0 0
3. „ Rutherford, . . .	152 3 0	.....	152 3 0
4. Dyce,	154 14 7	.....	154 14 7
5. Durris,	109 15 0	.....	109 15 0
6. Torry,	118 5 10	.....	118 5 10
7. Ormiston,	89 5 4	.....	89 5 4
8. New Aberdour,	80 0 0	.....	80 0 0
9. Peterhead, Territorial, . . .	101 2 1	.....	101 2 1
10. Strathconnon,	135 0 0	.....	135 0 0
11. Dumbarton, North Church, . .	222 17 0	65 17 0	157 0 0
12. Garelochhead,	157 0 0	.....	157 0 0
13. Strathblane,	113 4 4	.....	113 4 4
14. Dumfries, Martyrs', . . .	157 0 0	.....	157 0 0
15. Dalton,	80 0 0	.....	80 0 0
16. Dundee, Hawkhill,	84 0 11	.....	84 0 11
17. „ Bonnethill,	134 0 0	.....	134 0 0
18. Monifieth, South,	158 8 2	1 8 2	157 0 0
19. Ardrishaig,	62 2 0	.....	62 2 0
20. Dunoon, Gaelic,	148 0 0	.....	148 0 0
21. South Kingarth,	100 0 0	.....	100 0 0
22. Sandbank,	124 0 0	.....	124 0 0
23. Longformacus,	90 3 0	.....	90 3 0
24. Edinburgh, Martyrs', . . .	207 5 8	50 5 8	157 0 0
25. „ Cowgatehead,	64 2 6	.....	64 2 6
26. „ Fountainbridge,	112 13 4	.....	112 13 4
27. „ Moray,	124 17 2	.....	124 17 2
28. Granton and Wardie,	175 0 0	18 0 0	157 0 0
29. Slains,	81 5 6	.....	81 5 6
30. Glasgow, Renwick,	179 5 8	22 5 8	157 0 0
31. „ Barrowfield,	157 8 1	0 8 1	157 0 0
32. „ St. George's Road,	200 0 0	43 0 0	157 0 0
33. „ Great Hamilton St.,	269 1 9	112 1 9	157 0 0
34. Rutherglen, East,	46 1 11	.....	46 1 11
35. Glasgow, Augustine,	179 14 10	22 14 10	157 0 0
36. „ Buchanan Memorial,	108 0 0	.....	108 0 0
37. „ Candlish Memorial,	125 5 10	.....	125 5 10
38. „ Cowcaddens,	160 0 0	3 0 0	157 0 0
39. „ Cunningham,	100 0 0	.....	100 0 0
40. „ Dennistoun,	176 1 7	19 1 7	157 0 0
41. „ Fairbairn Memorial,	102 15 2	.....	102 15 2
42. „ North Woodside,	112 18 11	.....	112 18 11
43. „ Paisley Road,	210 19 4	53 19 4	157 0 0
44. „ Pollokshields,	246 12 0	89 12 0	157 0 0
45. „ Rose Street,	101 15 3	.....	101 15 3
46. „ Sighthill,	151 13 4	.....	151 13 4
47. „ Tollcross,	110 0 0	.....	110 0 0
48. Govan, St. Columba's,	150 0 0	.....	150 0 0
49. „ St. Mary's,	262 2 5	105 2 5	157 0 0
50. Whiteinch,	131 8 2	.....	131 8 2
Carry forward,	£7024 15 1	£707 1 11	£6,317 13 2

CONGREGATIONS.	Contributions, 1876-77.	Excess above Equal Dividend.	Amount payable to Ministers.
Brought forward,	£7024 15 1	£707 1 11	£6317 13 2
51. Greenock, Martyrs',	95 0 0	.....	95 0 0
52. Port Glasgow, Newark,	114 11 6	.....	114 11 6
53. Greenock, Mountpark,	151 13 8	.....	151 13 8
54. Coatbridge, East,	157 10 0	0 10 0	157 0 0
55. Baillieston,	100 9 11	.....	100 9 11
56. Bellshill,	111 11 6	.....	111 11 6
57. Burnbank, Hamilton,	234 7 0	77 7 0	157 0 0
58. Greengairs,	100 4 0	.....	100 4 0
59. Wishaw,	135 17 0	.....	135 17 0
60. Inverness, Queen Street,	107 0 0	.....	107 0 0
61. Darvel,	120 0 0	.....	120 0 0
62. Kilbirnie, West Church,	157 0 0	.....	157 0 0
63. Kilmarnock, Martyrs',	99 6 3	.....	99 6 3
64. Saltcoats, Gaelic,	97 0 0	.....	97 0 0
65. Bowmore,	65 0 9	.....	65 0 9
66. Portnahaven,	68 2 2	.....	68 2 2
67. Hawick, West Port,	115 0 0	.....	115 0 0
68. Cowdenbeath,	54 1 5	... ..	54 1 5
69. Largs,	90 0 0	.....	90 0 0
70. Kilcalmonell,	150 0 0	.....	150 0 0
71. Buckhaven,	100 0 0	.....	100 0 0
72. Galatoun,	108 0 0	.....	108 0 0
73. Castle Douglas, M'Millan Ch.,	167 0 0	10 0 0	157 0 0
74. Crossford,	101 15 10	.....	101 15 10
75. Forth and Wilsontown,	112 12 0	.....	112 12 0
76. Crofthead,	86 10 0	.....	86 10 0
77. Harthill,	115 15 6	.....	115 15 6
78. West Calder,	97 19 2	.....	97 19 2
79. Coigach,	103 0 0	.....	103 0 0
80. Kirkmichael,	96 1 7	.....	96 1 7
81. Ardow,	70 18 3	.....	70 18 3
82. Ardnamurchan,	106 15 0	.....	106 15 0
83. Holm,	101 13 0	.....	101 13 0
84. Paisley, Oakshaw Street,	200 0 0	48 0 0	157 0 0
85. Neilston,	130 11 0	.....	130 11 0
86. Penpont, West,	140 0 0	.....	140 0 0
87. Stirling, Marykirk,	100 0 0	.....	100 0 0
88. Altnaharra,	100 0 0	.....	100 0 0
89. Auchterless,	97 14 1	.....	97 14 1
90. Port William,	79 11 5	.....	79 11 5
91. Trinity, Leith, . . . . .	.....	.....	.....
Culross,	65 0 9	.....	65 0 9
Mayfield, Edinburgh,	102 0 6	54 14 2	47 6 4
Glasgow, London Road,	13 0 0	.....	13 0 0
Portknockie,	60 0 0	.....	60 0 0
Glasgow, Blochairn,	86 1 0	.....	86 1 0
„ Gt. Western Road,	99 16 6	22 8 0	77 8 6
„ London Road,	30 10 10	.....	30 10 10
Whiting Bay,	101 5 9	.....	101 5 9
	£12,122 2 5	£915 1 1	£11,207 1 4
Add Contributions from Charges where Ministers have been settled during the year. (See Appen- dix No. III.),	548 2 4	.....	548 2 4
TOTAL,	£12,670 4 9	£915 1 1	£11,755 3 8

No. III.

MINISTERS admitted to CHURCH EXTENSION CHARGES during the year 1876-77,
with amount due at Whitsunday 1877.

Name.	Congregation.	Date of Ordination or Induction.	Amount pay- able at 15th May 1877.
1. John F. Ewing, .	Ogilvie Ch., Dundee,	27th July 1876.	£94 11 10
2. John Smith, . .	Shettleston, . . .	17th Aug. „	125 0 10
3. Wm. Stephen, . .	Kelty,	29th Aug. „	53 18 0
4. D. J. Martin, . .	Stornoway, 2d Ch., .	9th Sept. „	106 13 5
5 George Milne, . .	Wilson Ter., Dundee,	3d Oct. „	56 16 6
6. Jas. C. MacTaggart, .	Isle of Whithorn, . .	21st Dec. „	47 11 9
7. Archibald Bell, . .	Levenside, Renton, .	22d Feb. 1877.	50 0 0
8. E. M'Lean, . . .	Fordyce,	19th Apl. „	13 10 0
			£548 2 4

No. IV.

CONGREGATIONS specially arranged with.

	Contributions, 1876-77.	Allowance from Fund.	Special Grants.	Amount payable to Minister.
1. Alford,	£89 6 10	£67 13 2	.....	£157 0 0
2. Ayr, Martyrs', . .	62 0 0	31 0 0	.....	93 0 0
3. New Cumnock, } Afton,	90 0 0	45 0 0	.....	135 0 0
4. Ellsridgehill, . .	80 1 4	50 0 0	.....	130 1 4
5. Fortingal,	65 13 6	80 0 0	.....	145 13 6
6. Keiss,	60 0 0	80 0 0	.....	140 0 0
7. Strathmiglo, N., .	104 13 4	52 6 8	.....	157 0 0
8. Glencaple,	80 0 0	77 0 0	.....	157 0 0
9. Dunscore Craigs, .	70 0 0	35 0 0	£40 0 0	145 0 0
10. Saline,	93 3 11	63 16 1	.....	157 0 0
11. Lochgilphead, } Martyrs',	84 10 4	42 5 2	30 4 6	157 0 0
12. Minard,	62 0 0	80 0 0	.....	142 0 0
13. Chirnside,	84 9 5	42 5 0	30 5 7	157 0 0
14. Eaglesham, } Martyrs',	78 0 0	39 0 0	.....	117 0 0
15. Cockburnspath, . .	59 14 6	80 0 0	.....	139 14 6
16. Douglas Water, . .	55 0 0	27 10 0	.....	82 10 0
17. Livingstone, . . .	96 0 0	61 0 0	.....	157 0 0
18. Lauriston,	124 9 11	32 10 1	.....	157 0 0
19. Glenshiel,	80 0 0	77 0 0	.....	157 0 0
20. Eskdalemuir, . . .	40 0 0	20 0 0	40 0 0	100 0 0
21. Dunrossness, . . .	21 11 11	47 0 0	.....	68 11 11
22. Fetlar,	26 1 2	47 0 0	.....	73 1 2
23. Cunningsburgh, . .	32 1 10	87 0 0	.....	119 1 10
24. Weisdale,	82 10 0	47 0 0	.....	79 10 0
25. Yell,	35 16 2	87 0 0	.....	122 16 2
26. Stirling Craigs, . .	110 11 2	46 8 10	.....	157 0 0
27. Newton Stewart, } Princes Street, } Stennis,	70 0 0 40 0 0	35 0 0 40 0 0	..... .....	105 0 0 80 0 0
£1927 15 4		£1519 15 0	£140 10 1	£3588 0 5

No. V.

MINISTERS admitted during the year 1876-77 to Congregations specially arranged with.

Name of Minister.	Congregation.	Date of Ordination.	Contributions, 1876-77.	Allowance from Fund.	Amount payable to Minister.
1. Robt. Kay,	S. Ronaldshay,	June 22, 1876,	£76 3 0	£20 0 0	£96 3 0
2. W. R. Paton,	Chapelton, .	Nov. 20, ,,	46 3 4	29 10 9	75 14 1
3. D. Macaulay,	Glass, . . .	Dec. 21, ,,	30 15 9	31 15 7	62 11 4
4. David Berry,	Graham Street, Airdrie, .	Jan. 16, 1877,	43 0 0	21 10 0	64 10 0
5. Alex. Yule,	Blairdaff, . .	Jan. 25, ,,	23 10 0	23 16 6	47 6 6
6. A. C. Willox,	Walls, . . .	Feb. 8, ,,	10 0 0	22 17 8	32 17 8
7. F. Harper,	Martyrs' Ch., Wick, . . .	Mar. 29, ,,	10 3 4	10 1 8	20 5 0
			£239 15 5	£159 12 2	£399 7 7

No. VI.

MINISTERS not on the Platform, who resigned their Charges during the year.

Name.	Late Charge.	Date of Resignation.	Amount payable at Date of Resignation.
1. John Jackson, .	Girvan, West Church,	3d August 1876, .	£15 0 0
2. Peter M'Lauchlan,	London Road, Glasgow	19th August ,, .	13 0 0
3. David Taylor, .	Dover Street, ,,	23d August ,, .	.....
4. Matt. Brown, .	Hightae,	31st March 1877, .	151 16 2
			£179 16 2

No. VII.

MINISTERS not on the PLATFORM who died during the year.

Name.	Late Charge.	Date of Death.	Amount payable at date of Death.
1. W. K. Mitchell, .	Cluny,	1st June 1876, .	.....
2. James Mackinlay,	Wellpark, Glasgow, .	16th June ,, .	£6 13 4
3. John M'Rae, .	Carloway,	9th October ,, .	11 16 3
			£18 9 7

No. VIII.

MINISTERS retired or invalided drawing Partial Stipend or other Allowances.

Name of Minister.	Former Charge.	Allowance from Fund.
1. John Thomson, . . .	Greyfriars', Aberdeen, .	£130 0 0
2. John Allan, . . .	Union Church, Aberdeen, .	78 10 0
3. James Grant, . . .	Alvie, £25, . . .	.....
4. Alexander Mackay, LL.D., .	Rhynie, . . .	60 0 0
5. John Montgomery, . . .	Innerleithen, . . .	7 0 0
6. William Taylor, . . .	Pulteneytown, £48, 10s., .	.....
7. Simon Fraser, . . .	Fortrose, £10, . . .	.....
8. George Lewis, . . .	Ormiston, . . .	50 0 0
9. Alexander Paterson, . . .	Dunblane, £47, . . .	.....
10. David Black, . . .	Tillicoultry, £7, . . .	.....
11. Hugh Martin, D.D., . . .	Greyfriars', Edinburgh, £45, .	.....
12. John Bruce, D.D., . . .	St. Andrew's, Edinburgh, .	6 6 0
13. John Mackenzie, . . .	Ratho, . . .	7 17 6
14. C. F. Corbett, . . .	Hopeman, £40 . . .	.....
15. Murdoch Mackay, . . .	Fordyce, . . .	117 0 0
16. Alexander Cumming, . . .	Victoria Church, Glasgow, .	4 14 6
17. S. W. Reid, . . .	Muirkirk, . . .	107 0 0
18. John Fraser, . . .	Gordon, £50, . . .	.....
19. James Forbes, . . .	Cluny, . . .	67 0 0
20. James Cullen, . . .	Kelty, . . .	110 0 0
21. James Boyd, . . .	Polmont, £7, . . .	.. ...
22. Alexander Stark, . . .	Closeburn, . . .	7 0 0
23. James Young, . . .	Selkirk, £35, . . .	.....
24. John Wright, . . .	East Church, Alloa, £60, .	.....
25. Robert Donald, . . .	Sheuchan, . . .	57 0 0
26. J. Y. Walker, . . .	Kinnoull Street, Perth, .	100 0 0
27. James Beattie, . . .	Balmullo, . . .	37 0 0
28. Thomas Martin, . . .	Strathmiglo, North, . . .	.....
29. Charles M. M'Caig . . .	Lochgilphead, . . .	.....
		£946 8 0

No. IX.—MINISTERS admitted to FULL EQUAL DIVIDEND CHARGES during the year 1876-77, with proportion of Stipend due to each at 15th May 1877.

Name.	Congregation.	Date of Ordination.	Proportion of Equal Dividend.
1. J. G. Kippen, .	Pitcairngreen, .	13th July 1876,	£131 12 5
2. Andrew Morris, .	Colliston, .	4th August „	122 2 4
3. Alex. MacTavish, .	Morebattle, .	9th August „	120 0 2
4. James H. Allan, .	Strathdon, etc., .	17th Aug. „	116 10 7
5. James Philip, .	Lyon St., Glasgow, .	17th Aug. „	116 11 4
6. Alex. MacDiarmid, .	Cromdale, .	14th Sept. „	104 9 9
7. Ewan M'Leod, .	Duthil, .	28th Sept. „	98 9 4
8. George Davidson, .	Barony Ch., Glasgow, .	19th Oct. „	89 8 9
9. A. L. Robertson, .	Logiepert, .	2d Nov. „	83 8 10
10. John R. M'Neil, .	Torosay and Salen, .	9th Nov. „	80 8 8
11. Joseph Forrest, .	Stevenston, .	9th Nov. „	80 8 8
12. John M'Coll, .	Glenlyon, .	30th Nov. „	71 7 7
13. R. G. Still, .	Barry, .	14th Dec. „	65 7 2
14. James M'Leod, .	Kilberry, etc., .	20th Dec. „	62 16 0
15. John Russell, .	Lochwinnoch, .	22d Feb. 1877,	35 5 5
16. Thomas Murray, .	Maryton, .	13th April „	13 15 3
17. H. G. Shepherd, .	Cambuslang, .	17th April „	12 0 0
			£1404 2 3

No. X.—MINISTERS who have died during the year 1876-77, with proportion of Stipend due at Death.

Name.	Congregation.	Date of Death.	Amount due at date of Death.
1. John Fletcher, .	Bracadale, .	28th May 1876,	£6 0 0
2. David Mitchell, .	Blairdaff, .	31st May „	6 17 7
3. Thomas Waters, .	Lander, .	15th Aug. „	12 10 0
4. James Macdonald, .	Glass, .	7th Sept. „	49 9 0
5. William Grant, .	Ayr, .	2d Nov. „	73 10 7
6. James Proudfoot, .	Culter, .	15th Nov. „	30 0 0
7. Donald M'Rae, .	Cross, .	15th Nov. „	78 10 0
8. William Brown, .	Rayne, .	27th Nov. „	77 13 3
9. John M'Millan, D.D.,	Kirkcudbright, .	29th Nov. „	32 10 11
10. Archibald Nicol, .	Shiskan, .	11th Dec. „	90 6 7
11. C. C. Stewart, .	Scone, .	30th Dec. „	37 13 0
12. G. A. Chisholm, .	Avoch, .	30th Dec. „	12 11 0
13. James Hamilton, .	Cockpen, .	11th Jan. 1877,	103 12 7
14. David Campbell, .	Lawers, .	25th Jan. „	109 13 8
15. James Swinton, .	Portmoak, .	1st Feb „	112 13 11
16. Robert Macindoe, .	Galston, .	10th March „	128 12 2
17. J. J. Wood, D.D., .	Dumfries, .	23d March „	51 6 1
18. R. L. Brown, .	Largo, .	9th April „	54 1 9
			£1067 12 1

No. XI.—LIST OF COLLEAGUES AND SUCCESSORS at 15th May 1877, exclusive of those who have been admitted as Colleagues during the year.

1. Andrew M'Queen, Aberdeen.

2. L. C. M. Wedderburn, Madderty.

3. John Fraser, Brechin.

4. Charles Falconer, Fortrose.

5. John Tainsh, Strichen.

6. James Kippen, Arrochar.

7. William Ross, LL.D., Bridge of Allan.

8. David Somerville, Dundee.

9. Jas. B. Brown, Dunfermline.

10. Alexander Cameron, Greenlaw.

11. Wm. Shearer, Swinton.

12. James Jolly, Edinburgh.

13. Alex. Cusin, Edinburgh.

14. R. G. Balfour, Edinburgh.

15. Gavin Anderson, Edinburgh.

16. Robt. M'Donald, D.D., North Leith.

17. George Anderson, St. Cyrus.
18. William Anderson, Boyndie.

19. Alexander Miller, Buckie.

20. John Forgan, Cullen.

21. G. L. Campbell, Glasgow.

22. G. G. Cameron, Glasgow.

23. John F. M'Gregor, Glasgow.

24. Lewis Davidson, Rutherglen.

25. William S. Fleck, Fairlie.

26. John M'Farlane, Greenock.

27. Matt. Reid, Greenock.

28. K. Moody Stuart, Moffat.

29. Alex. Bannatyne, Paisley.

30. Jas. F. Thomson, Stanley.

31. John Rogers, Delting.

32. John Jamieson, Cairnryan.

33. James Gorrie, Sorbie.

34. Robert Gladstone, Wigton.

No. XII.—MINISTERS admitted as Colleagues and Successors during the year 1876-77, with proportion of Dividend due to each at 15th May 1877.

Name.	Congregation.	Date of Ordination.	Amount payable at 15th May 1877.
1. James Halliday, .	Forgandenny, .	27th July 1876,	£77 12 1
2. Anthony M'Millan, .	Ceres, . . .	17th Augt. „ .	80 10 10
3. Donald Campbell, .	Edrachillis, . .	17th Augt. „ .	72 0 6
4. John C. Connel, .	Thurso, West, .	24th Augt. „ .	91 17 2
5. Don. Mackay, . .	Strathfillan, . .	26th Oct. „ .	53 8 5
6. G. G. M'Leod, . .	Carnwath, . . .	16th Nov. „ .	47 16 9
7. G. Rose, . . .	Bucklyvie, . . .	23d Nov. „ .	45 19 7
8. Alex. Rust, . . .	Inverbrothock, .	30th Nov. „ .	44 2 4
9. A. F. A. Moir, . .	Ballater, . . .	7th Dec. „ .	42 5 0
10. James Gray, . .	Bellie,	12th Dec. „ .	40 18 6
11. Thomas Adamson, .	Prestonkirk, . .	21st Dec. „ .	38 10 9
12. John Gall, . . .	Liff,	11th Jany. 1877,	82 19 1
13. Robert Thornton, .	Martyrs', Glasgow,	15th Feby. „ .	23 18 1
			£691 14 1

No. XIII.—COLLEAGUES who have become sole Ministers in consequence of the death during the year of the Senior Minister.

Name.	Congregation.	Date of Death of Senior Minister.	Amount due for year to 15th May 1877.
1. John Mitchell, . .	Lauder,	15th Aug. 1876,	£144 10 0
2. J. C. Robertson, .	Rayne,	27th Nov. „	152 17 11
3. C. A. Bannatyne, .	Culter,	15th Nov. „	127 0 0
4. Alex. Marshall, . .	Kirkcudbright, .	29th Nov. „	124 9 1
5. A. K. M'Murphy, . .	Scone,	30th Dec. „	119 7 0
6. John M'Kerchar, . .	Avoch,	30th Dec. „	144 9 0
7. James Freer, . . .	Dumfries, . . .	23d Mar. 1877,	105 13 11
8. William Bruce, . .	Largo,	9th April „	102 18 3
			£1021 5 2

No. XIV.—MINISTERS translated from FULL EQUAL DIVIDEND CHARGES to COLLEGIATE CHARGES.

Name.	Former Charge.	Present Charge.	Date of Induction to Present Charge.	Amount due for Year to 15th May 1877.
1. Andrew Ryrie, . .	St. Paul's, Edinburgh,	Hutchesontown, Glasgow,	14th June 1876,	£101 18 8
2. J. G. Cunningham,	Lochwinnoch,	St. Luke's, Edinburgh,	22d June „	86 13 5
3. John M'Pherson,	Lochalsh, . .	Cawdor, . .	26th Oct. „	123 18 2
* J. C. Robertson, .	Lerwick, . .	Rayne, . .	2d Nov. „	.....
4. R. A. Mitchell, . .	E. Kilbride, .	Gilcomston, Aberdeen,	25th Jan. 1877,	138 18 4
5. J. Renny Caird,	Kirkurd, . .	Lochend, Campbelton,	14th Mar. „	146 16 1
6. John Chalmers, . .	Ladyloan, Arbroath,	North Ch., Stirling,	16th April „	153 16 7
				£752 1 3

No. XV.—MINISTERS translated from FULL EQUAL DIVIDEND CHARGES to CHURCH EXTENSION CHARGES.

Name.	Former Charge.	Present Charge.	Date of Induction to Present Charge.	Amount due as Minister of Former Charge.
1. Angus Stewart, . .	Kilmartin, . .	Whiting Bay,	25th July 1876,	£30 10 9
2. A. O. Johnston, . .	Cambuslang, .	Gt. Western Road Ch., Glasgow,	16th Nov. „	79 11 6
3. J. T. Stuart, . . .	Kelso,	Mayfield, Edinburgh,	25th Jan. 1877,	109 13 8
				£219 15 11

* As Mr. Robertson became sole Minister of this Charge on 27th November last, in consequence of the death of the senior Minister, his name appears in Appendix No. XIII.

No. XVI.—MINISTERS translated from a CHURCH EXTENSION CHARGE to a
FULL EQUAL DIVIDEND CHARGE.

Name.	Former Charge.	Present Charge.	Date of Induc- tion to Present Charge.	Amount due as Minister of Present Charge.
1. John Jenkins, .	Culross, .	St. Peter's, Dundee, .	28th Dec. 1876,	£59 7 2
2. R. Murdoch, .	Blochairn, Gl.,	Johnstone & Wamphray,	26th April 1877,	8 3 4
				£67 10 6

No. XVII.—MINISTERS who have obtained COLLEAGUES, or whose COLLEAGUES
have been removed during the year, and who are under Special Arrange-
ments.

Name.	Congregation.	Date of Induction or Removal of Colleague.	Amount due for Year to May 15, 1877.
1. A. S. Paterson, .	Hutchesontown, Gl.,	14th June 1876,	£67 19 5
2. A. Moody Stuart, D.D.,	St. Luke's, Edinburgh,	22d June „	86 13 5
3. Jas. Drummond, .	Forgandenny, .	27th July „	79 7 11
4. John Donaldson, .	Ceres, .	17th Aug. „	48 10 0
5. George Tulloch, .	Edrachillis, .	17th Aug. „	84 19 6
6. David Burn, .	West Ch. Thurso, .	24th Aug. „	65 2 10
7. A. M'Kinnon, .	Strathfillan, .	26th Oct. „	103 11 7
8. S. F. M'Lauchlan, .	Cawdor, .	26th Oct. „	103 11 7
9. Jas. Walker, D.D., .	Carnwath, .	16th Nov. „	109 3 3
10. A. W. Morris, .	Bucklyvie, .	23d Nov. „	111 0 5
11. D. Crichton, LL.D., .	Inverbrothock, .	30th Nov. „	112 17 8
12. D. Campbell, .	Ballater, .	7th Dec. „	114 15 0
13. D. Dewar, .	Bellie, .	12th Dec. „	116 1 6
14. John Thomson, .	Prestonkirk, .	21st Dec. „	118 9 3
15. W. R. Moncur, .	Liff, .	11th Jan. 1877,	124 0 11
16. Josiah Rhenius, .	Tongland, .	18th Jan. „	60 0 0
17. Wal. M'Gilvray, D.D.,	Gilcomston, Abdn., .	25th Jan. „	127 15 4
18. D. Menzies, .	Martyrs', Glasgow, .	15th Feb. „	138 6 11
19. H. M'Neil, .	Lochend, Campbelton,	14th Mar. „	140 10 6
20. Joseph Stark, .	Kilfinnan, .		17 17 6
			£1925 14 6

No. XVIII.

MINISTERS who have resigned or have been loosed from their CHARGES during the year 1876-77.

Name.	Congregation.	Date of Resignation.	Amount payable.
1. Alexander Beith, D.D.,	North Ch., Stirling, .	17th July 1876,	£76 14 10
2. James M'Naught,	{ Maitland Church, } Glasgow, .	16th August,,	89 19 9
3. John Henderson, .	Coatbridge, . .	14th Nov. ,,	78 13 10
4. Alexander Skene, .	Tongland, . .	18th Jany. 1877,	65 18 2
5. Hugh M'Intosh, .	Gartly, . . .	5th March ,,	126 9 2
6. Archibald Gardiner, .	New Deer, . .	1st March ,,	124 14 9
7. John Murdoch, . .	Grange, . . .	24th April ,,	147 19 3
8. Robert Wilson, . .	N. Ronaldshay, .	24th April ,,	147 19 3
			£808 9 0

No. XIX.

AMOUNT returned to VACANT CONGREGATIONS during the year 1876-77.

1. Strathdon,	£12 0 0
2. Colliston,	13 10 0
3. Ceres,	12 0 0
4. Logiepert,	18 0 0
5. Chapelton,	18 0 0
6. Barry,	18 0 0
7. Stevenston,	12 3 0
8. Blairdaff,	18 0 0
9. Glass,	10 10 0
10. Lochwinnoch,	18 0 0
11. Glasgow, Lyon Street,	15 0 0
12. Maryton,	12 0 0
	<hr/> £177 2 0

No. XX.

CONTRIBUTIONS from CHURCH EXTENSION CHARGES during Vacancies
or otherwise.

1. Wick, Martyrs',	.	.	.	.	.	£12	4	0
2. Culross,	.	.	.	.	.	46	10	8
3. Mayfield, Edinburgh,	.	.	.	.	.	75	0	0
4. Portknockie,	.	.	.	.	.	10	0	0
5. Glasgow, London Road,	.	.	.	.	.	8	13	11
6. Uddingstone,	.	.	.	.	.	60	10	0
7. Kilmarnock, Grange,	.	.	.	.	.	99	15	10
8. St. Monance,	.	.	.	.	.	39	0	0
9. Isle of Whithorn,	.	.	.	.	.	68	1	1
						<hr/>		
						£419	15	6
						<hr/>		

ADDITIONAL APPENDIX in order to exhibit the Progress of the SUSTENTATION FUND.

I.—LIST OF PRESBYTERIES, showing the number of SELF-SUSTAINING CHARGES in each at the various Dividends declared by the General Assembly for the Ten Years ending with 15th May 1877.

PRESBYTERIES.	No. of Charges in Presbytery.	Dividend 1868.	No. Self-sus-taining.	Dividend 1870.	No. Self-sus-taining.	Dividend 1871.	No. Self-sus-taining.	Dividend 1872.	No. Self-sus-taining.	Dividend 1873.	No. Self-sus-taining.	Dividend 1874.	No. Self-sus-taining.	Dividend 1875.	No. Self-sus-taining.	Dividend 1876.	No. Self-sus-taining.	Dividend 1877.	No. Self-sus-taining.
1. Aberdeen,	34	£150	13	£150	16	£150	16	£150	14	£150	15	£150	13	£157	15	£157	14	£157	14
2. Aberlour,	6																		
3. Abernethy,	7																		
4. Abertarff,	6																		
5. Alford,	7																		
6. Arbroath,	13																		
7. Auchterarder,	10																		
8. Ayr,	26																		
9. Biggar and Peebles,	7																		
10. Breadalbane,	10																		
11. Brechin,	11																		
12. Caithness,	18																		
13. Chanonry,	6																		
14. Cupar,	12																		
15. Dalkeith,	11																		
16. Deer,	13																		
17. Dingwall,	9																		
18. Dornoch,	10																		
19. Dumbarton,	20																		
20. Dumfries,	17																		
21. Dunblane,	10																		
22. Dundee,	29																		
23. Dunfermline,	9																		
24. Dunkeld,	10																		
25. Dunoon and Inverary,	21																		
26. Dunse and Chirnside,	10																		
27. Edinburgh,	51																		
28. Elgin,	9																		
29. Ellon,	8																		
30. Fordoun,	10																		

II.—NUMBER of CONGREGATIONS which have contributed £100 and upwards to the Sustentation Fund for Ten Years prior to Whitsunday, or 15th May 1877.

NAME OF PRESBYTERY.	No. of Charges in Presbytery.	Year to 15th May 1868.	Year to 15th May 1869.	Year to 15th May 1870.	Year to 15th May 1871.	Year to 15th May 1872.	Year to 15th May 1873.	Year to 15th May 1874.	Year to 15th May 1875.	Year to 15th May 1876.	Year to 15th May 1877.
1. Aberdeen,	34	20	22	22	22	21	22	24	26	26	28
2. Aberlour,	6	...	...	...	1	1	1	1	1	1	2
3. Abernethy,	7	...	...	...	...	...	1	1	3	2	4
4. Abertarff,	6	1	1	1	1	1	1	1	2	3	3
5. Alford,	7	2	2	...	1	...	...	...	...	...	...
6. Arbroath,	13	10	10	10	10	10	10	11	11	11	11
7. Auchterarder,	10	5	6	6	6	6	6	6	7	7	7
8. Ayr,	26	6	6	6	7	7	8	9	10	10	11
9. Biggar and Peebles, ...	7	2	2	2	2	3	3	5	5	5	5
10. Breadalbane,	10	2	2	2	2	2	2	2	3	2	2
11. Brechin,	11	8	8	6	6	6	6	7	8	8	9
12. Caithness,	18	7	6	6	7	7	7	11	10	11	13
13. Chanonry,	6	2	3	3	3	3	2	2	3	4	3
14. Cupar,	12	4	3	3	3	3	3	3	4	4	5
15. Dalkeith,	11	5	5	4	5	5	4	4	6	7	6
16. Deer,	13	4	4	4	4	4	4	6	6	7	7
17. Dingwall,	9	7	7	7	6	7	7	6	6	8	9
18. Dornoch,	10	4	4	4	4	3	3	4	4	3	4
19. Dumbarton,	20	10	9	10	11	12	11	12	12	13	14
20. Dumfries,	17	5	5	5	5	5	6	8	8	7	9
21. Dunblane,	10	4	4	5	5	5	5	4	5	6	5
22. Dundee,	29	19	18	19	20	23	24	24	23	24	27
23. Dunfermline,	9	4	4	3	4	6	6	6	6	4	5
24. Dunkeld,	10	1	1	1	2	3	3	3	4	4	3
25. Dunoon and Inverary,	21	9	8	7	8	9	9	9	10	12	12
26. Dunse and Chirnside,	10	7	7	7	7	7	6	7	7	7	6
27. Edinburgh,	51	41	41	41	42	42	41	43	45	45	48
28. Elgin,	9	6	6	5	6	8	7	8	8	8	8
29. Ellon,	8	4	5	4	4	5	5	5	5	5	5
30. Fordoun,	10	2	1	2	1	1	1	2	2	1	2
31. Fordyce,	10	2	2	2	2	2	2	2	2	5	5
32. Forfar,	8	2	2	2	2	3	3	5	5	6	6
33. Forres,	6	1	2	2	2	2	1	2	1	1	2
34. Garioch,	10	5	4	4	4	4	4	5	5	5	5
35. Glasgow,	89	48	50	51	54	57	59	59	63	69	76
36. Greenock,	18	10	10	10	11	11	11	13	13	18	14
37. Haddington & Dunbar,	14	6	4	3	3	4	4	4	4	4	5
38. Hamilton,	26	13	12	13	13	12	13	15	17	20	20
39. Inverness,	12	7	7	6	6	6	7	8	7	7	8
40. Irvine,	28	10	10	12	14	15	17	22	20	20	20
41. Islay,	5	...	...	...	...	...	...	2	1	...	...
42. Jedburgh,	9	4	4	6	6	6	6	6	6	6	6
43. Kelso,	10	4	5	5	5	5	6	6	6	6	6
44. Kincardine O'Neil, ...	13	1	2	1	1	1	1	1	1	1	2
45. Kinross,	8	1	2	2	1	1	1	2	2	2	2
46. Kintyre,	11	3	4	4	5	5	5	3	4	5	7
47. Kirkcaldy,	17	11	10	10	10	11	10	11	12	12	14
48. Kirkcudbright,	9	3	3	3	3	4	3	4	4	4	5
Carry forward,	723	332	333	331	347	365	367	404	423	441	476

NAME OF PRESBYTERY.	No. of Charges in Presbytery.	Year to 15th May 1868.	Year to 15th May 1869.	Year to 15th May 1870.	Year to 15th May 1871.	Year to 15th May 1872.	Year to 15th May 1873.	Year to 15th May 1874.	Year to 15th May 1875.	Year to 15th May 1876.	Year to 15th May 1877.
Brought forward,.....	723	332	333	331	347	365	367	404	423	441	476
49. Lanark,	9	5	6	6	7	7	7	8	7	8	8
50. Lewis,	9	2	2	1	1	2	2	3	2	2	4
51. Linlithgow,	18	5	7	7	8	9	9	8	10	10	11
52. Lochcarron,	11	3	1	2	3	2	3	3	3	2	3
53. Lockerbie,	12	6	6	6	6	6	6	8	8	9	8
54. Lorn,	7	1	2	2	2	2	2	2	1	1	2
55. Meigle,	10	5	6	6	6	5	5	6	6	6	6
56. Mull,	7	...	...	...	...	...	...	...	...	2	2
57. Nairn,.....	6	1	2	2	2	2	2	3	3	4	2
58. Orkney,	15	3	2	1	1	2	1	1	3	4	5
59. Paisley,	17	11	12	12	11	11	11	13	13	16	14
60. Penpont,	6	3	3	3	3	3	3	3	3	3	4
61. Perth,.....	17	10	9	8	8	8	7	8	9	9	11
62. Selkirk,	10	4	4	4	4	5	5	5	5	5	5
63. Shetland,	9	...	...	...	...	...	...	...	...	...	...
64. Skye and Uist,	13	3	2	2	1	2	1	3	2	2	3
65. St. Andrews,	10	6	6	6	6	6	6	7	7	7	7
66. Stirling,	15	8	10	9	10	9	9	11	11	11	12
67. Stranraer,	10	5	5	5	5	5	5	6	6	6	8
68. Strathbogie,	10	4	4	4	4	4	4	4	5	5	5
69. Tain,	10	5	6	6	6	5	5	5	6	6	6
70. Tongue,	8	...	...	...	...	...	...	...	...	...	1
71. Turriff,	9	4	4	4	3	3	3	4	4	5	4
72. Wigton,	7	2	2	2	2	2	2	2	2	2	2
Totals,.....	978	428	434	429	446	465	465	517	539	566	610

Note.—The first column indicates the number of Charges as at 15th May 1877.

General Sustentation Fund.

SURPLUS FUND.

LIST OF CONGREGATIONS

Which have CONTRIBUTED at the Rate of 10s. and upwards, and at the rate of 7s. 6d. and under 10s., per Member, respectively, for the year to 15th May 1877. The rate per member in the Congregations marked * is 6s. and 4s. respectively.

ABERDEEN.

Congregations contributing at the rate of 10s. and upwards per Member.

1. Aberdeen, East, . J. Selkirk.
2. „ Gallowgate, J. Goodall.
3. „ South, . J. M. Sloan.
4. „ Trinity, W. H. Gualter.
5. „ West, . J. Laidlaw.
6. Belhelvie, . . . Jas. Johnstone.
7. Blackburn, . . . Jas. Macdonald.
8. Cults, Wm. Anderson.
9. Kingswells, . . . Alex. Clark.
10. Old Machar, . . Thos. Gardiner.
11. Ruthrieston, . . R. Semple.
12. Skene, J. M. Mackintosh.

Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.

1. Aberdeen, Bon Accord, Alex. Leslie.
2. „ Gaelic, . G. M'Donald.
3. Gilcomston, . { W. M'Gilvray, D.D.
R. A. Mitchell.
4. „ High Ch., H. W. Bell.
5. „ North, . G. D. Low.
6. Banchory Devenick, . D. F. Arthur.
7. Newhills, J. E. Craven.
8. Peterculter, . . . J. Dalgarno.

ABERLOUR.

13. Aberlour, James Scott.
14. Boharm, William Morrison.
15. Inveravon, . . . D. Robertson.
16. Knockando, . . . R. R. Macqueen.
17. Mortlach, . . . W. R. Nicol.

9. Rothes, A. MacWatt.

ABERNETHY.

18. Abernethy, . . . W. Ross.
19. Alvie, etc., . . . N. Macdonald.
20. Cromdale, . . . A. Macdiarmid.
21. Kirkmichael, . . J. Macqueen.
22. Laggan, Dugald Shaw.

10. Duthil, Ewan M'Leod.
11. Kingussie, . . . N. Dewar.

ABERTARFF.

23. Fort-Augustus,* . A. M'Coll.
24. Fort-William, . . Charles Stewart.
25. Glenurquhart, . . A. M'Rae.
26. Kilmalie,* . . . M. Mackenzie.
27. Kilmonivaig, . . D. Sutherland.

ALFORD.

Congregations contributing at the rate of
10s. and upwards per Member.

- 28. Auchindoir, . . . H. Nicol.
- 29. Kinnethmont, . . J. Coutts.
- 30. Rhynie, . . . T. Bruce.
- 31. Strathdon, . . . J. H. Allan.
- 32. Towie, etc., . . J. M. Shirreffs.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

- 12. Keig, etc., . . . W. P. Smith, D.D.

ARBROATH.

- 33. Arbirlot, . . . R. S. Thomson.
- 34. Arbroath, High St., Frank Mudie.
- 35. Barry, . . . R. G. Still.
- 36. Carmyllie, . . . J. Keith.
- 37. Carnoustie, . . . A. Comrie.
- 38. Friockheim, . . . B. Bell.
- 39. Inverkeillor, . . W. Masterton.
- 40. Panbride, . . . Jas. Innes.

- 13. Arbroath, East, . J. Robertson.
- 14. Inverbrothock, { D. Crichton, LL.D.
Alex. Rust.
- 15. Ladyloan, . . .
- 16. Colliston, . . . A. Morris.

AUCHTERARDER.

- 41. Aberuthven, . . . J. Macdonald.
- 42. Auchterarder, . . W. E. W. Brown.
- 43. Ardoch, . . . W. Milne.
- 44. Blackford, . . . Andrew Donald.
- 45. Comrie, . . . J. Carment.
- 46. Crieff, . . . A. Henderson.
- 47. Madderty, . . . { T. Gun.
L. C. M. Wedderburn.
- 48. Monzie, . . . J. R. Omond.
- 49. Muthil, . . . J. A. Fletcher.

- 17. Dunning, . . . D. MacLaren.

AYR.

- 50. Ayr, . . . C. G. M'Crie.
- 51. Wallacetown, . . A. Rowand.
- 52. Ballantrae, . . . J. Porteous.
- 53. Barr, . . . J. Ferguson.
- 54. Barrhill, . . . J. Nixon.
- 55. Colmonell, . . . D. Davie.
- 56. Crosshill, . . . J. M'Lennan.
- 57. Dailly, . . . P. Richardson.
- 58. Dalmellington, . . E. Hayman.
- 59. Dalrymple, . . . James Clark.
- 60. Dundonald, . . . Wm. Ross.
- 61. Girvan, . . . G. Webster.
- 62. Kirkeowald, . . . R. H. Arbuckle.
- 63. Monkton, . . . A. Stirling.
- 64. Old Cumnock, . . A. Adamson.
- 65. Stair, . . . N. Livingston.
- 66. Symington, . . . D. S. Hamilton.
- 67. Tarbolton, . . . William Young.
- 68. Troon, . . . A. H. Cowan.

- 18. Maybole, . . . J. Moir.
- 19. Newton-on-Ayr, . J. Miller.
- 20. New Cumnock, . . G. Anderson.
- 21. Ochiltree, . . . James M'Donald.

BIGGAR AND PEEBLES.

Congregations contributing at the rate of
10s. and upwards per Member.

69. Broughton, . . .	W. Welsh.
70. Culter, . . .	C. A. Bannatyne.
71. Innerleithen, . .	C. D. Kay.
72. Kirkurd, . . .	
73. Peebles, . . .	H. Carmichael.
74. Skirling, . . .	L. Barrett.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

BREADALBANE.

75. Aberfeldy, . . .	D. R. Clarke.
76. Ardeonaig, . . .	J. M'Callum.
77. Glenlyon, . . .	John MacColl.
78. Killin, . . .	A. Stewart.
79. Logierait, . . .	D. R. C. M'Lagan.
80. Strathfillan, . .	{ A. M'Kinnon.
	{ D. Mackay.
81. Tummelbridge, .	M. Corbett.

BRECHIN.

82. Brechin, East, .	D. Rose.	22. Montrose, St. Paul's, G. S. Sutherland.
83. " West, . .	{ A. L. R. Foote, D.D.	
	{ John Fraser.	
84. Lochlee, . . .	A. M'Ilwraith.	
85. Logiepert, . . .	A. L. Robertson.	
86. Maryton, . . .	T. Murray.	
87. Menmuir, . . .	G. Monro.	
88. Montrose, St. John's,	W. Nixon.	

CAITHNESS.

89. Thurso, West, .	{ David Burn.	23. Bower, . . .	J. Durran.
	{ J. C. Connell.	24. Dunnet, . . .	D. Mowat.
		25. Halkirk, . . .	H. Fraser.
		26. Pulteneytown, .	G. Stevenson.
		27. Reay, . . .	D. Munro.
		28. Thurso—First, .	W. R. Taylor.
		29. Westerdale, . .	D. Ferguson.

CHANONRY.

90. Avoch, . . .	J. M'Kerchar.	80. Killearnan, . . .	N. Gillies.
91. Cromarty, . . .	J. R. Elder.		
92. Fortrose, . . .	{ A. Brown.		
	{ C. Falconer.		

CUPAR.

93. Abdie, etc., . .	J. Murray.	81. Ceres, . . .	{ J. Donaldson.
94. Auchtermuchty, .	Wm. Affleck.		{ A. M'Millan.
95. Collessie, . . .	H. Ross.		
96. Cupar, . . .	J. Laird.		
97. Dairsie, . . .	J. Murray.		
98. Falkland, . . .	A. Mackenzie.		
99. Flisk, etc., . .	J. W. Taylor.		
100. Kettle, etc., . .	A. Maxwell.		
101. Logie, etc., . .	G. R. Sommerville.		
102. Monimail, . . .	J. Brodie.		

DALKEITH.

Congregations contributing at the rate of
10s. and upwards per Member.

103. Carlops,	W. W. Aitken.
104. Cockpen,	
105. Dalkeith,	D. D. Bannerman.
106. Musselburgh, . . .	Alex. Wright.
107. Penicuik,	H. A. Stewart.
108. Rosin,	D. Barnetson.
109. Stobhill,	A. G. Macalpine.
110. Temple,	J. Duncan.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

32. Cockenzie,	J. Kilgour.
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DEER.

111. Clola,	G. M'Crie.
112. Fraserburgh, . . .	W. Paterson.
113. Longside,	T. L. Wilson.
114. New Deer,	
115. New Pitsligo, . . .	R. Taylor.
116. Old Deer,	A. Urquhart.
117. Rathen,	A. Cobban.
118. Strichen,	{ A. Keith.
	{ J. Tainsh.
119. St. Fergus,	

33. Pitsligo,	J. Murdoch.
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DINGWALL.

120. Alness,	A. R. Munro.
121. Dingwall,	J. Kennedy, D.D.
122. Fodderty,	W. S. M'Dougall.
123. Kilmorack,	A. D. Mackenzie.
124. Kiltearn,	D. Matheson.
125. Maryburgh,	C. G. Mackay.
126. Urquhart,	M. M'Gregor.
127. Urray,	J. Macdonald.

DORNOCH.

128. Assynt,*	N. Mackay.
129. Crieich,	G. Aird.
130. Dornoch,	G. R. Kennedy.
131. Lairg,*	J. M'Pherson.

34. Clyne,	J. Murray.
35. Golspie,	C. M'Kenzie.
36. Rogart,	A. Mackay.
37. Stoer,*	J. Ross.

DUMBARTON.

132. Alexandria,	W. Sutherland.
133. Arrochar,	{ Colin Mackenzie.
	{ Jas. Kippen.
134. Baldernock,	William Young.
135. Bonhill,	J. Tully.
136. Cardross,	T. Crerar.
137. Dumbarton,	J. Tait.
138. Duntocher,	W. Alexander.
139. Helensburgh, Park,	W. H. Carslaw.
140. " West,	A. Anderson.
141. Killearn,	J. Fiddes.
142. Luss,	N. Stewart.
143. Old Kilpatrick, . .	D. D. Robertson.
144. Renton,	W. M. Dempster.
145. Do, Gachic,	Jas. Dempster.
146. Rosemeath,	J. M'Ewan.
147. Shandon,	J. Brechin.

DUMFRIES.

Congregations contributing at the rate of
10s. and upwards per Member.

- 148. Corsock, . . . R. Smith.
- 149. Dalbeattie, . . . R. Wright.
- 150. Dumfries, . . . James Freer.
- 151. Dunscore, . . . J. Pollock.
- 152. Irongray, . . . A. Grierson.
- 153. Kirkbean, . . . R. Gibson.
- 154. Kirkmahoe, . . . W. Andson.
- 155. Kirkpatrick-Durham, J. Gibson.
- 156. Lochend, etc., . . . W. D. Thomson.
- 157. Ruthwell, . . . A. Brown.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

- 38. Maxwellton, . . . D. Purves.

DUNBLANE.

- 158. Balquhidder, . . . E. J. Findlater.
- 159. Bridge of Allan, { John Ferguson.
William Ross, LL.D.
- 160. Bucklyvie, . . . { A. W. Morris.
G. Rose.
- 161. Callander, . . . A. Bogle.
- 162. Dunblane, . . . J. S. Bowie.
- 163. Gartmore, . . . M. M'Lean.
- 164. Kilmadock, . . . J. A. Anderson.
- 165. Kippen, . . . P. T. Muirhead.
- 166. Norrieston, . . . W. Watt.
- 167. Tillicoultry, . . . J. Brown.

DUNDEE.

- 168. Abernyte, etc., . . . J. Wilson.
- 169. Broughty-Ferry, East, J. E. Somerville.
- 170. " West, J. Lyon.
- 171. Dundee, Albert Sq., N. Taylor.
- 172. " Chapelshade, G. Laing.
- 173. " M'Cheyne, A. H. Reid.
- 174. " St. David's, J. Dunlop.
- 175. " St. John's { A. O. Laird.
D. Somerville.
- 176. " St. Paul's, W. Wilson, D.D.
- 177. " Willison, T. Hill
- 178. Liff, . . . { W. R. Moncur.
John Gall.
- 179. Longforgan, . . . J. Hunter.
- 180. Mains, . . . R. Lorimer.
- 181. Monifieth, . . . E. Cross.
- 182. Monikie, . . . M. M'Intyre.
- 183. Tealing, . . . D. Turner.

- 39. Dundee, Chalmers Ch., R. Milligan.
- 40. " Dudhope, A. Inglis.
- 41. " Hilltown, J. Macpherson.
- 42. " St. Andrew's, J. Ewing.
- 43. " St. Peter's, J. Jenkins.
- 44. " Wallacetown, J. Skene.
- 45. " Wellgate, J. Duke.
- 46. Lochee, T. B. Dodda.

DUNFERMLINE.

- 184. Aberdour, . . . T. Ireland.
- 185. Dunfermline, Abbey, J. M. Shiach.
- 186. St. Andrew's, . . . D. Imrie.
- 187. Tulliallan, . . . J. W. Laurie.

- 47. Dunfermline, North, { C. Marshall.
J. B. Brown.

DUNKELD.

- 188. Blair Athole, . . . A. Stuart.
- 189. Burrelton, . . . A. S. Robertson.
- 190. Cargill, . . . G. C. Baxter.
- 191. Clunie, . . . R. M'Leod.
- 192. Dalguise, . . . A. C. Sutherland.
- 193. Dunkeld, . . . D. Macpherson.
- 194. Kirkmichael, . . . D. D. M'Isaac.
- 195. Lethendy, . . . A. Gordon.
- 196. Moulin, . . . J. Stewart.

DUNOON AND INVERARY.

Congregations contributing at the rate of
10s. and upwards per Member.

197.	Dunoon,	R. M'Morran.
198.	Innellan,	J. Irving.
199.	Inverary,	R. Rose.
200.	Kilmodan,	A. F. Russell.
201.	Kilmun,	D. M'Kerchar.
202.	Kingarth,	R. Williamson.
203.	Lochgilphead, . .	W. Fraser.
204.	North Bute, . . .	J. T. M'Lean.
205.	Rothesay, Free, .	Joseph Davidson.
206.	" Gaelic,	W. Ross..
207.	" West,	R. Elder, D.D.
208.	Strachur,	W. Lauder.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

DUNSE AND CHIRNSIDE.

209.	Allanton,	D. M'Lean.
210.	Dunse,	J. Miller.
211.	Eyemouth,	
212.	Greenlaw,	{ J. Fairbairn.
		{ A. Cameron.
213.	Heundwood, . . .	A. Spence.
214.	Mordington, . . .	A. Christie.
215.	Swinton,	W. Shearer.

EDINBURGH.

216.	Colinton, etc., .	C. M'Neill.
217.	Corstorphine, . .	J. Morrison.
218.	Cramond,	J. Smith.
	Edinburgh—	
219.	Barclay,	J. H. Wilson.
220.	Buccleuch,	R. Gordon.
221.	Dean,	T. Brown.
222.	Grange,	H. Bonar, D.D.
223.	Greyfriars', . . .	A. Smellie.
224.	High Church, . .	W. C. Smith, D.D.
225.	Lady Glenorchy {	G. R. Davidson.
		A. Cusin.
226.	Morningside, . .	T. Addis.
227.	Newington, . . .	James Begg, D.D.
228.	New North, . . .	{ C. J. Brown, D.D.
		{ R. G. Balfour.
229.	Pilrig,	J. Calder Macphail.
230.	Roseburn,	A. G. MacGillivray.
231.	Roxburgh,	G. Macaulay.
232.	St. Andrew's, . .	R. J. Sandeman.
233.	St. Bernard's, . .	W. Fraser.
234.	St. Columba's, . .	T. M'Lauchlan, LL.D.
		{ Sir H. W. Moncreiff,
235.	St. Cuthbert's, {	Bart., D.D.
		G. Anderson.
236.	St. George's, . .	Alex. Whyte.
237.	St. John's, . . .	George Philip.
238.	St. Luke's, . . .	{ A. Moody Stuart, D.D.
		{ J. G. Cunningham.
239.	St. Mary's, . . .	T. Main.
240.	St. Peter's, . . .	J. Morgan.

	Edinburgh—	
48.	Holyrood, . . .	W. Balfour..
49.	M'Crie,	Robert Philip.
50.	St. Paul's, . . .	W. M. Falconer.
51.	Tron,	J. Fleming.
52.	Leith, St. John's,	J. Kelman.
53.	Newhaven, . . .	J. Fairbairn, D.D.

EDINBURGH—Continued.

Congregations contributing at the rate of
10s. and upwards per Member.

241.	St. Stephen's, .	E. A. Thomson.
242.	Stockbridge, .	A. Rodger.
243.	Tolbooth, . .	A. Mackenzie.
244.	Leith—North, .	{ W. MacKenzie.
		{ R. Macdonald, D.D.
245.	„ South, . .	D. Thorburn.
246.	Liberton, . .	D. K. Guthrie.
247.	Portobello, . .	R. H. Ireland.
248.	Ratho, . . .	H. Watson.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

ELGIN.

249.	Alves,	D. Colvin.	54.	Burghead, . .	D. Waters.
250.	Elgin, South, .	W. A. Gray.	55.	Hopeman, . .	G. Cassie.
251.	Garmouth, . .	J. Allan.			
252.	Lossiemouth, .	C. Tulloch.			
253.	Pluscarden, .	A. Robb.			
254.	Urquhart, . .	J. Morrison.			

ELLON.

255.	Foveran, . . .	J. S. Clark.	56.	Cruden, . . .	T. Moir.
256.	Methlic, . . .	J. Mennie.	57.	Ellon,	W. Fergusson.
257.	New Machar, .	J. E. Duguid.	58.	Old Meldrum, .	J. Paterson.
258.	Udny,	G. Archibald.			

FORDOUN.

259.	Fordoun, . . .	J. Philip.	59.	Benholm, . . .	J. Roger.
260.	Glenbervie, .	R. M. Boyd.	60.	Fettercairn, .	D. Paton.
261.	Kinneff, . . .	A. Watt.	61.	Stonehaven, .	W. Dougall.
262.	Laurencekirk, .	D. Simpson.			
263.	Marykirk, . .	H. Adam.			
264.	St. Cyrus, . .	{ A. Keith.			
		{ G. Anderson.			

FORDYCE.

265.	Boyndie, . . .	{ R. Traill, LL.D.	62.	Banff,	J. W. Geddie.
		{ W. Anderson.	63.	Cullen,	{ J. Mackay.
266.	Deskford, . . .	W. T. Ker.			{ J. Forgan.
267.	Ordiquhill, . .	G. G. M'Donald.	64.	Enzie,	C. W. Barclay.
			65.	Portsoy, . . .	W. W. Peyton.

FORFAR.

268.	Aberlemno, . .	J. D. Fisher.	66.	Forfar, 1st Church,	A. Cumming.
269.	Dunnichen, . .	J. Hood.	67.	„ East, . . .	R. Ross.
270.	Kinnettles, . .	T. J. Patteson.	68.	Kirriemuir, North,	J. Thomson.
271.	Memus,	P. Edgar.	69.	„ South, . . .	W. Livingstone.

FORRES.

272.	Dallas,	W. Davidson.
273.	Dyke,	W. Winter.
274.	Edinkillie, . .	A. Anderson.
275.	Forres,	A. Robertson.
276.	Kinloss,	J. F. Macara.
277.	Rafford,	J. Baird.

GARIOCH.

Congregations contributing at the rate of
10s. and upwards per Member.

278. Garioch, . . .	G. Bain.
279. Inch, . . .	W. Elmslie.
280. Kemnay, . . .	J. Dymock.
281. Kintore, . . .	J. Galloway.
282. Leslie, . . .	J. Burnett.
283. Oyne, . . .	A. Galloway.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

70. Culsaalmond, . .	A. B. Barkway.
71. Inverurie, . . .	P. W. Minto.
72. Rayne, . . .	J. C. Robertson.

GLASGOW.

284. Bishopbriggs, . .	J. Fordyce.
285. Busby, . . .	G. Charles.
286. Campsie, . . .	J. Dewar.
287. Cathcart, . . .	W. Keith.
288. Chryston, . . .	T. Macadam.
289. Cumbernauld . .	D. K. M'Meikan.
Glasgow—	
290. Anderston, . .	A. N. Somerville.
291. Argyll, . . .	{ A. M'Dougall.
	{ G. L. Campbell.
292. Broomielaw, . .	D. Farquhar.
293. College, . . .	G. Reith.
294. Duke Street, . .	E. Gordon.
295. Finnieston, . .	A. A. Bonar, D.D.
296. Gorbals, . . .	R. Bremner.
297. Hope Street, . .	A. Urquhart.
298. Hutchesontown, .	{ A. S. Paterson, D.D.
	{ A. Ryrie.
299. Knox's, . . .	R. C. Smith.
300. Kelvinside, . .	W. R. Taylor.
301. Kingston, . . .	R. Gault.
302. Macdonald, . .	A. Murchison.
303. Martyrs', . . .	{ D. Menzies.
	{ R. Thornton.
304. Maryhill, . . .	J. Girvan.
305. Milton, . . .	H. M'Dougall.
306. Queen's Park, . .	Wm. Scott.
307. Renfield, . . .	M. Dods, D.D.
308. St. Andrew's, . .	J. Isdale.
309. St. David's, . .	
310. St. Enoch's, . .	A. Melville.
311. St. George's, . .	G. W. Thomson.
312. St. John's, . . .	{ J. Roxburgh, D.D.
	{ G. G. Cameron.
313. St. Matthew's, . .	S. Miller, D.D.
314. St. Paul's, . . .	Wm. Jeffrey.
315. St. Peter's, . . .	H. M'Millan, D.D.
316. St. Stephen's, . .	James Nicol.
317. Tren, . . .	Wm. Leitch.
318. Union, . . .	R. Waterston.
319. Wellpark, . . .	R. M. Thornton.
320. West, . . .	J. Hamilton.
321. Govan, . . .	C. A. Mackenzie.
322. Hillhead, . . .	G. D. R. Munro.
323. Kilsyth, . . .	B. Black.
Kirkintilloch—	
324. St. Andrew's, . .	A. M. Brown.
325. St. David's, . .	J. Steel.
326. Millerston, . . .	A. Thomson.
327. Partick—High, . .	H. Bremner.
328. Rutherglen, . . .	{ J. Munro.
	{ L. Davidson.

Glasgow—

73. Bridgeton, . .	A. Wilson.
74. Camlachie, . .	J. Findlay.
75. Chalmers', . .	D. Mackinnon.
76. Kinning Park, .	A. B. Birkmyre.
77. St. James', . .	J. Johnston.
78. Stockwell, . .	J. M'Gregor.
79. Wynd, . . .	G. Campbell.
80. Partick, . . .	H. Anderson.

GREENOCK.

Congregations contributing at the rate of
10s. and upwards per Member.

329.	Cumbræ,	. . .	A. Walker.
330.	Erskine,	. . .	R. R. Caldwell.
331.	Fairlie,	. . .	{ J. Gemmell.
			{ W. S. Fleck.
332.	Gourock,	. . .	A. Russell.
333.	Greenock—Gaelic,		M. M'Askill.
334.	"	Middle,	{ James Smith.
			{ J. Macfarlane.
335.	"	St. Andrew's,	J. J. Bonar.
336.	"	St. Thomas's,	W. Laughton.
337.	"	West,	. . J. Nelson, D.D.
338.	Inverkip,	. . .	P. Douglas.
339.	Larga,	. . .	C. Watson.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

81.	Greenock—North,	D. Boyd.
82.	"	Wellpark, { J. Stark.
		{ M. Reid.
83.	Port-Glasgow,	. Wm. Bell.

HADDINGTON AND DUNBAR.

340.	Dirleton,	. . .	J. H. Howson.
341.	Dunbar,	. . .	J. Dodds.
342.	Garvald,	. . .	D. A. Beattie.
343.	Haddington—St. John's,		J. Matthew.
344.	North Berwick,		J. Shewan.
345.	Prestonkirk,	{	J. Thomson.
		{	Thomas Adamson.
346.	Prestonpans,	. .	W. B. Cunningham.
347.	Salton,	. . .	James Barles.
348.	Tranent,	. . .	J. Paterson.
349.	Yester,	. . .	A. Thomson.

HAMILTON.

350.	Airdrie—High,	R. W. Lawson.
351.	"	West, J. A. George.
352.	Blantyre,	. . R. M'Donald.
353.	Bothwell,	. . A. Doak.
354.	Cambuslang,	. . H. G. Shepherd.
355.	Cambusnethan,	P. G. Miller.
356.	Chapelhall,	. . H. M. M'Kenzie.
357.	Dalziel,	. . . D. Ogilvie.
358.	Hamilton,	. . . G. Wallace.
359.	Holytown,	. . R. M'Gregor.
360.	Larkhall,	. . . W. Findlay.
361.	Shotts,	. . . R. Gilchrist.
362.	Stonehouse,	. . W. K. Hamilton.
363.	Strathaven,	. . A. Rankin.

84.	Airdrie, Broomknoll,	W. Reid.
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INVERNESS.

364.	Daviot,	. . .	J. Macqueen.
365.	Dores,	. . .	A. Macpherson.
366.	Inverness—High,		J. J. Black, LL.D.
367.	"	West,	D. Colvin.
368.	Kirkhill,	. . .	A. Fraser.
369.	Petty,	. . .	A. Campbell.

85.	Inverness—North,	G. Mackay.
86.	Stratherrick,	. . J. M'Lean.

IRVINE.

Congregations contributing at the rate of
10s. and upwards per Member.

370.	Ardrossan, . . .	J. Stewart.
371.	Beith, . . .	H. Hall.
372.	Catrine, . . .	A. C. Gordon.
373.	Dalry, . . .	A. Steele.
374.	Dunlop, . . .	P. M'Leish, D.D.
375.	Fenwick, . . .	R. C. Craig.
376.	Fullerton, . . .	D. Wilson.
377.	Galston, . . .	
378.	Harford, . . .	W. Reid.
379.	Irvine, . . .	R. S. Macaulay.
380.	Kilbirnie, . . .	S. Spence, LL.D.
381.	Kilmarnock—Henderson, D. Lands- borough.	
382.	Kilmaurs, . . .	J. Maxwell.
383.	Kilwinning, . . .	W. Pinkerton.
384.	Mauchline, . . .	G. Fairley.
385.	Muirkirk, . . .	R. Noble.
386.	Perceton, . . .	J. Connell.
387.	Saltcoats, . . .	D. Scott.
388.	Stevenston, . . .	Joseph Forrest.
389.	Stewarton, . . .	J. Clugston.
390.	West Kilbride, . . .	W. Mackenzie.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

87.	Kilmarnock,—High, R. R. Thom.
88.	„ St. Andrew's, J. Macqueen.
89.	Londoun, . . . A. Noble.

ISLAY.

391.	Kilchoman, . . .	J. M'Millan.
392.	Kildalton, . . .	D. MacMaster.
393.	Killarow, . . .	J. Pearson.

JEDBURGH.

394.	Ancrum, . . .	H. M. Rattray.
395.	Castleton, . . .	J. A. Smith.
396.	Crailing, . . .	T. S. Anderson.
397.	Denholm, . . .	J. M'Clymont.
398.	Hawick, . . .	M. P. Johnstone.
399.	„ St. Andrew's, D. Stewart.	
400.	Jedburgh, . . .	J. Purves, LL.D.
401.	Wolfee, . . .	W. C. Russell.

KELSO.

402.	Coldstream, . . .	R. Paul.
403.	Eccles, . . .	A. Cunningham.
404.	Kelso, . . .	
405.	Makerstoun, . . .	D. Dobbie.
406.	Morebattle, . . .	A. Mac'lavish.
407.	Nenthorn, . . .	R. Lang.
408.	Sprouston, . . .	A. M. Craig.
409.	Westruther, . . .	J. Izzet.
410.	Yetholm, . . .	A. Macmillan.

KINCARDINE O'NEIL.

411.	Aboyne, . . .	A. H. Moir.
412.	Ballater, . . .	{ D. Campbell. A. F. A. Moir.
413.	Banchory-Ternan, . . .	R. Reid.
414.	Braemar, . . .	T. Siddie.
415.	Cluny, . . .	J. Nicol.
416.	Echt, . . .	D. Mackay.
417.	Kincardine O'Neil, . . .	W. Smith.
418.	Midmar, . . .	T. Murray.
419.	Tarland, . . .	J. Smith.

90.	Lumphanan, . . .	Thos. Stothert.
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KINROSS.

Congregations contributing at the rate of
10s. and upwards per Member.

420. Fossoway, . . . T. Gillison.
421. Kinross, . . . J. Wright.
422. Strathmiglo, . . W. Macara.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

91. Orwell, . . . A. Mitchell.

KINTYRE.

423. Campbeltown, Lochend, { H. M'Neil.
J. Renny Caird.
424. Kilbride, . . . A. Cameron.
425. Killeen, . . . J. M. M'Pherson.
426. Kilmory, . . . H. Munro.
427. Tarbert, . . . M. Macqueen..

92. Campbellton—Lorn St., D. Graham.

KIRKCALDY.

428. Dysart, . . . N. L. Walker.
429. East Wemyss, . . G. F. Knight.
430. Kennoway, . . . D. M. Macalister.
431. Kinghorn, . . . J. H. Ballingal.
432. Kinglassie, . . . J. Speirs.
433. Kirkcaldy, . . . J. Stalker.
434. Dunnikier, . . . J. Black.
435. Inverteil, . . . W. Milne.
436. Pathhead, . . . J. Buchan.
437. Leven, . . . D. Fergusson.
438. Lochgelly, . . . P. Macainsh.
439. Markinch, . . . A. B. Campbell.

93. Abbotshall, . . . W. Gibson.
94. Burntisland, . . . D. Couper, D.D.
95. Leslie, . . . J. Logan.

KIRKCUDBRIGHT.

440. Auchencairn, . . P. M'Neill.
441. Balmaghie, . . . J. Johnstone.
442. Borgue, . . . G. Elder.
443. Castle-Douglas, . G. Brown.
444. Girthon, . . . J. Robertson.
445. Glenkens, . . . J. Haining.
446. Kirkcudbright, . A. Marshall.
447. Tongland, . . . J. Rhenius.

LANARK.

448. Abington, . . . R. Logan.
449. Carluke, . . . J. White.
450. Douglas, . . . C. Gordon.
451. Lanark, . . . D. Mackintosh.

96. Carnwath, . . { J. Walker, D.D.
G. G. M'Leod.

LEWIS.

452. Uig,* . . . J. Campbell.

97. Barvas,* . . . A. Macarthur.
98. Carloway,* . . . R. Macrae.
99. Knock,* . . . M. M'Ritchie.
100. Lochs,* . . . H. Cameron.
101. Stornoway, Gaelic,* J. Greenfield.

LINLITHGOW.

453. Armadale, . . . A. Black.
454. Bathgate, . . . J. Kessen.
455. Bo'ness, . . . D. Wilson.
456. Falkirk, . . . L. H. Irving.
457. Grangemouth, . . J. Sinclair.
458. Kirkliston, . . . J. C. Burns.
459. Linlithgow, . . . W. M. Nicolson, B.D.
460. Polmont, . . . J. Anderson.
461. Slamannan, . . . Archd. Reid.
462. Uphall, . . . A. Luke.
463. Whitburn, . . . J. Macknight.

102. Torphichen, . . A. F. Murray.

LOHCARRON.

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.	
464. Gairloch,*	J. Baillie.	103. Applecross,*	K. Macdonald.
465. Plockton,*	W. Sinclair.	104. Lochbroom,*	J. M'Millan.
		105. Lochcarron,*	D. Forbes.
		106. Shieldaig,*	D. Macdonald.

LOCKERBIE.

466. Annan,	J. Gailey.
467. Canonbie,	A. W. Milne.
468. Ecclefechan,	W. Howie.
469. Halfmorton,	W. Smith.
470. Johnstone,	R. Murdoch.
471. Kirkpatrick- Fleming,	G. Mills.
472. Langholm,	D. S. Smith.
473. Lochmaben,	E. B. Hill.
474. Lockerbie,	A. D. Campbell.
475. Moffat,	R. Kinnear.
	A. Moody Stuart.

LORN.

476. Appin,	D. C. Ross.
477. Glenorchy,	D. Macalister.
478. Muckairn,	T. Mackenzie.
479. Oban,	J. Mackay.

MEIGLE.

480. Airlie,	J. F. Linn.	107. Blairgowrie, 1st Ch.	J. Baxter.
481. Alyth,	A. Ferguson.	108. Rattray,	A. Ross.
482. Blairgowrie, South,	M. White.		
483. Coupar-Angus,	T. Bain.		
484. Cray,	J. Robertson.		
485. Glenisla,	J. W. Simpson.		
486. Meigle,	A. M'Pherson.		
487. Newtyle,	J. Fleming.		

MULL.

488. Strontian,*	A. M'Leod.
489. Tobermory,*	C. Ross.

NAIRN.

490. Ardclach,	A. M'Donald.	109. Ardersier,	A. Cameron.
491. Auldearn,	W. G. Forrester.		
492. Croy,	A. G. M'Leod.		

ORKNEY.

493. Evie, etc.,	A. M. Rose.	110. Firth,	J. Roy.
494. Papa Westray,	J. Peddie.	111. Harray,	J. R. Anderson.
		112. Kirkwall,	J. Stuart.
		113. Orphir,	W. Omand.

PAISLEY.

495. Bridge of Weir,	T. Carruthers.	114. Barrhead,	W. Young.
496. Houston,	J. Scott.	115. Johnstone,	H. Mair.
497. Inchinnan,	A. M'Turk.	116. Paisley, Martyrs',	W. Macindoe.
498. Paisley, Gaelic,	A. Mackintosh.	117. " Middle,	W. Fraser, LL.L
499. " High,	J. B. Sturrock.	118. " South,	A. Bannatyne.
500. " St. George's,	J. Thomson, D.D.		
501. Pollockshaws, East,	D. Stewart.		
502. " West,	N. Brodie.		
503. Renfrew,	D. Neilson.		

PENPONT.

Congregations contributing at the rate of
10s. and upwards per Member.

504. Closeburn, . . .	J. Hutton.
505. Glencairn, . . .	P. Borrowman.
506. Sanquhar, . . .	S. Smith.

Congregations contributing at the rate of
7s. 6d. and under 10s. per Member.

119. Penpont, . . .	D. Black.
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PERTH.

507. Abernethy, . . .	R. Stevenson
508. Arngask, . . .	J. Young.
509. Collace, . . .	J. Reid.
510. Dunbarney, . . .	J. H. Wells.
511. Forgandenny, . . .	{ J. Drummond. James Halliday.
512. Kinfanns, . . .	B. F. Greig.
513. Logiealmond, . . .	J. Watson.
514. Methven, . . .	J. M'Leish.
515. Perth, Middle, . . .	T. Dymock.
516. „ St. Leonard's, . . .	R. Cowan.
517. „ St. Stephen's, . . .	J. Tulloch.
518. „ West, . . .	Jas. Gibson.
519. Pitcairngreen, . . .	J. G. Kippen.
520. Scone, . . .	A. K. M'Murphy.

120. Errol, . . .	A. Campbell.
121. Perth, Knox's, . . .	J. Rainnie.
122. Stanley, . . .	{ W. Mather. J. F. Thomson

SELKIRK.

521. Ashkirk, . . .	A. Giles.
522. Bowden, . . .	J. Pirie.
523. Galashiels, . . .	W. W. Smith.
524. Ladhope, . . .	J. Spence.
525. Lauder, . . .	J. Mitchell.
526. Melrose, . . .	W. Cousin.
527. St. Boswell's, . . .	A. Terras.
528. Stow, . . .	T. N. Brydon.
529. Yarrow, . . .	T. M'Crindle.

123. Selkirk, . . .	W. Steven.
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SHETLAND.

SKYE AND UIST.

530. Kilmuir,* . . .	J. S. Macphail.
531. Portree,* . . .	J. Reid.
532. Raasay,* . . .	A. Galbraith.
533. Sleat,* . . .	F. Graham.
534. Snizort,* . . .	J. Lamont.

124. Duirnish,* . . .	J. M'Rae.
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ST. ANDREWS.

535. Carnbee, . . .	J. Mellis.
536. Crail, . . .	J. Jackson.
537. Elie, . . .	W. Wood.
538. Forgan, . . .	N. M'Leod.
539. Largo, . . .	W. Bruce.
540. Leuchars, . . .	A. Cleghorn.
541. St. Andrews, . . .	J. Ainslie, D.D.
542. Strathkinnes, . . .	J. B. Irvine.

125. Anstruther, . . .	A. Gregory.
126. Ferryport-on-Craig, . . .	W. P. Falconer.

STIRLING.

Congregations contributing at the rate of 10s. and upwards per Member. Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.

543.	Alloa, East, . . .	J. Wallace.
544.	" West, . . .	J. M. Scott.
545.	Alva, . . .	Robert M'Intosh.
546.	Bannockburn, . . .	S. K. Niven.
547.	Clackmannan, . . .	J. Drummond.
548.	Denny, . . .	J. Cowie.
549.	Dollar, . . .	G. H. Knight.
550.	Dunipace, . . .	T. Robertson.
551.	Larbert, . . .	F. M'Pherson.
552.	St. Nimian's, . . .	R. M'Corkle.
553.	Stirling, North, . . .	J. Chalmers.
554.	" South, . . .	W. F. Goldie.
555.	Tullibody, . . .	A. Thom.

STRANRAER.

556.	Cairnryan, . . .	J. Jamieson.	127.	Portpatrick, . . .	A. Urquhart.
557.	Glenluce, . . .	G. Wilson.			
558.	Inch, . . .	P. Ferguson.			
559.	Kirkcolm, . . .	W. Armstrong.			
560.	Kirkmaiden, . . .	J. Cavan.			
561.	Leswalt, . . .	A. Warrack.			
562.	Sheuchan, . . .	G. Sherwood.			
563.	Stoneykirk, . . .	T. Brown.			
564.	Stranraer, . . .	G. Charles.			

STRATHBOGIE.

565.	Botriphnie, . . .	R. Grant.	128.	Bellie, . . .	{ D. Dewar.
566.	Huntly, . . .	W. Burnett.			{ J. Gray.
			129.	Gartly, . . .	
			130.	Keith, . . .	W. Gillespie.
			131.	Rothiemay, . . .	W. Ingram.

TAIN.

567.	Invergordon, . . .	C. Sinclair.	132.	Edderton, . . .	D. Forbes.
568.	Logie-Easter, . . .	M. Macdonald.	133.	Fearn, . . .	J. M'Donald.
569.	Nigg, . . .	W. Fraser.	134.	Kilmuir, Easter, . . .	D. C. Macdonald.
570.	Rouskeen, . . .	J. H. Fraser.	135.	Kincardine, . . .	J. M'Callum.
571.	Tain, . . .	T. Grant.	136.	Tarbat, . . .	D. Murray.

TONGUE.

137.	Farr,* . . .	D. Mackenzie.
138.	Melness,* . . .	J. Cumming.
139.	Strathy,* . . .	Ch. Munro.
140.	Tongue,* . . .	G. Mackay.

TURRIFF.

572.	Drumblade, . . .	A. Forbes.	141.	Forgue, . . .	A. Wishart.
573.	Forglen, . . .	W. Grant.	142.	Fyvie, . . .	W. Ewan.
574.	Gamrie, . . .	D. S. Dykes.	143.	Macduff, . . .	J. Gardiner.
575.	Montquhitter, . . .	J. Simpson.	144.	Turriff, . . .	J. Sutherland.

WIGTON.

576.	Newton-Stewart, . . .	J. M. M'Culloch.
577.	Sorbie, . . .	{ S. C. Blair.
		{ J. Gorrie.
578.	Whithorn, . . .	F. F. Anderson.
579.	Wigton, . . .	{ D. C. A. Agnew.
		{ R. Gladstone.

CONGREGATIONS not on the Platform drawing Surplus Fund, in respect that their Contributions exceed the Equal Dividend, and the average rate of Contribution per Member in accordance with the Regulations of the Surplus Fund.

- | | |
|---|--------------------|
| 1. Aberdeen, Ferryhill, | J. Iverach. |
| 2. Dumbarton, North Church, . . . } | D. Gunn. |
| 3. Monifieth, South, . | R. M'Gregor. |
| 4. Edinburgh, Martyrs', | W. H. Goold, D.D. |
| 5. " Mayfield, | J. T. Stuart. |
| 6. " Granton, } | P. C. Purves. |
| etc., . . . } | |
| 7. Glasgow, Renwick Church, . . . } | J. Macdiarmid. |
| 8. " St. George's Road, . . . } | J. Torrance. |
| 9. " Cowcaddens, | G. Kerr. |
| 10. " Great Western Road, . . . } | A. O. Johnston. |
| 11. " Paisley Road, | J. Riddell. |
| 12. " Pollokshields, | J. Wells. |
| 13. Burnbank, . . . | T. M. B. Paterson. |
| 14. Castle-Douglas, M'Millan, . } | G. Laurie. |
| 15. Stornoway, English Church, . . . } | D. J. Martin. |
| 16. Paisley, Oakshaw Street, . . . } | G. Clazy. |

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|--------------------------------------|--------------------|
| 1. Glasgow, Great Hamilton Street, } | W. Symington, D.D. |
| 2. Govan, St. Mary's, | R. Howie. |

Free Church of Scotland.

SPECIAL REPORT

OF

SUSTENTATION FUND COMMITTEE,

Anent Regulations for Distribution of the Surplus Fund.

MAY 1877.

At the last General Assembly (1876) the Convener, in giving in his report on the Sustentation Fund, referred to the present rule which excludes all congregations whose contributions were less than £60 per annum from participating in the Surplus Fund, and stated that, following up this principle, it should be further ruled, that beyond the Equal Dividend no minister should receive from the Sustentation Fund a larger sum than £100 above the amount of the contributions of his congregation.

The Committee have had this matter under their consideration, and they are unanimously of opinion that such a rule is required in order to the proper economising of the Fund, and to a fairer distribution of it. They believe that it would act on the one hand as a preservative from undue pressure on the Fund, and on the other as a stimulus to those congregations whose ministers might be more or less affected by its operation.

The Committee therefore recommend to the General Assembly to declare :—

1. That except to make up the Equal Dividend to Ministers whose congregations are on the Platform of the Equal Dividend, no minister shall receive from the Sustentation Fund, including the Surplus Fund, more than one hundred pounds beyond the amount contributed by his congregation.

2. That this rule shall not be retrospective in its operation, but shall apply to all ministers hereafter inducted, or to those who may hereafter be entitled to share in the Surplus Fund, including those who may be for the first time entitled to the Surplus by the Assembly 1877.

3. That this rule shall apply to ministers of congregations who have been inducted under terms of the Regulations of Act VIII., 1875.

Free Church of Scotland.

REPORT

BY THE SUSTENTATION FUND COMMITTEE

On the Returns of Members and Adherents.

MAY 1877.

THE GENERAL ASSEMBLY of 1876 passed the following resolution :—

“That Presbyteries shall make the state of the membership in their several congregations the subject of careful inquiry at the end of every year.

“That they shall obtain from kirk-sessions an annual return as at 31st March, certified by the ministers and kirk-session, showing—

“The number of members at the beginning of the year.

“The number added during the year by admission or transference.

“The number struck off by death, removal, the exercise of discipline, or any other cause.

“The number remaining at the end of the year.

“That they shall transmit an abstract of such returns along with the yearly presbyterial return of members and adherents appointed to be made in connection with the Surplus Fund plan, to the Sustentation Fund Committee, who shall tabulate the same and report thereon to the General Assembly, and on transmitting the abstract of the congregational returns, the Presbyteries shall make such remarks or explanations as appear to be called for.”

In accordance with the above resolution the Committee issued schedules containing the queries above set forth, along with such instructions as seemed to be necessary for the guidance of kirk-sessions in making up

their Rolls for the purpose of furnishing to Presbytery Clerks the information needed for making a Presbyterial Return to the Committee. These returns have been received, and the Committee beg to submit the following Abstract :—

1.—Presbyteries who have made complete Returns.

Aberlour.	Dunkeld.	Lanark.
Abernethy.	Dunse and Chirnside.	Lewis.
Abertarff.	Elgin.	Lockerbie.
Arbroath.	Ellon.	Lorn.
Auchterarder.	Fordoun.	Meigle.
Ayr.	Fordyce.	Nairn.
Biggar and Peebles.	Forfar.	Orkney.
Breadalbane.	Forres.	Paisley.
Brechin.	Garioch.	Penpont.
Cupar.	Greenock.	Perth.
Dalkeith.	Haddington and Dunbar.	Selkirk.
Deer.	Islay.	St. Andrews.
Dingwall.	Jedburgh.	Stranraer.
Dumbarton.	Kelso.	Strathbogie.
Dumfries.	Kincardine O'Neil.	Tain.
Dunblane.	Kinross.	Turriff.
Dundee.	Kirkcaldy.	Wigton.
Dunfermline.	Kirkcudbright.	

2.—Presbyteries where the Returns are defective in one or more particulars.

Aberdeen.	Irvine.
Alford.	Kintyre.
Caithness.	Linlithgow.
Chanonry.	Lochcarron.
Dornoch.	Mull.
Dunoon and Inverary.	Shetland.
Edinburgh.	Skye and Uist.
Glasgow.	Stirling.
Hamilton.	Tongue.
Inverness.	

3.—Congregations which have made no Returns of Members or Adherents.

(1.) LOWLAND CONGREGATIONS.

Mariners', Aberdeen,	.	.	Presbytery of Aberdeen.
Alford,	.	.	" Alford.
Cowgate, Edinburgh,	.	.	" Edinburgh.
Trinity,	.	.	" Do.
Galston,	.	.	" Irvine.
Lauriston,	.	.	" Linlithgow.
Walls,	.	.	" Shetland.

(2.) CONGREGATIONS IN THE HIGHLANDS AND ISLANDS.

Latheron,	Presbytery of Caithness.
Knockbain,	Chanonry.
Resolis,	Do.
Helmsdale,	Dornoch.
Ardrishaig,	Dunoon and Inverary.
Queen Street, Inverness, . .	Inverness.
Kiltarlity,	Do.
Lochranza,	Kintyre.
Shiskan,	Do.
Lochalsh,	Lochcarron.
Poolewe,	Do.
Coll,	Mull.
Iona,	Do.
Tyree,	Do.
Bracadale,	Skye and Uist.
Harris,	Do.
South Uist,	Do.
Strath, etc.,	Do.
Tarbert,	Do.

No. I.-D.

General Sustentation Fund.

STATEMENT OF CONTRIBUTIONS

RECEIVED FROM THE

CONGREGATIONS OF THE FREE CHURCH OF SCOTLAND

FOR THE YEAR ENDING 15TH MAY 1877,

**AND SHOWING THE INCREASE AND DECREASE ON THE CONTRIBUTIONS
OF EACH CONGREGATION AS COMPARED WITH THE
YEAR ENDING 15TH MAY 1876.**

MAY 1877.

EDINBURGH : THOMAS AND ARCHIBALD CONSTABLE,

PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1877.

STATEMENT OF CONTRIBUTIONS

Received by the TREASURER for the SUSTENTATION FUND of the FREE CHURCH,

From 15th May 1876 to 15th May 1877; and for the corresponding period of last year; with the Increase or Decrease on the Contributions of each Association for that period.

Where the charge is supplied by a minister, the name is printed in Roman letters; where it has not yet been supplied with a minister, an asterisk (*) is prefixed to the name; where the place mentioned is as yet a station, not sanctioned or having a right to call a minister, the name is printed in *Italics*. The column of Members or Adherents is taken from the Presbyterial returns for the year to 31st March 1876, except in the case of Highland Presbyteries, the Returns for the year to 31st March 1877 being inserted. Those marked thus (†) indicate three-fifths of the number of Adherents returned, and thus (††) one-half of the number of Adherents returned.

L—SYNOD OF LOTHIAN AND TWEEDDALE.									
1. Presbytery of Edinburgh.									
Colinton and Currie	.	.	Charles McNeill	.	.	279	£	s. d.	Total received from 15th May 1876 to 15th May 1877.
Corstorphine.	.	.	James Morrison	.	.	205	250	16 6	248 15 8
Cramond	.	.	James Smith.	.	.	168	151	4 4	151 13 1
Edinburgh—	.	.		.	.		110	4 2	109 12 6
Barclay	.	.	James H. Wilson	.	.	1190	1441	12 1	1417 17 0
Buccleuch.	.	.	Robert Gordon	.	.	268	235	13 6	286 2 1
Chalmers' Ter. Ch., West Port	.	.	William Tasker	.	.	1062	255	8 2	228 9 7
	.	.	James Jolly, C. and S.	.	.				
	.	.	John Pirie	.	.		156	5 10	158 18 1
Cowgate	.	.	Thomas Smith, D.D.	.	.	...	64	2 6	57 18 0
Cowgate-head	.	.	Thomas Brown	.	.	145	160	14 1	158 9 11
Dean	.	.	Robert M. Massey	.	.	283	112	18 4	102 15 1
Fountainbridge	.	.	Horatius Bonar, D.D.	.	.	452	736	13 11	786 5 6
Grange	.	.	Archibald Smellie	.	.	684	294	19 8	283 12 10
Greyfriars'	.	.	W. C. Smith, D.D., LL.D.	.	.	481	1070	11 8	1051 17 4
High	.	.	William Balfour	.	.	606	140	7 11	188 2 5
Holyrood	.	.	John McEwan	.	.	865	88	19 0	88 9 4
Knox's	.	.	George R. Davidson	.	.	284	429	8 8	461 19 10
	.	.	Alexander Cusin, C. and S.	.	.		156	8 8	156 11 2
Lady Glenorchy's	.	.	Robert Philip	.	.	600	207	5 8	.....
	.	.	W. H. Gook, D.D.	.	.	887	177	0 6	.....
M'Crie	.	.	James T. Stuart	.	.	270	124	17 2	119 0 9
Martyrs'	.	.	Walter Glendinning	.	.	73	850	8 2	821 5 8
Mayfield	.	.	Thomas Addis	.	.	872	880	8 2	880 2 3
Moray	.	.	James Begg, D.D.	.	.	229			
Morningside	.	.		.	.	702			
Newington	.	.		.	.

New North	Charles J. Brown, D.D., Robert G. Balfour, C. and S.	564	911 18 6	952 6 11	.....	40 7 5
Pilrig	J. Calder Macphail	528	428 8 2	428 16 11	.....	1 18 9
Pleasance	Thomas Cochrane	906	161 19 10	160 17 8	1 2 7	.....
Roseburn	Alexander G. M'Gillivray	242	288 17 9	265 0 0	38 17 9	.....
Roxburgh	George Macaulay	818	161 7 11	147 12 8	18 16 8	.....
St. Andrew's	R. J. Sandeman	489	1301 6 0	1808 8 4	.....	6 17 4
St. Bernard's	William Fraser	600	306 11 7	303 9 8	2 2 4	.....
St. Columba's	Thomas M'Lachlan, LL.D.	447	225 0 8	207 10 10	17 9 5	.....
St. Cuthbert's	{ Sir J. Scott Alexander G. J. Alexander Whyte }	462	278 10 0	278 7 4	0 2 8	.....
St. David's	J. Scott Alexander	748	203 15 7	221 9 8	.....	17 18 8
St. George's	Alexander Whyte	916	4650 0 0	4500 0 0	150 0 0	.....
St. John's		344	301 12 1	358 12 10	.....	57 0 9
St. Luke's	{ Thomas Main W. M. Falconer, John Morgan Edward A. Thomson Alexr. Rodger Alex. Mackenzie John Fleming P. C. Purves }	462	662 2 10	648 16 10	18 6 0	.....
St. Mary's	Thomas Main	502	605 0 2	620 10 4	.....	15 10 2
St. Paul's	W. M. Falconer	501	198 2 9	225 16 5	.....	27 18 8
St. Peter's	John Morgan	1018	510 8 6	509 12 2	0 11 4	.....
St. Stephen's	Edward A. Thomson	488	661 7 4	694 11 1	.....	38 8 9
Stockbridge	Alexr. Rodger	754	410 19 0	397 8 2	18 15 10	.....
Tolbooth	Alex. Mackenzie	401	751 8 5	756 5 8	.....	4 17 8
Tron	John Fleming	320	186 0 2	160 6 2	.....	24 6 0
Granton and Wardle	P. C. Purves	61	175 0 0	71 15 6	103 4 6	.....
Leith—North	{ Wm. Mackenzie Robert Macdonald, D.D., C. and S. }	1043	588 8 9	588 4 6	2 19 8	.....
South	David Thorburn	289	150 14 2	155 10 5	.....	4 16 8
St. John's	John Kelman	526	200 11 8	200 2 2	0 9 1	.....
St. Ninian's	John Thomson	890	75 8 2	76 8 5	.....	1 0 8
Trinity	Adam S. Muir	...	.....	.....	.....	.....
Liberton	David K. Guthrie	261	228 6 6	224 4 11	2 1 7	.....
Newhaven	James Fairbairn, D.D.	572	215 0 0	226 15 7	.....	11 15 7
Portobello	Robert H. Ireland	472	888 12 11	810 9 7	28 8 4	.....
Ratho and Kirknewton	Hiram Watson	206	161 7 6	157 2 6	.....	5 16 0
2. Presbytery of Laidlaw.		23856	22352 8 11	21784 9 8	908 19 7	288 19 11
Abercorn	Archibald Currie	76	28 5 6	28 2 6	0 8 0	.....
Armadale	Archibald Black	200	120 0 0	119 0 0	1 0 0	.....
Bathgate	James Kessen	232	154 2 4	150 15 4	8 7 0	.....
Bo'ness	Daniel Wilson	199	136 1 7	141 11 6	.....	5 9 11
Carry forward,		701	488 9 5	489 9 4	4 10 0	5 9 11

Penicuik H. A. Stuart
 Roslin David Barnetson
 Stobhill A. G. Macalpine
 Temple James Duncan

6. *Presbytery of Haddington and Dunbar.*

Cockburnspath James Dewar
 Dirleton J. H. Howson
 Dunbar James Doida
 Garvald David A. Beattie
 Haddington—St. John's James Matthew
 Humbie George Hay
 Innerwick John Freeland
 North Berwick John Shewan
 Pencaitland Samuel Robertson
 Prestonkirk { John Thomsen }
 { T. }
 Prestonpans W
 Salton, etc. James Barles
 Tranent John Paterson
 Yester Arthur Thomson
 Haddington—Knox's

II.—SYNOD OF MERSE AND TEVIOTDALE.

6. *Presbytery of Dunee and Chirnside.*

Allanton Duncan M'Lean
 Chirnside Robert Naismith
 Dunee John Miller
 Eyemouth { John Fairbairn }
 Greenlaw { C. and S. }
 Houndwood
 Langton
 Longformacus
 Mordington
 Swinton { William Shearer, C. and S. }

363	430	6	7	421	12	5	8	14	2	.....
171	146	4	4	102	15	3	48	9	1	.....
166	89	5	6	89	14	6	.....	.....	.....	0 9 0
96	72	8	2	72	7	0	.....	.....	.....	0 8 10
2557	1810	17	0	1808	18	2	73	0	10	70 17 0
103	59	14	6	64	16	0	.....	.....	.....	5 1 6
118	60	2	0	60	3	0	.....	.....	.....	0 1 0
300	256	0	1	262	12	3	.....	.....	.....	0 12 2
162	85	10	6	80	0	0	.....	.....	.....	8 9 6
420	315	7	0	304	8	1	10	18	11	.....
102	52	0	0	52	0	0	.....	.....	.....	.....
108	27	0	6	32	7	0	.....	.....	.....	5 6 7
141	100	1	0	86	1	6	18	19	7	.....
63	30	10	6	32	4	0	.....	.....	.....	1 18 6
264	226	12	10	225	3	6	1	9	4	.....
140	142	11	10	140	16	11	1	14	11	.....
126	70	10	5	70	3	3	0	7	2	.....
181	94	4	6	04	4	3	.....	.....	.....	0 0 8
175	96	0	0	96	0	0	.....	.....	.....	.....
...	20	0	0	40	16	0	.....	.....	.....	20 15 0
2398	1635	5	7	1649	15	2	28	9	11	42 19 6
211	170	5	6	162	18	6	7	12	0	.....
...	84	9	5	.....	.....	.....	84	9	5	.....
309	177	2	8	175	5	2	1	17	6	.....
172	114	9	8	188	8	5	.....	.....	.....	18 18 9
267	141	10	10	182	4	6	9	6	4	.....
251	151	12	2	155	12	11	.....	.....	.....	4 0 9
122	56	5	0	121	11	6	.....	.....	.....	65 6 6
105	90	8	0	90	5	0	.....	.....	.....	0 2 0
109	60	3	0	60	8	0	.....	.....	.....	.....
199	108	11	0	107	11	0	1	0	0	.....
1745	1154	12	8	1138	15	0	104	5	8	88 8 0

	Members or Adherents.	Year 1877.		Year 1876.		Increase.		Decrease.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.
7. Presbytery of Kelso.									
Coldstream	300	153	7 9	154	17 4	.....	.....	£	1 9 7
Eccles	87	71	8 9	74	15 3	.....	.....	£	3 11 6
Gordon	...	43	0 0	42	0 0	1	0 0	.....	.....
Kelso	407	221	0 10	204	8 8	16	12 7	.....	.....
Makerston	55	80	0 0	79	19 11	0	0 1	.....	.....
Morebattle	284	125	2 6	125	0 0	0	2 6	.....	.....
Nenthorn	140	114	18 0	112	0 0	2	13 0	.....	.....
Sprouston	275	186	8 4	184	13 0	1	15 4	.....	.....
Westruther	184	70	6 0	70	4 6	0	1 6	.....	.....
Yetholm	188	100	0 0	100	0 0	.....	.....	.....	.....
	1770	1165	2 2	1147	18 3	22	5 0	£	5 1 1
8. Presbytery of Jedburgh.									
Ancrum	91	61	12 6	61	10 0	0	2 6	.....	.....
Castleton	96	90	8 5	85	7 6	55	0 11	.....	.....
Crailing	185	103	16 0	124	9 0	.....	.....	17	13 0
Denholm	202	133	6 7	130	1 8	3	4 11	.....	.....
Hawick	508	329	17 0	319	1 10	10	15 2	.....	.....
St. Andrew's	307	170	0 0	165	0 0	5	0 0	.....	.....
West Port	171	115	0 0	110	0 0	5	0 0	.....	.....
Jedburgh	322	163	13 5	167	12 10	.....	.....	0	19 5
Wolfee	102	76	7 0	79	6 0	.....	.....	2	19 0
	1984	1250	0 11	1192	8 10	79	8 6	£	21 11 6
9. Presbytery of Selkirk.									
Ashkirk	67	60	2 3	60	6 4	.....	.....	0	4 1
Bowden	97	61	10 2	64	10 8	.....	.....	3	0 6
Galashiels	421	367	0 6	335	12 5	31	8 1	.....	.....
Do. Ladhope	307	193	4 4	194	13 7	1	10 9	.....	.....
Lauder	169	98	0 0	95	11 0	2	9 0	.....	.....
Melrose	226	181	6 7	194	9 10	.....	.....	18	8 3
Selkirk	363	174	12 9	169	12 3	5	0 6	.....	.....
St. Boswell's	208	108	5 5	108	0 5	0	5 0	.....	.....
Stow	78	62	12 3	60	4 3	2	8 0	.....	.....
Yarrow	82	83	0 0	82	0 0	1	0 0	.....	.....
Ettrick	...	10	0 0	.....	.....	10	0 0	.....	.....
Roberton	...	38	0 0	38	15 0	4	5 0	.....	.....
	2066	1440	14 8	1396	15 9	58	5 4	£	16 7 10

III.—SYNOD OF DUMFRIES.

10. *Presbytery of Lockerbie.*

Annan .	.	.	.	James Gailey	.	.	.	248	174	6	5	177	6	8	.....	2 19 10
Canonbie .	.	.	.	A. W. Milne .	.	.	.	210	120	0	0	122	2	9	.....	2 2 9
Ecclefechan .	.	.	.	Wm. Howie .	.	.	.	157	104	12	0	108	7	6	1 4 6	.....
Eskdalemuir .	.	.	.	James Morrison	.	.	.	...	40	0	0	.....	0	0	40 0 0	.....
Halfmorton .	.	.	.	Walter Smith	.	.	.	107	70	1	1	63	10	0	6 11 1	.....
Johnston .	.	.	.	Robert Murdoch	.	.	.	205	105	14	6	108	0	0	.....	2 5 6
Kirkmichael .	.	.	.	John Geddes .	.	.	.	81	96	1	7	107	10	2	.....	11 8 7
Kirkpatrick-Fleming	.	.	.	George Mills .	.	.	.	115	60	0	0	60	1	8	.....	0 1 8
Langholm .	.	.	.	David S. Smith	.	.	.	264	199	11	2	199	7	0	0 4 2	.....
Lochnaben .	.	.	.	E. B. Hill .	.	.	.	286	177	0	5	188	18	4	.....	6 17 11
Lockerbie .	.	.	.	Alexander D. Campbell	.	.	.	295	158	10	2	166	6	11	.....	7 16 9
Moffat	{ Robert Kinnear	.	.	.	864	188	18	7	167	15	5	20 18 2
				{ K. Moody Stuart, C. and S.	.	.	.									

2332	1494	10	11	1459	5	7	68	17	11	38	12	7
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11. *Presbytery of Dumfries.*

Corsock	Robert Smith	.	.	.	115	188	17	0	140	17	0	2 0 0
Dalbeattie	Robert Wright	.	.	.	218	110	0	5	109	9	7	0 10 10
Dalton .	.	.	.	David Paton,	.	.	.	75	80	0	0	80	0	0	.....	.....
Dumfries .	.	.	.	James Freer,	.	.	.	520	265	14	9	281	1	8	4 13 1	.....
Do. Martyns' .	.	.	.	Robert M'Kenna	.	.	.	...	157	0	0	.....	0	0	157 0 0	.....
Do. South .	.	.	.	J. D. M'Kinnon	.	.	.	829	106	18	9	98	15	1	18 8 8	.....
Dunscore .	.	.	.	James Pollock	.	.	.	228	116	0	4	119	10	0	.....	8 9 8
Do. Craigs .	.	.	.	James Bowie .	.	.	.	...	70	0	0	.....	0	0	70 0 0	.....
Glencaple .	.	.	.	William Lorimer	.	.	.	85	80	0	0	80	0	0	.....	.....
Hightae .	.	.	.		.	.	.	...	77	16	7	.....	7		77 16 7	.....
Irongray .	.	.	.	A. Grierson .	.	.	.	117	87	5	6	85	4	9	2 0 9	.....
Kirkbean .	.	.	.	Robert Gibson	.	.	.	144	77	11	1	76	17	8	0 18 10	.....
Kirkmahoe .	.	.	.	William Andson	.	.	.	174	111	10	3	110	0	6	1 9 9	.....
Kirkpatrick-Durham	.	.	.	James Gibson	.	.	.	126	65	7	0	65	2	8	0 4 9	.....
Lochend and New Abbey	.	.	.	William D. Thomson	.	.	.	115	184	15	6	184	18	6	0 2 0	.....
Maxwellton .	.	.	.	David Purves	.	.	.	481	280	0	0	221	17	0	8 8 0	.....
Ruthwell	Alexander Brown	.	.	.	155	98	2	0	95	12	5	2 9 7

2877	2606	19	2	1674	1	0	338	7	10	5	9	8
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	Members or Adherents.	Year 1877.		Year 1878.		Increase.		Decrease.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.
7. Presbytery of Kelso.									
Coldstream	300	158	7 9	154	17 4	.....	.....	£	4 7
Eccles	87	71	3 9	74	15 3	.....	.....	1	9 6
Gordon	...	48	0 0	42	0 0	1	0 0	.....	.....
Kelso	407	221	0 10	204	8 3	16	12 7	.....	.....
Makerston	55	80	0 0	79	19 11	0	0 1	.....	.....
Morebattle	284	125	2 6	125	0 0	0	2 6	.....	.....
Nenthorn	140	114	18 0	112	0 0	2	18 0	.....	.....
Spruiston	275	186	8 4	184	18 0	1	15 4	.....	.....
Westruther	184	70	6 0	70	4 6	0	1 6	.....	.....
Yetholm	188	100	0 0	100	0 0	.....	.....	.....	.....
	1770	1165	2 2	1147	18 3	22	5 0	5	1 1
8. Presbytery of Jedburgh.									
Ancrum	91	61	12 6	61	10 0	0	2 6	.....	.....
Castleton	96	90	8 5	85	7 6	55	0 11	.....	.....
Crailing	185	108	16 0	124	9 0	.....	.....	17	18 0
Denholm	202	183	6 7	180	1 8	3	4 11	.....	.....
Hawick	508	829	17 0	819	1 10	10	15 2	.....	.....
St. Andrew's	307	170	0 0	165	0 0	5	0 0	.....	.....
West Port	171	115	0 0	110	0 0	5	0 0	.....	.....
Jedburgh	322	168	18 5	167	12 10	.....	.....	0	19 5
Wolfee	102	76	7 0	73	6 0	.....	.....	2	19 0
	1984	1250	0 11	1192	8 10	79	3 6	21	11 5
9. Presbytery of Selkirk.									
Ashkirk	67	60	2 3	60	6 4	.....	.....	0	4 1
Bowden	97	61	10 2	64	10 8	.....	.....	3	0 6
Galsburgh	421	367	0 6	385	12 5	81	8 1	.....	.....
Do. Ladbope	367	196	4 4	194	13 7	1	10 9	.....	.....
Lauder	189	98	0 0	95	11 0	2	9 0	.....	.....
Melrose	226	181	6 7	194	9 10	.....	.....	13	3 3
Selkirk	363	174	12 9	169	12 3	5	0 6	.....	.....
St. Boswell's	208	108	5 5	108	0 5	0	5 0	.....	.....
Stow	76	62	12 3	60	4 3	2	8 0	.....	.....
Yarrow	82	88	0 0	82	0 0	1	0 0	.....	.....
Ettrick	...	10	0 0	.....	.....	10	0 0	.....	.....
Roberton	...	88	0 0	83	15 0	4	5 0	.....	.....
	2008	1440	14 3	1816	15 9	58	6 4	16	7 10

		Members or Adherents.	Year 1877		Year 1878.		Increase.		Decrease.	
			£	s. d.	£	s. d.	£	s. d.	£	s. d.
12. Presbytery of Penpont.										
Cloaburn	.	143	77	16 7	75	0 4	2	16 8	.....	.....
Glencairn	.	237	172	17 0	168	17 8	5	19 4	.....	.....
Penpont	.	523	205	4 0	212	17 2	.....	.....	7	18 2
Do. West	.	...	140	0 0	.....	.....	140	0 0	.....	.....
Sanquhar	.	240	150	2 10	150	5 8	.....	.....	0	2 5
Wanlockhead and Leadhills	.	248	71	16 11	72	17 6	.....	.....	1	0 7
Durriedeer	.	...	25	18 0	23	15 10	1	17 2	.....	.....
		1453	843	10 4	701	13 9	150	12 9	8	16 2
IV.—SYNOD OF GALLOWAY.										
13. Presbytery of Stranraer.										
Cairnryan	.	49	60	6 0	61	5 9	.....	.....	0	19 9
Glenluce	.	122	104	2 10	92	2 6	12	0 4	.....	.....
Inch	.	186	117	17 8	114	18 4	3	4 4	.....	.....
Kirkcolm	.	187	68	12 6	68	8 4	0	4 2	.....	.....
Kirkmaiden	.	212	116	16 0	113	5 6	3	10 6	.....	.....
Leswalt	.	192	135	8 5	134	13 11	1	14 6	.....	.....
Portpatrick	.	238	115	18 6	94	2 8	21	11 8	.....	.....
Sbauchan	.	205	176	2 1	176	9 8	.....	.....	0	7 7
Stoneykirk	.	196	118	4 1	118	14 1	.....	.....	5	10 0
Stranraer	.	283	171	15 1	169	18 4	1	16 9	.....	.....
Neeluce	.	...	42	18 0	40	0 0	2	18 0	.....	.....
		1880	1223	11 2	1183	13 8	40	14 10	6	17 4
14. Presbytery of Wigtown.										
Newton-Stewart	.	205	203	0 5	202	1 5	0	19 0	.....	.....
Do. Princes Street	.	...	70	0 0	.....	.....	70	0 0	.....	.....
Port William	.	129	79	11 5	89	19 4	.....	.....	10	7 11
Sorbie	.	148	76	0 0	72	5 10	3	14 2	.....	.....
Whithorn	.	118	90	17 0	90	14 2	0	2 10	.....	.....
Whithorn, Isle of	.	129	115	12 10	94	9 2	21	8 8	.....	.....
Wigtown	.	121	97	6 4	97	16 8	.....	.....	0	8 4
		985	782	10 0	647	6 7	95	19 8	10	10 8

15. *Presbytery of Kirkcudbright.*

Auchencairn	.	.	.	.	230	131	8	0	142	8	9	.....	4	1	9	11	5	9
Balmaghie	.	.	.	.	81	65	6	9	61	5	0	.....	0	15	10	.....	.....	.....
Borgue	.	.	.	.	93	64	15	6	63	19	8	.....	0	.....	.....	0	0	1
Castle-Douglas	.	.	.	.	281	236	10	2	236	10	8	.....	167	0	0	.....	.....	.....
Do. Macmillan	.	.	.	.	224	167	0	0	.....	.....	.....	.....	8	9	8	.....	.....	.....
Girthon	.	.	.	.	150	120	1	0	111	11	9	.....	14	3	9	2	8	8
Glenkens	.	.	.	.	142	87	14	10	90	3	6	.....	.....	.....	.....	.....	.....	.....
Kirkcudbright	.	.	.	.	412	238	9	2	239	5	5	.....	.....	.....	.....	.....	.....	.....
Tongland	.	.	.	.	84	74	18	4	83	5	0	.....	.....	.....	.....	8	6	8
					1697	1230	18	9	1058	9	4	194	10	7	22	1	2	

V.—SYNOD OF GLASGOW AND AYR.

16. *Presbytery of Ayr.*

Ayr	.	.	.	.	470	462	17	1	457	18	7	5	3	6	.....	.....	.....	.....
Martyrs	.	.	.	.	...	62	0	0	.....	.....	.....	62	0	0	.....	.....	.....	.....
Wallacetown	.	.	.	.	276	148	6	8	143	2	5	0	4	3	.....	.....	.....	.....
Ballantrae	.	.	.	.	182	75	0	0	74	0	0	1	0	0	.....	.....	.....	.....
Barr	.	.	.	.	104	77	12	0	76	15	0	0	17	0	.....	.....	.....	.....
Barrhill	.	.	.	.	184	100	12	6	101	4	6	.....	.....	.....	0	12	0	.....
Colmonell	.	.	.	.	100	80	0	0	77	10	0	2	10	0	.....	.....	.....	.....
Crosshill	.	.	.	.	95	60	6	6	60	5	0	0	1	6	.....	.....	.....	.....
Dailly	.	.	.	.	166	100	0	0	92	18	3	7	1	9	.....	.....	.....	.....
Dalmellington	.	.	.	.	176	90	5	4	90	8	1	.....	.....	.....	0	2	9	.....
Dalrymple	.	.	.	.	90	60	6	2	80	5	0	0	1	2	.....	.....	.....	.....
Dundonald	.	.	.	.	144	91	5	8	91	19	5	.....	.....	.....	0	18	9	.....
Girvan	.	.	.	.	153	100	0	0	100	0	0	.....	.....	.....	.....	.....	.....	.....
Do. West	.	.	.	.	...	10	0	0	.....	.....	.....	10	0	0	.....	.....	.....	.....
Kirkoswald	.	.	.	.	74	66	10	0	70	15	0	.....	.....	.....	4	5	0	.....
Maybole	.	.	.	.	380	183	11	8	191	7	1	.....	.....	.....	7	15	5	.....
Monkton	.	.	.	.	186	100	2	10	101	6	0	.....	.....	.....	1	8	2	.....
Newton-on-Ayr	.	.	.	.	526	210	10	0	207	4	5	.....	.....	.....	.....	.....	.....	.....
New Cumnock	.	.	.	.	438	165	0	0	171	18	3	.....	.....	.....	6	18	3	.....
Do. Afton	.	.	.	.	...	90	0	0	.....	.....	.....	90	0	0	.....	.....	.....	.....
Old Cumnock	.	.	.	.	301	193	1	0	192	10	0	0	11	0	.....	.....	.....	.....
Ochiltree	.	.	.	.	140	69	0	0	75	0	0	.....	.....	.....	6	0	0	.....
Stair	.	.	.	.	101	70	0	0	70	0	0	.....	.....	.....	.....	.....	.....	.....
Symington	.	.	.	.	116	72	0	0	71	11	4	0	8	8	.....	.....	.....	.....
					4347	2733	7	5	2577	13	4	183	4	5	27	10	4	

Carry forward,

	Members or Adherents.	Year 1877.		Year 1876.		Increase.		Decrease.	
		£.	d.	£.	d.	£.	d.	£.	d.
Tarbolton		2738	7 6	2577	13 4	183	4 6	27	10 4
Troon		81	8 0	80	9 0	0	10 0	.....	.....
Old Cumnock Bank Church		120	0 0	120	0 0	.....	.....	.....	.....
		81	8 6	.....	.....	81	8 6	.....	.....
		4769	8016	3 11	2778	2 4	285	11 11	27 10 4
17. Presbytery of Irvine.									
Androssan	John Stewart	184	0 0	188	16 8	0	4 4	.....	.....
Beith	Hector Hall	165	8 9	146	1 0	20	2 0	.....	.....
Castrine	A. C. Gordon	166	7 11	104	11 5	1	16 6	.....	.....
Dalry	Alexander Steele	152	8 6	152	0 0	0	8 0	.....	.....
Darvel	Matthew G. Easton, D.D.	120	0 0	.....	.....	120	0 0	.....	.....
Dunlop	Peter I	96	10 1	100	1 8	0	0 7	8	11 2
Fenwick	Robert	67	14 8	67	14 1	0	0 7	.....	.....
Galston	William Reid	82	2 9	84	5 4	1	8 8	2	2 7
Harford	R. S. Macaulay	147	0 0	146	11 4	1	8 8	.....	.....
Irvine	David Wilson	182	4 11	182	7 5	.....	.....	0	2 6
Do. Fullarton	Samuel Spence, L.L.D.	142	16 0	141	10 0	1	6 0	.....	.....
Kilbirnie	Alexander Davidson	185	0 0	184	0 0	1	0 0	.....	.....
Do. West	D. Landsborough	157	0 0	.....	.....	157	0 0	.....	.....
Kilmarneock—Henderson	Robert R. Thom	150	7 8	162	5 8	.....	.....	1	18 0
High	William Clow	844	2 2	455	11 4	.....	.....	111	9 2
Martyn'	John McQueen	99	6 8	.....	.....	99	0 8	.....	.....
St. Andrew's	James Maxwell	281	2 8	288	8 8	.....	.....	2	1 5
Kilmaurs	William Pinkerton	99	13 0	111	4 6	.....	.....	11	11 6
Kilwinning	Andrew Noble	155	0 0	158	0 0	.....	.....	8	0 0
Loudoun	George Fairley	118	7 5	184	2 9	.....	.....	20	15 4
Mauchline	Robert Noble	89	10 5	92	11 5	.....	.....	8	1 0
Muirkirk	John Connell	122	19 1	120	14 2	2	4 11	.....	.....
Perceon	David Scott	121	12 2	188	4 5	.....	.....	11	12 8
Salcoats	Donald Gray	158	0 0	167	2 8	0	17 4	.....	.....
Do. Gaelic	Joseph Forrest	97	0 0	97	0 0	.....	.....	6	0 9
Stevenston	James Clugston	66	2 11	72	8 8	.....	.....	.....	.....
Stewarton	William Mackenzie	158	8 11	167	11 9	0	17 2	.....	.....
West Kilbride		238	17 6	188	12 0	45	5 6	.....	.....
Kilmarneock Grange		90	15 10	.....	.....	90	15 10	.....	.....
		6140	4088	6 9	8714	6 10	561	8 7	177 5 8

Brought forward,
William Young
A. H. Cowan

17. Presbytery of Irvine.

18. *Presbytery of Paisley.*

Barrhead	468	176 14 4	178 16 10	.....	8 2 6
Bridge of Weir	176	96 14 5	101 15 2	.....	5 0 9
Houston	184	106 18 9	102 4 11	4 18 10	.....
Inchinnan	76	182 8 8	187 2 8	.....	4 19 0
Johnstone	404	168 9 7	162 7 8	6 2 4	.....
Lochwinnoch	800	77 12 2	167 2 0	.....	79 9 10
Neilston	196	180 11 0	127 8 0	8 8 0	.....
Paisley—Gaelic	+157	88 10 9	88 10 6	0 0 8	.....
High	672	848 9 6	851 18 11	.....	8 9 5
Martyrs'	275	109 8 8	112 8 7	.....	2 19 11
Middle	789	802 6 6	820 0 8	.....	17 18 9
Oakshaw Street	270	200 0 0		200 0 0	.....
South	541	208 18 2	201 18 7	1 19 7	.....
St. George's	500	484 17 4	477 18 2	7 4 2	.....
Pollockshaws—East	196	101 13 6	104 16 0	.....	8 2 6
West	282	129 8 7	120 0 0	9 8 7	.....
Renfrew	364	200 0 0	198 19 6	6 0 6	.....
Nitshill . . . . .	...	92 18 0	101 19 8	.....	9 1 8
	5800	3184 4 11	8024 11 7	238 12 8	128 18 11

19. *Presbytery of Greenock.*

Cumrae	232	190 0 0	175 8 7	14 16 5	.....
Erakine	125	97 5 1	96 6 9	0 18 4	.....
Fairlie	78	90 11 8	87 18 2	2 18 6	.....
Gourock	284	199 16 1	191 2 10	8 18 8	.....
Greenock—Crawfurdshurn	642	157 7 8	151 19 1	5 8 7	.....
Gaelic	458	244 8 10	250 8 5	.....	5 19 7
Martyrs' . . . . .	...	95 0 0	.....	95 0 0	.....
Middle	648	688 14 5	688 2 2	.....	4 7 9
Mount Park	290	151 13 8	151 16 9	.....	0 8 1
North	266	108 11 8	108 12 0	.....	5 0 9
St. Andrew's	486	416 14 1	416 5 1	0 9 0	.....
St. Thomas'	809	342 17 0	358 6 11	.....	15 9 11
Wellpark	487	181 9 0	180 1 10	1 7 2	.....
West	500	594 14 9	600 8 5	.....	5 8 8
	4705	8548 18 6	8455 17 0	129 11 3	86 9 9
					Carry forward,

		Members or Adherents.	Year 1877.		Year 1876.		Increase.		Decrease.	
			£	s. d.	£	s. d.	£	s. d.	£	s. d.
Brought forward,		4705	8548	18 6	8455	17 0	129	11 8	86	9 9
Inverkip	Peter Douglas	110	87	19 8	85	14 6	2	4 9	.....	.....
Largs	Charles Watson	249	888	8 3	868	18 8	19	10 0	.....	.....
Port-Glasgow, Hamilton	William Bell	606	251	12 0	274	6 7	.....	.....	22	14 7
Do. Station	Alexander Baird . . . . .	...	114	11 6	.....	.....	114	11 6	.....	.....
Do. Station . . . . .	.....	...	40	0 0	.....	.....	40	0 0	.....	.....
		5670	4431	4 6	4184	11 4	305	17 6	59	4 4
20. Presbytery of Hamilton.										
Airdrie—Broomknoll	William Reid	417	178	2 4	177	19 1	0	8 8	.....	.....
Graham Street	David Berry	848	48	0 0	.....	.....	48	0 0	.....	.....
High	R. W. Lawson	826	205	4 4	201	16 0	8	8 4	.....	.....
West	James A. George	154	220	0 0	226	0 0	.....	.....	6	0 0
Baillieston	John White	208	100	9 11	100	1 0	0	8 11	.....	.....
Bellsbill	William Macdonald	177	111	11 6	100	7 10	11	8 8	.....	.....
Blantyre	Robert Macdonald	886	89	11 10	83	16 6	5	15 4	.....	.....
Bothwell	Andrew Doak	220	327	1 8	841	7 10	.....	.....	14	6 7
Cambuslang	Henry G. Shepherd	263	186	10 11	211	19 11	.....	.....	25	9 0
Cambusnethan	Peter G. Millar	203	150	8 6	156	17 8	.....	.....	6	18 9
Chapelhall	Hugh M'Kenzie	188	104	2 0	107	13 4	.....	.....	8	11 4
Chapelton	Walter A. Paton	490	46	3 4	67	15 10	.....	.....	21	12 6
Coatbridge, Middle	Alexander Ogilvie . . . . .	...	129	1 2	184	7 0	.....	.....	55	5 10
Do. East	John Kay	886	157	10 0	.....	.....	157	10 0	.....	.....
Dalziel	David Ogilvy	220	195	4 6	194	0 0	1	4 6	.....	.....
East Kilbride . . . . .	.....	109	82	8 2	122	5 5	.....	.....	89	17 3
Greengairs	A. S. Honston	476	100	4 0	100	4 0	.....	.....	.....	.....
Hamilton—St. John's	Geo. Wallace	189	347	2 8	309	8 7	87	14 1	.....	.....
Burnbank	Thomas M. B. Paterson	195	234	7 0	208	16 0	25	11 0	.....	.....
Holytown	Robert M'Gregor	191	116	4 0	116	0 0	0	4 0	.....	.....
Larkhall	William Findlay	217	100	5 10	95	4 8	5	1 2	.....	.....
Shotts	Robert Gilchrist	820	144	11 8	154	0 8	.....	.....	9	9 5
Stonehouse	W. K. Hamilton	193	160	0 0	160	0 0	.....	.....	6	10 0
Strathaven	Alexander Rankin . . . . .	...	96	10 0	102	0 0	.....	.....	.....	.....
Uddingston . . . . .	.....	281	60	10 0	.....	.....	60	10 0	.....	.....
Wishaw	David Brunton . . . . .	...	185	17 0	185	8 0	0	9 0	.....	.....

Kingston	Robert Gault	165	89	18	7	93	14	1	.....	8	15	0		
Kinning Park	A. B. Birkmyre	602	227	10	9	240	6	8	.....	12	15	11		
London Road		157	52	4	9	100	0	0	.....	47	15	8		
Lyon Street	James Philip	219	71	18	2	84	8	1	.....	12	9	11		
Macdonald	Alexander Murchison	65	102	1	8	54	12	0	47 9 8	.....				
Martyrs'	{ D. Menzies	162	86	6	11	82	4	2	4 2 9	.....				
Maryhill	{ Robert Thornton, C. and S.	859	200	0	0	180	0	0	20 0 0	.....				
Milton	John Girvan	307	168	8	10	168	8	0	2 0 10	.....				
North Woodside Road	H. M'Dougall	258	112	18	11	15	1	7	97 17 4	.....				
Paisley Road	D. R. Kilpatrick	96	210	19	4	65	10	1	145 9 8	.....				
Pollockshields	John Riddell	44	246	12	0	100	7	5	146 4 7	.....				
Queen's Park	James Wells	859	294	0	3	285	14	10	8 5 5	.....				
Renfield	William Scott	582	1183	1	1	1107	17	4	25 3 9	.....				
Renwick	Marcus Dods, D.D.	305	179	5	8	.....			179 5 8	.....				
Rose Street	John M'Diarmid	188	101	15	3	101	11	1	0 4 2	.....				
St. Andrew's	Wm. Tullo	878	209	15	2	204	12	7	5 2 7	.....				
St. David's	John Isdale	881	223	16	8	227	7	8	.....	8	10	7		
St. Enoch's		293	298	2	0	250	0	11	48 1 1	.....				
St. George's	Andrew Melville	425	772	14	4	653	14	10	118 19 6	.....				
St. George's Road	John Torrance	807	200	0	0	.....			200 0 0	.....				
St. James'	James Johnstone	601	248	3	5	247	16	7	0 6 10	.....				
St. John's	{ John Roxburgh, D.D.	622	1109	11	8	1272	19	10	.....	168	8	2		
	{ G. G. Cameron, C. and S.								.....					
	{ David Mitchell								.....					
St. Luke's	{ John F. M'Gregor, C. and S.	387	114	1	6	117	18	10	.....	8	12	4		
St. Mark's		906	254	13	3	261	19	11	.....	7	6	8		
St. Matthew's	Samuel Miller, D.D.	597	759	11	9	1217	19	11	.....	458	8	2		
St. Paul's	William Jeffrey	268	265	15	7	258	19	3	11 16 4	.....				
St. Peter's	Hugh M'Millan, D.D.	672	788	9	11	798	8	2	.....	59	13	3		
St. Stephen's	James Nicol	936	551	0	4	555	7	5	.....	4	7	1		
Sighthill	Geo. Hanson	...	151	13	4	136	19	5	14 18 11	.....				
Stockwell	John M'Gregor	749	283	17	0	303	6	8	.....	19	9	8		
Tollcross	James Drysdale	180	110	0	0	140	0	0	.....	80	0	0		
Trinity	Andrew Keay	815	188	18	11	179	3	3	9 15 8	.....				
Tron	William Leitch	977	544	7	6	601	18	1	.....	57	5	7		
Union	Richard Waterston	646	430	9	3	506	17	0	.....	76	7	9		
Victoria	James Cameron	623	228	14	7	216	2	6	12 12 1	.....				
Wellpark	R. M. Thornton	724	362	6	9	352	17	8	9 9 6	.....				
West	John Hamilton	412	361	16	2	843	9	1	18 7 1	.....				
Carry forward,										2016	10	5	1119	16	6

	Members or Adherents.	Year 1877.		Year 1876		Increase.		Decrease.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.
Wynd	Brought forward,	20,692	18 7	19,795	19 8	2016	10 5	1119	16 6
Young Street	George Campbell	60	12 2	58	7 6	2	4 8	.....	.....
Govan	W. M. Mackay	125	11 6	128	10 6	2	1 0	.....	.....
St. Columba's	Colin A. Mackenzie	212	14 8	212	18 9	0	0 11	.....	.....
St. Mary's	Allan Cameron	150	0 0	150	0 0	.....	.....	.....	.....
Hillhead	Robert Howie	262	2 5	260	5 8	1	16 9	.....	.....
Kirkintilloch—St. Andrew's	G. D. R. Munro	181	11 6	130	0 0	1	11 6	.....	.....
St. David's	A. M. Brown	164	17 2	161	1 7	8	15 7	.....	.....
Kilsyth	John Steel	223	15 1	231	18 7	.....	.....	7	18 6
Millerston	Robert Black	191	13 4	191	5 11	0	7 5	.....	.....
Partick	A. Thomson	108	0 0	107	0 0	1	0 0	.....	.....
High	Henry Anderson	158	6 5	172	9 2	.....	.....	14	2 9
Rutherglen	Henry Bremner	265	6 5	267	8 0	.....	.....	2	1 7
East	James Munro	284	19 2	268	4 5	21	14 9	.....	.....
Shettleston	Lewis Davidson, C. and S.	46	1 11	.....	.....	46	1 11	.....	.....
Whiteinch	Thomas W. Patrick	154	12 11	111	1 9	48	11 2	.....	.....
Eaglesham	John Smith	131	8 2	102	14 9	28	13 5	.....	.....
Kelvinside Mission	G. W. Cumming	40	0 0	40	0 0	.....	.....	.....	.....
		80	0 0	.....	.....	80	0 0	.....	.....
		28434	6 5	22378	16 8	2199	9 6	1148	19 4
81,325									
Ardriahag	John Stewart	62	2 0	61	0 0	1	2 0	.....	.....
Dunoon	Robert M'Morran	262	14 7	269	19 7	.....	.....	7	5 0
Do. Gaelic	Duncan M'Nicol	148	0 0	55	0 0	93	0 0	.....	.....
Innellan	John Irving	157	0 8	157	0 6	.....	.....	0	0 8
Inverary	Robert Rose	78	15 6	69	9 8	9	6 8	.....	.....
Kilfinan	Joseph Stark	.....	.....	85	0 0	.....	.....	85	0 0
Kilmartin	Alexander F. Russell	89	10 0	114	11 4	.....	.....	75	1 4
Kilmodan	Daniel M'Kerchar	60	4 6	88	0 0	22	4 6	.....	.....
Kilmun	Robert Williamson	121	18 2	125	15 0	.....	.....	4	1 10
Kingarth	Wm. Meiklejohn	141	6 6	152	18 6	.....	.....	11	12 0
South	John Clarke	102	0 0	100	0 0	2	0 0	.....	.....
Lochfleside		62	0 0	62	0 0	.....	.....	.....	.....
		842							
		106							
		132							
		129							
		188							
		60							
		117							
		55							
		...							
		...							

VI.—SYNOD OF ARGYLL.
24.—Presbytery of Dunoon and Inverary.

Lochgilphead	.	.	.	.	.	William Fraser	.	.	.	+247	128	12	11	118	17	1	4	15	10	.....
Do.	Martyrs	.	.	.	.	{ Charles N. M'Craig	.	.	.	...	84	10	4	.....	.....	.....	84	10	4	.....
		.	.	.	.	{ James M. Fulton, C. and S.	.	.	.	182	124	18	8	110	19	8	18	14	0	.....
North Bute	.	.	.	.	.	John T. M'Lean	.	.	.	+180	51	10	6	74	18	6	.....	.....	.....	28 8 0
North Knapdale	.	.	.	.	.	Alexander Ferguson	.	.	.	442	431	0	9	445	5	4	.....	.....	.....	14 4 7
Rothsay, Free	.	.	.	.	.	Joseph Davidson	.	.	.	+199	115	12	0	102	5	4	.....	.....	.....	.....
Gaelic	.	.	.	.	.	William Ross	.	.	.	488	840	18	2	839	1	8	13	6	8	.....
West	.	.	.	.	.	Robert Elder, D.D.	.	.	.	...	124	0	0	119	5	0	1	11	6	.....
Sandbank	.	.	.	.	.	John Headrick	.	.	.	+154	88	15	6	88	5	9	4	15	0	.....
Strachur	.	.	.	.	.	William Lauder	.	.	.	...	8	0	0	4	0	0	4	0	0	.....
Craignish	.	.	.	.	.		.	.	.	...	40	0	0	40	0	0	.....	.....	.....	.....
Lochgilhead	.	.	.	.	.		.	.	.	2871	2762	14	11	2733	7	1	254	5	7	224 18 8
25. Presbytery of Kintyre.																				
Campbeltown, Lochend	.	.	.	.	.	{ Hector M'Neill	.	.	.	890	265	17	9	266	1	11	.....	.....	.....	0 4 2
Lorn Street	.	.	.	.	.	{ J. Renny Caird, C. and S.	.	.	.	492	195	10	1	204	16	6	.....	.....	.....	9 6 5
Kilberry	.	.	.	.	.	Duncan Graham	.	.	.	+103	24	4	1	.....	.....	.....	24	4	1	.....
Kilbride	.	.	.	.	.	James M'Leod	.	.	.	+222	123	0	0	122	0	0	1	0	0	.....
Kilcalmonell	.	.	.	.	.	Alexander Cameron	.	.	.	+ 90	150	0	0	152	3	6	.....	.....	.....	2 3 6
Killeen	.	.	.	.	.	Alexander M'Rae	.	.	.	+102	81	9	1	82	18	4	.....	.....	.....	1 9 8
Kilmory	.	.	.	.	.	James M. M'Pherson	.	.	.	+162	90	6	5	96	10	6	.....	.....	.....	6 4 1
Lochranza	.	.	.	.	.	Hugh Munro	.	.	.	69	.....	.....	.....	67	9	9	.....	.....	.....	67 9 9
Shiskan	.	.	.	.	.		.	.	.	126	100	0	0	165	0	0	.....	.....	.....	65 0 0
Tarbert	.	.	.	.	.	Murdo Macqueen	.	.	.	+198	106	4	6	13	17	0	92	7	6	.....
Whiting Bay	.	.	.	.	.	Angus Stewart	.	.	.	...	101	5	9	72	9	0	28	16	9	.....
Carradale	.	.	.	.	.		.	.	.	...	24	10	6	8	0	0	16	10	6	.....
Gigha	.	.	.	.	.		.	.	.	...	10	2	0	9	10	0	0	12	0	.....
										1954	1272	10	2	1260	16	6	163	10	10	161 17 2
26. Presbytery of Islay.																				
Bowmore	.	.	.	.	.	A. Mackintosh	.	.	.	+ 66	65	0	9	79	17	1	.....	.....	.....	14 16 2
Kilchoman	.	.	.	.	.	James M'Millan	.	.	.	+108	60	5	9	60	1	0	0	4	9	.....
Kildalton	.	.	.	.	.	Donald M'Master	.	.	.	+126	76	16	5	88	9	10	88	6	5	.....
Killarow, etc.	.	.	.	.	.	James Pearson	.	.	.	+199	80	10	0	90	6	8	.....	.....	.....	9 16 8
Fortnahaven	.	.	.	.	.	John G. M'Neill	.	.	.	+123	68	2	2	85	3	8	.....	.....	.....	17 1 6
Jura	.	.	.	.	.		.	.	.	...	11	1	0	5	5	8	5	15	9	.....
										622	361	16	1	859	8	6	44	6	11	41 14 4

		Members or Adherents.	Year 1877.		Year 1876.		Increase.		Decrease.	
			£	s. d.	£	s. d.	£	s. d.	£	s. d.
27. Presbytery of Lorn.										
Appin	.	+108	157	0 6	157	0 4	0	0 2	.....	.....
Ardchattan	.	+181	59	15 0	52	16 8	6	18 4	.....	.....
Glenorchy	.	+ 93	85	12 10	84	10 6	1	2 4	.....	.....
Kilbrandon	.	+217	61	8 4	81	10 11	.....	.....	20	7 7
Kilninver	.	+ 48	26	7 0	26	6 6	0	0 6	.....	.....
Lorn	.	...	.....	.....	.....	.....	.....	.....	.....	.....
Muckairn	.	+124	95	16 6	98	13 0	.....	.....	2	16 6
Oban	.	+183	172	12 1	52	18 10	119	18 8	.....	.....
Kilchrennan	.	...	10	0 0	10	0 0	.....	.....	.....	.....
			668	7 3	563	16 9	127	14 7	23	4 1
28. Presbytery of Mull.										
Ardnamurchan	.	+121	106	15 0	109	5 6	.....	.....	2	10 6
Ardow	.	+198	70	18 3	105	12 8	.....	.....	84	14 5
Coll	.	...	22	0 0	24	10 6	.....	.....	2	10 6
Iona and Ross	.	...	23	0 6	23	0 0	0	0 6	.....	.....
Strontian	.	+121	63	0 0	63	0 0	.....	.....	.....	.....
Tobermory	.	+184	102	6 10	94	18 4	7	8 6	.....	.....
Torossay	.	+156	41	4 0	88	8 0	7	16 0	.....	.....
Acharacle	.	...	14	11 0	9	12 6	4	18 6	.....	.....
Kilfinichen	.	...	14	0 0	14	0 0	.....	.....	.....	.....
Morven	.	...	28	16 1	26	0 8	2	15 5	.....	.....
Tyres	.	...	40	4 0	7	0 10	33	8 2	.....	.....
			526	15 8	510	9 0	56	2 1	89	15 5
29. Presbytery of Stirling.										
Alloa—East	.	61	89	11 11	87	15 7	1	16 4	.....	.....
West	.	885	232	10 2	282	8 6	0	1 8	.....	.....
Alva	.	205	111	1 11	118	0 0	.....	.....	6	18 1
Bannockburn	.	887	200	10 11	185	5 6	15	5 5	.....	.....
Clackmannan	.	140	104	5 0	121	16 6	.....	.....	17	11 6
Denny	.	154	117	8 6	117	0 0	0	8 6	.....	.....
Dollar	.	284	187	7 2	192	19 1	.....	.....	5	11 11
Dunipace	.	116	90	1 9	89	1 0	1	0 9	.....	.....
Larbert	.	288	159	19 10	156	18 2	3	1 8	.....	.....
St. Ninian's	.	187	72	11 6	76	8 2	.....	.....	8	16 8
Stirling --Craigs	.	...	110	11 2	.....	.....	110	11 2	.....	.....

VII.—SYNOD OF PERTH AND STIRLING.

Marykirk .	.	.	.	Chas. Wedderburn .	258	100 0 0	100 0 0	4 11 11	.....
North .	.	.	.	John Chalmers .	654	564 4 9	559 12 10	.....	.....
South .	.	.	.	W. F. Goldie .	444	248 0 0	248 2 10	.....	5 2 10
Tullibody .	.	.	.	Andrew Thom .	235	126 1 6	136 7 11	.....	10 6 5
Airth .	.	.	.		...	58 10 0	52 0 0	1 10 0	.....
Cambusbarron .	.	.	.		...	66 17 6	68 0 0	.....	1 2 6
Gargunnoch .	.	.	.		...	30 14 3	80 5 2	0 9 1	.....
					8697	2660 2 10	2572 1 3	188 11 6	50 9 11
30. Presbytery of Dunblane.									
Balquhiddy .	.	.	.	E. J. Findlater .	100	71 17 9	78 3 1	.....	1 5 4
Bridge of Allan .	.	.	.	{ John Ferguson	824	178 11 8	178 8 9	5 7 11	.....
				{ William Ross, LL.D., C. and S.					
				{ Alexander W. Morris	61	90 0 0	108 18 0	.....	13 13 0
Bucklyvie .	.	.	.	{ George Rose, C. and S.					
Callander .	.	.	.	Andrew Bogle .	858	224 4 6	239 3 6	.....	14 19 0
Dunblane .	.	.	.	John S. Bowie .	292	152 11 11	151 19 4	0 12 7	.....
Gartmore .	.	.	.	Malcolm Maclean .	88	67 10 0	67 10 0	.....	.....
Kilmadock .	.	.	.	John A. Anderson	894	205 8 5	201 15 2	3 13 8	.....
Kippen .	.	.	.	P. T. Muirhead .	126	67 5 0	67 10 0	.....	0 5 0
Norrieston .	.	.	.	William Watt .	186	77 9 0	88 15 0	.....	6 6 0
Tillicoultry .	.	.	.	James Brown .	291	168 17 8	188 16 9	0 0 11	.....
					2165	1818 15 11	1845 9 7	9 14 8	36 8 4
31. Presbytery of Dunkeld.									
Auchtergaven .	.	.	.	John A. Cooke .	105	55 2 2	51 19 10	8 2 4	.....
Blair-Athole .	.	.	.	Atholl Stuart .	+ 96	60 12 0	60 6 0	0 6 0	.....
Burrelton .	.	.	.	Alexander S. Robertson	138	72 0 0	71 0 0	1 0 0	.....
Cargill .	.	.	.	George C. Baxter .	208	125 9 9	121 0 0	4 9 9	.....
Clunie .	.	.	.	Robert M'Leod .	183	99 17 0	105 3 10	.....	5 6 10
Dalguise and Strathbraan	.	.	.	Archibald C. Sutherland	121	61 17 0	60 11 6	1 5 6	.....
Dunkeld .	.	.	.	Dougal Macpherson	216	124 9 0	135 14 0	.....	11 5 0
Kirkmichael .	.	.	.	D. D. MacIsaac .	151	77 5 2	77 2 6	0 2 8	.....
Lethendy .	.	.	.	Alexander Gordon .	91	76 15 9	76 15 8	0 0 1	.....
Moulin .	.	.	.	John Stewart .	211	158 9 7	151 8 10	7 0 9	.....
Sruan .	.	.	.		...	28 0 0	26 10 0	1 10 0	.....
					1520	939 17 5	937 12 2	18 17 1	16 11 10

		Members or Adherents.	Year 1877.		Year 1876.		Increase.		Decrease.		
			£	s. d.	£	s. d.	£	s. d.	£	s. d.	
32. Presbytery of Breadalbane.											
Aberfeldy	.	+268	168	8 0	165	16 10	2	11 2			
Ardeonaig	.	+105	62	1 9	61	2 5	0	19 4			
Fortingall	.	+94	65	13 6	62	10 0	8	3 6			
Glenlyon	.	+100	85	15 6	7	19 6	77	16 0			
Kenmore	.	+198	70	10 6	71	16 0			1	5 6	
Killin	.	+195	105	0 0	105	16 0			0	16 0	
Lawers	.	+117	30	4 6	53	13 4			23	8 10	
Logierait	.	+105	85	16 6	83	8 11	2	7 7			
Strathfillan	.	+100	65	12 0	31	7 6	84	4 6			
Tummelbridge	.	+100	60	10 4	60	10 6			0	0 2	
Amulree	.	...	28	0 0	23	13 6	4	6 6		
		1382	827	12 7	727	14 6	125	8 7	25	10 6	
33. Presbytery of Perth.											
Abernethy	.	111	89	0 8	88	5 1	0	15 7			
Arngask	.	92	60	10 0	60	9 0	0	1 0			
Collace	.	119	64	5 4	63	8 1	1	2 8			
Dunbarney	.	150	109	7 3	108	15 3	0	12 0			
Errol	.	205	87	18 11	90	4 0			2	10 1	
Forgandenny	.	120	106	2 6	89	0 11	17	1 7			
Kinfauns	.	149	116	5 8	118	9 2			2	8 6	
Logiealmond	.	123	85	2 9	80	6 2	4	16 7			
Methven	.	110	61	12 1	61	1 8	0	10 5			
Perth, Knox's	.	306	118	0 2	102	9 9	15	10 5			
Middle	.	513	301	8 7	302	10 7			1	2 0	
St. Leonard's	.	651	445	7 6	434	1 4	11	6 2			
St. Stephen's	.	463	287	19 1	242	16 0			4	16 11	
West	.	717	456	10 0	464	7 8			7	16 10	
Pitcairngreen	.	386	226	6 11	212	16 8	13	10 8			
Scone	.	218	187	9 1	184	5 6	8	3 7			
Stanley	.	208	101	8 8	97	3 9	4	4 11			
		4611	2804	11 0	2750	5 7	72	14 9	18	9 4	

34. <i>Presbytery of Auchtermadar.</i>															
Aberuthven	James Macdonald	146	74	4	7	78	10	0	.....	8	7	1	4	5	5
Anchterarder	W. K. W. Brown	600	271	7	8	268	0	7	.....	0	8	6	.....	.....	.....
Blackford	A. Donald	199	106	17	11	106	9	5	.....	1	0	7	.....	.....	.....
Braco	William Milne	220	151	1	8	150	0	8	.....	0	8	1	.....	.....	.....
Comrie	James Carment	381	174	18	6	174	10	5	.....	8	12	7	.....	.....	.....
Crieff	A. Henderson	500	254	11	0	250	18	5	.....	0	10	11	.....	.....	.....
Dunning	Duncan M'Laren	242	91	18	11	91	3	0	.....	6	18	0	.....	.....	.....
Madderty	{ Thomas Gun	98	98	6	6	86	18	6	.....	.....	.....	.....	.....	.....	.....
Monzie	{ L. C. M. Wedderburn, C. and S. }	238	139	10	4	147	6	4	.....	.....	.....	.....	.....	.....	.....
Muthill	John R. Omond	275	138	0	0	132	6	8	.....	5	18	9	.....	.....	.....
	John A. Fletcher	2744	1495	11	8	1480	18	7	.....	26	14	6	12	1	5
VIII.—SYNOD OF FIFE.															
35. <i>Presbytery of Dunfermline.</i>															
Aberdour	Thomas Ireland	159	88	7	7	90	18	8	.....	.....	.....	.....	7	11	1
Carnock	William Gilston	91	81	6	0	35	0	9	.....	.....	.....	.....	8	14	9
Culross		138	111	11	5	111	14	2	.....	.....	.....	.....	0	2	9
Dunfermline—Abbey	James M. Shiach	531	287	12	10	284	18	2	.....	2	14	8	.....	.....	.....
North	{ Charles Marshall	356	135	17	7	134	1	8	.....	1	15	11	.....	.....	.....
St. Andrew's	{ James B. Brown, C. and S. }	288	141	12	4	71	0	11	.....	70	11	5	.....	.....	.....
Saline	David Imrie	140	93	8	11	91	5	8	.....	1	18	8	.....	.....	.....
Torryburn	James Calder	120	52	19	11	59	18	4	.....	.....	.....	.....	6	18	5
Tulliallan	Alexander Lundie	168	129	11	11	138	10	2	.....	.....	.....	.....	8	18	8
	John W. Laurie	1976	1067	3	6	1017	8	6	.....	77	0	8	27	5	8
36. <i>Presbytery of Kinross.</i>															
Cowdenbeath	Andrew Anderson	110	54	1	5	63	2	5	.....	.....	.....	.....	9	1	0
Fossoway	Thomas Gillison	132	79	12	6	77	0	8	.....	2	12	3	.....	.....	.....
Kelty	William Stephen . . . . .	...	81	14	0	57	12	0	.....	24	2	0	.....	.....	.....
Kinross	John Wright	174	107	8	0	106	3	10	.....	1	4	2	.....	.....	.....
Lassodie	James Clark	155	90	0	0	90	0	0	.....	.....	.....	.....	.....	.....	.....
Orwell	Alexander Mitchell	229	111	17	1	117	5	6	.....	.....	.....	.....	5	8	5
Portnoak		137	57	6	2	65	10	8	.....	.....	.....	.....	8	4	6
Strathmiglo	William Macara	150	94	10	0	94	4	0	.....	0	6	0	.....	.....	.....
		1087	676	9	2	670	18	8	.....	28	4	5	22	13	11

		Members or Adherents	Year 1877	Year 1876	Increase	Decrease
<i>42. Presbytery of Dundee.</i>						
Abernyte and Rait	John Wilson	146	£ 148 18 6	£ 143 17 6	£ 5 1 0	£ s. d.
Broughty-Ferry—East	James E. Somerville	329	536 18 9	628 18 10	.....	92 5 1
West	John Lyon	606	607 8 8	633 4 4	.....	25 15 8
Dundee—Albert Square	Neil Taylor	166	127 9 9	124 1 0	8 8 9	.....
Bonnethill	James A. Simpson	...	134 0 0	127 0 0	7 0 0	.....
Chalmers		260	100 5 5	120 6 9	.....	20 1 4
Chapelshade		689	821 15 5	820 17 5	0 18 0	.....
Dudhope		482	160 15 2	172 1 5	.....	2 6 8
Hawkhill	John Wyllie	...	84 0 11	.....	84 0 11	.....
Hilltown	John Macpherson	986	404 9 9	396 14 8	7 15 6	.....
M'Chayne	Alexander H. Reid,	896	299 8 7	806 18 8	.....	7 9 8
Ogilvie	John F. Ewing	...	138 16 5	72 4 6	66 11 11	.....
St. Andrew's	James Ewing	888	847 8 8	835 6 5	11 17 8	.....
St. David's	John Dunlop,	848	202 15 5	200 18 1	2 2 4	.....
St. John's	A. O. Laird	627	891 16 2	891 6 6	0 9 8	.....
St. Paul's	David Somerville, C. and S.	528	987 14 5	991 15 2	.....	4 0 9
St. Peter's	William Wilson, D.D.	909	876 5 7	875 19 9	0 5 10	.....
Wallacetown	John Jenkins	248	100 14 8	117 0 9	.....	16 6 1
Wellgate	John Skene	817	121 4 5	118 6 1	2 18 4	.....
Willson	John Duke	575	868 11 6	875 9 9	.....	6 18 8
Wilson Territorial	Thomas Hill	...	86 10 2	104 4 4	.....	17 14 2
Liff	George Milne	144	127 18 7	122 6 4	5 7 8	.....
Lochee	William R. Moncur	335	149 19 1	142 15 11	7 8 2	.....
Longforgan	John Gall, C. and S.	149	309 2 6	309 6 4	.....	0 3 10
Mains	Thomas B. Dodds	138	118 12 8	118 0 8	0 12 0	.....
Monifieth	John Hunter	122	100 14 11	90 0 0	10 14 11	.....
Do. South	R. Lorimer	151	158 8 2	128 0 8	35 7 11	.....
Monikie	Edward Cross	128	101 10 8	97 1 6	4 18 2	.....
Tealing	Robert M'Gregor	146	118 12 4	115 6 8	8 6 1	.....
	Malcolm M'Intyre,		7140 16 8	7078 18 4	250 19 0	198 1 1
	D. Turner					

43. <i>Presbytery of Brechin.</i>									
Brechin—East	.	.	.	.	.	.	.	.	.
West	.	.	.	.	.	.	.	.	.
Craig	.	.	.	.	.	.	.	.	.
Edzell	.	.	.	.	.	.	.	.	.
Lochlee	.	.	.	.	.	.	.	.	.
Logiepert	.	.	.	.	.	.	.	.	.
Marytown	.	.	.	.	.	.	.	.	.
Menmuir	.	.	.	.	.	.	.	.	.
Montrose—St. George's	.	.	.	.	.	.	.	.	.
St. John's	.	.	.	.	.	.	.	.	.
St. Paul's	.	.	.	.	.	.	.	.	.
44. <i>Presbytery of Arbroath.</i>									
Arbirlot	.	.	.	.	.	.	.	.	.
Arbroath—East	.	.	.	.	.	.	.	.	.
High Street	.	.	.	.	.	.	.	.	.
Inverbrothock	.	.	.	.	.	.	.	.	.
Knox's	.	.	.	.	.	.	.	.	.
Ladyloan	.	.	.	.	.	.	.	.	.
Barry	.	.	.	.	.	.	.	.	.
Carmylie	.	.	.	.	.	.	.	.	.
Carnoustie	.	.	.	.	.	.	.	.	.
Colliston	.	.	.	.	.	.	.	.	.
Frickheim	.	.	.	.	.	.	.	.	.
Inverkeillor	.	.	.	.	.	.	.	.	.
Panbride	.	.	.	.	.	.	.	.	.
45. <i>Presbytery of Fordoun.</i>									
Benholm	.	.	.	.	.	.	.	.	.
Bervie	.	.	.	.	.	.	.	.	.
Fettercairn	.	.	.	.	.	.	.	.	.
Fordoun	.	.	.	.	.	.	.	.	.
Glenbervie	.	.	.	.	.	.	.	.	.
Kinneff	.	.	.	.	.	.	.	.	.
Laurencekirk	.	.	.	.	.	.	.	.	.
Marykirk	.	.	.	.	.	.	.	.	.
Carry forward,									

428	223 6 0	226 15 6	.....	8 9 6
660	857 13 1	866 13 9	.....	9 0 8
418	116 0 0	115 19 4	0 0 8	.....
159	40 1 8	86 17 6	8 13 9	.....
110	60 2 6	60 6 2	.....	0 8 8
272	194 9 5	202 10 2	.....	8 0 9
114	102 14 10	107 0 0	.....	4 5 2
132	100 19 2	90 9 0	10 10 2	.....
544	152 11 7	152 7 3	0 4 4	.....
605	865 16 9	873 1 2	.....	7 4 5
823	152 15 10	135 2 10	17 13 0	.....
3755	1867 0 5	1867 2 8	82 1 11	32 4 2
162	101 19 10	118 3 10	.....	16 4 0
411	154 7 6	160 9 10	.....	6 2 4
284	172 0 0	163 0 0	9 0 0	.....
455	187 14 2	186 11 4	1 2 10	.....
861	116 15 5	181 2 7	.....	64 7 2
973	434 17 7	405 8 5	29 9 2	.....
200	105 16 2	112 12 7	.....	6 16 5
236	128 5 9	126 3 9	.....	2 18 0
402	239 4 10	231 9 10	7 15 0	.....
175	77 13 1	68 18 1	8 15 0	.....
857	188 6 6	187 11 2	0 15 4	.....
140	73 19 5	71 2 3	2 17 2	.....
226	147 16 8	142 5 11	5 10 9	.....
4882	2123 16 11	2154 19 7	65 5 3	96 7 11
184	73 6 2	75 15 1	.....	2 8 11
90	80 2 6	29 0 4	1 2 2	.....
154	60 13 6	60 9 11	0 8 7	.....
159	83 11 10	85 19 9	.....	2 7 11
147	107 7 3	54 9 9	52 17 6	.....
101	61 9 1	60 3 8	1 5 5	.....
168	94 3 1	90 19 2	3 3 11	.....
143	78 1 5	32 11 4	45 10 1	.....
1146	583 14 10	489 9 0	104 2 8	4 16 10

	Members or Adherents.	Year 1877.		Year 1876.		Increase.		Decrease.	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.
St. Cyrus		538	14 10	489	9 0	104	2 8	4	16 10
	Brought forward,								
	{ Alexander Keith, D.D.								
	{ Alexander Keith, Jun.								
	{ George Anderson, C. and S.								
	{ William Dougall								
Stonehaven		98	7 7	96	14 11	.....		8	7 4
		144	0 0	140	0 0	4	0 0	.....
		826	2 5	726	3 11	108	2 8	8	4 2
X.—SYNOD OF ABERDEEN.									
46. <i>Presbytery of Aberdeen.</i>									
Aberdeen—Bon-Accord	Alexander Leslie	753	347	1 9	349	8 8	.....	2	1 11
East	James Selkirk	806	563	7 1	561	18 2	1	18 11	.....
Ferryhill	James Iverach	146	257	5 5	224	0 8	83	4 9	.....
Gaelic	George Macdonald	160	72	0 0	72	0 0	.....	.....	.....
Gallowgate	James Goodall	169	104	0 0	105	15 0	.....	1	15 0
	{ W. M'Gilvray, D.D.								
Gilcomston	{ R. A. Mitchell, C. and S.	622	291	14 8	187	15 6	158	19 2	.....
Greyfriars'	H. Fitzpatrick	306	150	0 0	150	0 0	.....	.....	.....
High	H. W. Bell	660	267	10 0	260	10 0	7	0 0	.....
	{ W. L. Mitchell								
Holburn	{ Andrew M'Queen, C. and S.	645	280	7 7	280	2 1	0	5 6	.....
	John Stephen								
John Knox's	John Longmuir, LL.D.	784	165	17 9	168	12 5	2	5 4	.....
Mariners'	James Masson	256	66	19 11	65	9 0	1	10 11	.....
Melville	George D. Low	487	145	0 4	103	8 1	41	12 8	.....
North	Alexander Yule	526	200	0 8	198	0 0	2	0 3	.....
Rutherford	John M. Sloan	341	152	8 0	142	2 0	10	1 0	.....
South	Alexander Spence, D.D.	1267	880	3 8	825	2 1	5	1 7	.....
St. Clement's	W. H. Gualter	656	193	8 11	196	17 7	.....	8	18 8
Trinity	A. M. Bannatyne	822	894	15 10	916	2 10	.....	21	7 0
Union	John Laidlaw	855	91	6 11	97	9 10	.....	6	2 11
West	David F. Arthur	974	1044	10 8	1099	18 1	.....	55	2 10
Banchory-Devenick	James Johnstone	192	78	7 7	92	10 9	.....	14	8 2
Belhelvie	John M'Donald,	138	89	0 0	89	0 0	.....	.....	.....
Blackburn,	William Anderson	173	102	14 5	102	14 2	0	0 8	.....
Culta	John Hendry	135	120	0 0	125	0 0	.....	5	0 0
Durris	James Gage	88	109	15 0	50	7 0	59	8 0	.....
Dyce		203	154	14 7	153	4 2	1	10 5	.....

Kingswells	.	.	.	.	Alexander Clark	.	106	133	0	0	233	0	0	.....	100	0	0
Maryculter	.	.	.	.	William Selbie	.	185	34	2	7	51	8	1	.....	17	5	6
Newhills	.	.	.	.	John E. Craven	.	275	106	3	8	104	7	5	1 16 3	.....	.....	.....
Old Machar	.	.	.	.	Thomas Gardiner	.	204	103	6	7	102	10	0	0 16 7	.....	.....	.....
Peterculter	.	.	.	.	J. Dalgarno	.	251	116	19	4	106	19	4	10 0 0	.....	.....	.....
Ruthriestone	.	.	.	.	Robert Semple	.	133	182	3	0	178	16	8	3 6 4	.....	.....	.....
Skene	.	.	.	.	James M. Mackintosh	.	281	149	16	11	150	0	3	.....	0	3	4
Torry	.	.	.	.	William Innes	.	123	118	5	10	71	14	6	46 11 4	.....	.....	.....
Woodside	.	.	.	.	Alexander F. Moir	.	...	186	14	8	167	8	7	19 6 1	.....	.....	.....
Bourtreebush	.	.	.	.			...	42	11	10	.....	.....	.....	42 11 10	.....	.....	.....
							18,172	7895	4	4	7677	17	11	444 1 9	226	15	4
47. Presbytery of Kincardine O'Neil.																	
Aboyne	.	.	.	.	A. H. Moir	.	114	79	2	9	77	19	0	1 3 9	.....	.....	.....
Ballater	.	.	.	.	{ Donald Campbell	.	130	75	1	10	71	5	11	3 15 11	.....	.....	.....
Banchory Ternan	.	.	.	.	{ A. F. Moir, C. and S.	.	405	220	5	1	230	16	8	.....	10	11	7
Braemar	.	.	.	.	Robert Reid	.	84	104	1	6	87	11	0	16 10 6	.....	.....	.....
Cluny	.	.	.	.	Thos. Siddie	.	124	78	2	6	77	3	0	0 19 6	.....	.....	.....
Crathie	.	.	.	.	James Nicoll	.	38	51	0	0	10	0	0	41 0 0	.....	.....	.....
Cromar	.	.	.	.	W. B. Alexander	.	96	54	11	9	48	5	9	6 6 0	.....	.....	.....
Echt	.	.	.	.	Don. Stewart	.	128	71	3	6	71	10	10	.....	0	7	4
Kincardine O'Neil	.	.	.	.	Don. Mackay	.	124	64	0	3	63	10	7	0 9 8	.....	.....	.....
Lumphanan	.	.	.	.	William Smith	.	154	67	3	0	64	19	6	2 3 6	.....	.....	.....
Midmar	.	.	.	.	Thomas Stothert	.	123	67	3	0	67	3	0	.....	.....	.....	.....
Strachan	.	.	.	.	Thomas Murray	.	201	65	0	6	60	0	0	5 0 6	.....	.....	.....
Tarland	.	.	.	.	D. S. Ferguson	.	92	70	0	0	67	10	0	2 10 0	.....	.....	.....
					James Smith	.	1813	1066	15	8	997	15	3	79 19 4	10	13	11
48. Presbytery of Alford.																	
Alford	.	.	.	.	Wm. G. Brander	.	103	89	6	10	91	17	6	.....	2	10	8
Anchindoir	.	.	.	.	Harry Nicoll	.	111	61	3	0	61	0	10	0 2 2	.....	.....	.....
Keig and Tough	.	.	.	.	W. P. Smith, D.D.	.	166	72	3	0	75	12	11	.....	3	9	11
Kinnethmont	.	.	.	.	John Coutts	.	175	93	0	0	93	0	0	.....	.....	.....	.....
Rhynie	.	.	.	.	Thomas Bruce	.	93	80	0	0	80	0	0	.....	.....	.....	.....
Strathdon	.	.	.	.	James H. Allan	.	86	61	0	0	80	0	9	.....	19	0	9
Towie	.	.	.	.	John M. Shireffs	.	85	60	1	6	60	2	0	.....	0	0	6
							819	516	14	4	541	14	0	0 2 2	25	1	10

Strichen . . . . .	.	.	.	.	{ Alexander Keith	172	91 2 0	91 7 0	.....	0 5 0
St. Fergus . . . . .	.	.	.	.	{ John Tainsh, C. and S.	169	88 19 7	89 1 8	.....	0 1 8
	.	.	.	.	Alexander Linn	2655	1466 8 6	1482 18 0	5 16 9	22 6 3
52. Presbytery of Turriff.										
Anchterless . . . . .	.	.	.	.	A. J. Chrystal	152	97 14 1	101 13 1	.....	3 19 0
Drumblade . . . . .	.	.	.	.	Alexander Forbes	184	92 2 6	92 2 1	0 0 5	.....
Forglen . . . . .	.	.	.	.	Wm. Grant	122	61 0 0	60 0 0	1 0 0	.....
Forgue . . . . .	.	.	.	.	Alexander Wishart	399	158 2 9	158 0 0	0 2 9	.....
Fyvie . . . . .	.	.	.	.	William Ewan	273	111 10 8	111 0 1	0 10 7	.....
Gamrie . . . . .	.	.	.	.	David S. Dykes	140	75 1 3	75 18 6	.....	0 17 3
Macduff . . . . .	.	.	.	.	Jos. Gardner	384	175 0 0	166 16 2	8 3 10	.....
Monquhitter . . . . .	.	.	.	.	James Simpson	164	82 16 2	78 6 2	4 10 0	.....
Turriff . . . . .	.	.	.	.	James Sutherland	322	159 1 0	124 17 10	34 3 2	.....
New Byth . . . . .	.	.	.	.		...	30 10 0	40 0 0	.....	9 10 0
	.	.	.	.		2140	1042 18 5	1008 13 11	48 10 9	14 6 3
53. Presbytery of Fordyce.										
Banff . . . . .	.	.	.	.	James W. Geddie	595	296 15 6	301 0 7	.....	4 5 1
Boyndie . . . . .	.	.	.	.	{ Robert Traill, LL.D.	148	77 9 11	77 9 7	0 0 4	.....
	.	.	.	.	{ Wm. Anderson, C. and S.					
Buckie . . . . .	.	.	.	.	{ Robert Shanks	516	106 2 4	100 3 11	5 18 5	.....
	.	.	.	.	{ Alexander Miller, C. and S.					
Cullen . . . . .	.	.	.	.	{ John Mackay	244	110 0 0	101 3 10	8 16 2	.....
	.	.	.	.	{ John Forgan, C. and S.					
Deskford . . . . .	.	.	.	.	{ William T. Ker	108	60 0 0	60 2 6	.....	0 2 6
Enzie . . . . .	.	.	.	.	Charles W. Barclay	210	92 7 9	88 16 4	3 11 5	.....
Fordyce . . . . .	.	.	.	.	E. M'Lean . . . . .	...	50 11 7	53 5 8	.....	2 14 1
Ordiquhill . . . . .	.	.	.	.	George G. M'Donald	245	123 2 6	122 0 0	1 2 6	.....
Portnockie . . . . .	.	.	.	.		108	70 0 0	80 0 0	.....	10 0 0
Portsoy . . . . .	.	.	.	.	William W. Peyton	282	132 1 1	124 2 5	7 18 8	.....
	.	.	.	.		2456	1118 10 8	1108 4 10	27 7 6	17 1 8
XI.—SYNOD OF MORAY.										
54. Presbytery of Strathbogie.										
Bellie . . . . .	.	.	.	.	{ David Dewar	258	106 15 5	87 15 4	19 0 1	.....
	.	.	.	.	{ James Gray, C. and S.					
Botriphnie . . . . .	.	.	.	.	Robert Grant	133	67 3 1	69 7 2	.....	2 4 1
Cairnie . . . . .	.	.	.	.	William Moffat	120	53 3 0	47 7 2	5 15 10	.....
	.	.	.	.	Carry forward,	511	227 1 6	204 9 8	24 15 11	2 4 1

		Members or Adherents.	Year 1877.		Year 1876.		Increase.		Decrease.	
			£	s. d.	£	s. d.	£	s. d.	£	s. d.
Gartly	Brought forward,	511	227	1 8	204	9 8	24	15 11	2	4 1
Glass		220	90	18 2	103	0 0	.....	.....	12	1 10
Grange	D. Macaulay	143	68	15 3	59	10 0	9	5 3	.....	.....
Huntly		191	4	13 7	11	12 8	.....	.....	6	19 1
Keith	William Burnet	503	253	1 1	249	18 0	3	3 1	.....	.....
New Marnoch	William Gillespie	480	182	7 11	180	0 8	2	7 3	.....	.....
Rothiemay	George Johnstone	755	192	11 2	189	17 1	2	14 1	.....	.....
	William Ingram	334	140	19 6	138	19 8	1	19 10	.....	.....
		3137	1160	8 2	1137	7 9	44	5 5	21	5 0
55. Presbytery of Abernethy.										
Abernethy	Walter Ross	+127	68	3 6	68	0 0	0	3 6	.....	.....
Alvie	Nor. Macdonald	+158	100	12 4	95	0 0	5	12 4	.....	.....
Cromdale	Alexander M'Diarmid	+201	123	17 9	76	4 7	47	13 2	.....	.....
Duthill	Ewan Macleod	+198	77	3 0	.....	.....	77	3 0	.....	.....
Kingussie	Neil Dewar	+237	100	0 0	100	0 0	.....	.....	.....	.....
Kirkmichael	John Macqueen	+ 96	69	10 11	68	17 2	0	13 9	.....	.....
Laggan	Dugald Shaw	+153	118	17 0	117	3 10	1	13 2	.....	.....
		1170	658	4 6	525	5 7	132	18 11	.....	.....
56. Presbytery of Aberlour.										
Aberlour	James Scott	125	70	10 0	52	10 0	18	0 0	.....	.....
Boharm	William Morrison	96	65	15 6	70	0 0	.....	.....	4	4 6
Inveravon	Don. Robertson	114	67	9 3	68	18 8	.....	.....	1	9 5
Knockando	Richard R. Macqueen	117	111	8 1	85	13 2	25	14 11	.....	.....
Mortlach	William R. Nicoll,	186	93	8 7	91	13 3	1	15 4	.....	.....
Rothies	Alexander M'Watt	260	104	14 4	106	10 10	.....	.....	1	16 6
		898	513	5 9	475	5 11	45	10 3	7	10 5
57. Presbytery of Elgin.										
Alves	Duncan Colvin	+184	128	3 3	127	5 4	0	17 11	.....	.....
Burghead	David Waters	+336	131	0 0	130	11 3	0	8 9	.....	.....
Elgin—High	Simeon R. Macphail	804	284	9 10	311	9 8	.....	.....	26	19 10
South	William A. Gray	313	212	17 11	193	14 9	19	3 2	.....	.....
Garmouth	John Allan	186	150	1 0	154	16 9	.....	.....	4	15 9
Hopeman	George Cassie	358	134	11 8	128	15 5	5	16 3	.....	.....

Lossiemouth .	.	.	.	Charles Tulloch .	.	.	116 17 7	118 9 4	.....	1 11 9
Pluscarden .	.	.	.	Alexander Robb .	.	.	75 10 4	78 0 0	.....	2 9 8
Urquhart .	.	.	.	James Morrison .	.	.	122 19 11	121 4 8	1 15 3	.....
							1356 11 6	1364 7 2	28 1 4	35 17 0
58. Presbytery of Forres.										
Dallas .	.	.	.	William Davidson .	.	.	70 12 0	72 16 11	.....	2 4 11
Dyke .	.	.	.	William Winter .	.	.	83 13 10	81 2 9	2 11 1	.....
Edinkillie .	.	.	.	Alexander Anderson .	.	.	76 0 0	76 0 0	.....	.....
Forres .	.	.	.	Adam Robertson .	.	.	225 6 3	220 0 5	5 5 10	.....
Kinloss .	.	.	.	James F. Macara .	.	.	73 0 7	73 14 6	.....	0 13 11
Rafford .	.	.	.	John Baird .	.	.	119 0 0	94 0 0	25 0 0	.....
							647 12 8	617 14 7	32 16 11	2 18 10
59. Presbytery of Inverness.										
Daviot .	.	.	.	John Macqueen .	.	.	116 13 4	118 18 8	.....	2 5 4
Dores .	.	.	.	Allan M'Pherson .	.	.	83 16 4	83 10 0	0 6 4	.....
Inverness—East	.	.	.				80 0 0	87 10 0	.....	7 10 0
High .	.	.	.	J. J. Black, LL.D.	.	.	531 3 6	527 16 0	3 7 6	.....
North .	.	.	.	George Mackay .	.	.	203 1 6	190 7 6	12 14 0	.....
Queen Street .	.	.	.	A. C. Macdonald .	.	.	107 0 0	100 0 0	7 0 0	.....
West .	.	.	.	Dun. Colvin .	.	.	120 12 6	121 18 8	.....	1 6 2
Kiltarlity .	.	.	.	John Fraser .	.	.	116 17 7	88 0 5	28 17 2	.....
Kirkhill .	.	.	.	Alexander Fraser .	.	.	161 2 0	156 9 8	4 12 4	.....
Moy .	.	.	.				32 10 0	50 10 6	.....	18 0 6
Petty .	.	.	.	Adam Campbell .	.	.	71 5 8	70 2 10	1 2 10	.....
Stratherrick .	.	.	.	John M'Lean .	.	.	104 12 8	117 17 5	.....	13 4 9
Strathglass .	.	.	.				35 0 0	30 0 0	5 0 0	.....
							1763 15 1	1743 1 8	63 0 2	42 6 9
60. Presbytery of Nairn.										
Ardclach .	.	.	.	Alex. Macdonald .	.	.	82 7 6	87 11 0	.....	5 3 6
Ardersier .	.	.	.	Alexander Cameron .	.	.	112 0 0	112 0 0	.....	.....
Auldearn .	.	.	.	William G. Forrester .	.	.	91 14 4	90 12 10	1 1 6	.....
Cawdor .	.	.	.	{ S. F. M'Lauchlan .	.	.	83 16 4	126 16 0	.....	42 19 8
Croy .	.	.	.	{ John Macpherson, C. and S. .	.	.	98 0 0	105 9 0	.....	7 9 0
Nairn .	.	.	.	Adam G. M'Leod .	.	.	178 4 0	219 7 1	.....	41 3 1
							646 2 2	741 15 11	1 1 6	96 15 3

XII.—SYNOD OF ROSS.					Members or Adherents.	Year 1877.		Year 1876.		Increase.		Decrease.	
						£	s. d.	£	s. d.	£	s. d.	£	s. d.
61. Presbytery of Chanonry.													
Avoch .	.	.	.	John M'Kerchar, .	+120	83	11 1	108	7 0	.....	.....	24	15 11
Cromarty .	.	.	.	John R. Elder .	+426	271	15 8	270	0 0	1 15 8	.....	.....	.....
Fortrose .	.	.	.	{ Angus Brown .	+217	139	16 8	141	8 8	.....	.....	1	12 0
Killarman .	.	.	.	{ Ch. Falconer, C. and S.	+213	89	18 0	75	19 1	13 18 11	.....	.....	.....
Knockbain .	.	.	.	Neil Gillies .	+...	106	4 9	105	1 4	1 3 5	.....	.....	.....
Resolis .	.	.	.	Farquhar M'Rae .	+...	44	4 3	83	16 0	.....	.....	39	11 9
				James M'Lauchlan .	976	735	10 5	784	12 1	16 18 0	.....	65	19 8
62. Presbytery of Dingwall.													
Alneas .	.	.	.	A. R. Munro .	+286	150	0 0	145	11 9	4 8 3	.....	.....	.....
Dingwall .	.	.	.	John Kennedy, D.D.	+423	290	13 10	290	11 0	0 2 10	.....	.....	.....
Fodderty .	.	.	.	W. S. M'Dougall .	+352	231	15 9	227	15 6	4 0 3	.....	.....	.....
Kilnorrack .	.	.	.	A. D. Mackenzie .	+274	160	5 10	157	9 7	2 16 3	.....	.....	.....
Killearn .	.	.	.	Dugald Matheson .	+264	162	14 0	158	14 0	4 0 0	.....	.....	.....
Maryburgh .	.	.	.	Charles G. Mackay	+219	118	0 0	117	2 2	0 17 10	.....	.....	.....
Strathconnan .	.	.	.	Donald Macfarlane	+ 96	135	0 0	52	10 0	82 10 0	.....	.....	.....
Urquhart .	.	.	.	Malcolm Macgregor	+258	150	0 2	150	0 1	0 0 1	.....	.....	.....
Urray .	.	.	.	James Macdonald .	+238	150	0 0	150	0 0	.....	.....	.....	.....
Garve .	.	.	.		...	41	0 0	40	0 0	1 0 0	.....	.....	.....
					2410	1539	9 7	1489	14 1	99 15 6	.....	.....	.....
63. Presbytery of Tain.													
Edderton .	.	.	.	Daniel Forbes .	+150	68	15 6	63	1 6	0 14 0	.....	.....	.....
Fearn .	.	.	.	John Macdonald .	+456	190	17 9	192	12 0	.....	.....	1	14 3
Invergordon .	.	.	.	Colin Sinclair .	+276	170	1 0	169	3 2	0 17 10	.....	.....	.....
Kilnuir-Easter .	.	.	.	D. C. Macdonald .	+231	92	7 3	92	16 0	.....	.....	0	8 9
Kincardine .	.	.	.	John M'Callum .	+200	77	0 0	80	15 0	.....	.....	3	15 0
Logie-Easter .	.	.	.	Murdoch Macdonald	+165	89	10 1	89	8 6	0 1 7	.....	.....	.....
Nigg .	.	.	.	William Fraser .	+168	101	17 10	101	6 0	0 11 10	.....	.....	.....
Roskeean .	.	.	.	John H. Fraser .	+417	243	17 6	238	2 3	5 15 3	.....	.....	.....
Tain .	.	.	.	Thomas Grant .	+582	303	16 2	285	3 8	18 12 6	.....	.....	.....
Tarbat .	.	.	.	Donald Murray .	+389	153	14 0	151	0 0	7 14 0	.....	.....	.....
Croick, .	.	.	.		+...	12	4 8	15	18 0	.....	.....	3	13 4
					3036	1504	1 9	1479	6 1	34 7 0	.....	9	11 4

XIII.—SYNOD OF SUTHERLAND AND CAITHNESS.

64. *Presbytery of Dornoch.*

Assynt	.	.	.	.	.	75	5	0	82	10	0	.....	7	5	0
Clyne	.	.	.	.	Nor. N. Mackay	125	13	2	124	7	0	1	5	2	.....
Croich	.	.	.	.	John Murray	141	0	0	140	0	0	1	0	0	.....
Dornoch	.	.	.	.	Gustavus Aird	172	0	0	172	0	0	.....	.....	.....	.....
Golspie	.	.	.	.	G. R. Kennedy	104	11	6	98	8	9	11	2	9	.....
Helmedale	.	.	.	.	Charles M'Kensie	.....	.....	.....	98	13	9	.....	.....	.....	98 13 9
Lairg	.	.	.	.	John Macpherson	70	8	8	65	5	6	5	8	0	.....
Rogart	.	.	.	.	Alex. Mackay	95	15	3	98	11	9	.....	.....	.....	2 16 6
Rosehall	.	.	.	.	John Falconer	75	11	6	76	6	0	2	5	6	.....
Stoar	.	.	.	.	John Ross	63	0	6	53	6	0	9	14	6	.....
Kildonan	.	.	.	.	.....	24	0	0	25	0	0	.....	.....	.....	1 0 0
					.....	947	4	5	1026	8	9	30	10	11	109 15 8
					2045										

65. *Presbytery*

Altnaharra	.	.	.	.	James Ross	100	0	0	80	0	0	20	0	0	.....
Durness	.	.	.	.	George Tulloch	47	13	0	47	10	0	0	8	0	.....
Eddrachillis	.	.	.	.	Donald Campbell, C. and S.	55	8	6	45	11	6	9	12	0	.....
Farr	.	.	.	.	Donald Mackenzie	60	0	0	55	0	0	5	0	0	.....
Kinlochbervie	.	.	.	.	Donald Corbett	40	10	0	37	0	0	8	10	0	.....
Melness	.	.	.	.	James Cumming	62	7	10	59	7	3	3	0	7	.....
Strathay	.	.	.	.	Christopher Munro	88	1	0	86	0	6	2	0	6	.....
Tongue	.	.	.	.	George Mackay	82	10	0	78	17	0	3	18	0	.....
					.....	536	5	4	489	6	3	46	19	1	.....
					1814										

66. *Presbytery of Caithness.*

Barriedale	.	.	.	.	Ronald Dingwall	65	0	0	68	3	0	.....	8	3	0
Bower	.	.	.	.	John Durran	105	2	6	108	14	6	.....	8	12	0
Bruan	.	.	.	.	.....	100	0	0	100	0	0	.....	.....	.....	.....
Canisbay	.	.	.	.	.....	100	2	8	91	8	6	8	13	9	.....
Dunnet	.	.	.	.	.....	100	8	9	91	1	6	9	2	8	.....
Halkirk	.	.	.	.	Hector Fraser	150	8	4	133	15	1	16	8	3	.....
Keles	.	.	.	.	R. I. Gunn	60	0	0	60	2	8	.....	.....	.....	0 3 3
Latheron	.	.	.	.	James D. M'Culloch	86	0	8	93	2	6	.....	.....	.....	7 1 10
Lybster	.	.	.	.	Alexander Lee	179	4	0	178	16	0	0	8	0	.....
Oirig	.	.	.	.	Alexander Auld	105	0	0	102	0	0	8	0	0	.....
Pulteneytown	.	.	.	.	George Stevenson	159	5	6	158	16	7	0	8	11	.....
Reay	.	.	.	.	Donald Munro	151	0	0	150	0	0	1	0	0	.....
Thurso—First	.	.	.	.	Walter Ross Taylor	280	5	4	280	1	8	0	3	8	.....
					.....	1641	7	4	1616	1	7	89	4	10	18 19 1
					4323										

Carry forward,

	Members or Adherents.	Year 1877. £ s. d.	Year 1876. £ s. d.	Increase. £ s. d.	Decrease. £ s. d.
<div> <div> <div>West</div> <div>Watten</div> <div>Westerdale</div> <div>Wick</div> <div>Martyrs'</div> <div>Wick—Gaelic</div> </div> <div> <div>Brought forward,</div> <div>{ David Burn</div> <div>{ John C. Connell, C. and S.</div> <div>Alexander Gunn</div> <div>David Ferguson</div> <div>George Renny</div> <div>Finlay Harper</div> </div> </div>					
	4323	1641 7 4	1616 1 7	39 4 10	13 19 1
	+295	164 0 0	163 0 0	1 0 0	.....
	+271	100 0 0	100 0 0	.....	.....
	+204	77 0 0	78 12 8	.....	1 12 8
	+615	216 0 0	205 0 0	11 0 0	.....
	...	22 7 4	.....	22 7 4	.....
	...	5 15 0	20 0 0	.....	14 5 0
	5708	2226 9 8	2182 14 3	73 12 2	29 16 9
<div> <div>XIV.—SYNOD OF GLENELG.</div> <div>67. Presbytery of Lochcarron.</div> </div>					
Applecross	††286	60 2 0	60 1 0	0 1 0	.....
Coigach	††101	103 0 0	105 0 0	.....	2 0 0
Gairloch	††450	145 3 6	70 0 0	75 3 6	.....
Glenelg	††89	32 4 4	32 11 0	.....	0 6 8
Glenshiel	††302	80 0 0	80 0 0	.....	.....
Lochalsh	††...	52 7 10	69 3 9	.....	16 15 11
Lochbroom	††577	157 10 0	157 0 0	0 10 0	.....
Lochcarron	††296	65 3 6	59 18 0	5 5 6	.....
Plockton	††247	74 2 0	66 10 0	7 12 0	.....
Poolewe	†...	.....	.....	.....	.....
Shieldag	††272	66 6 11	77 8 11	.....	11 2 0
Kinlochewe	...	28 13 6	43 15 8	.....	15 2 2
	2620	864 13 7	821 8 4	88 12 0	45 6 9
<div> <div>68. Presbytery of Abertarf.</div> </div>					
Ballachulish	†115	.....	83 12 5	.....	83 12 5
Fort Augustus	††126	84 0 9	83 9 0	0 11 9	.....
Fort William	†159	107 16 6	101 13 7	6 2 11	.....
Glen Urquhart	†349	179 15 9	171 1 0	8 14 9	.....
Kilmallie	††202	105 0 0	103 0 0	2 0 0	.....
Kilmonivaig	†199	63 2 6	63 6 6	.....	0 4 0
Arisaig	†...	8 0 0	8 9 0	.....	0 9 0
	1050	547 15 6	614 11 6	17 9 5	84 5 5
<div> <div>69. Presbytery of Skye and Uist.</div> </div>					
Bracadale	††...	.....	39 0 0	.....	39 0 0
Carinish	††311	54 2 0	57 8 6	.....	3 1 6
Duirinish	††593	149 12 8	150 5 6	.....	0 13 0

Harris .	.	.	.	.	Alex. Davidson	++...	25	12	0	27	14	7	2	2	7
Kilmuir .	.	.	.	.	John S. Macphail	++294	116	1	6	120	10	6	4	9	0
North Uist .	.	.	.	.	Norman M'Leod	++244	26	4	7	26	16	8	0	12	1
Portree .	.	.	.	.	James Reid	++222	71	19	5	71	6	5	0	.....	.....
Raasay .	.	.	.	.	Angus Galbraith	++144	90	3	1	83	9	5	6	13	8
Sleat .	.	.	.	.	Finlay Graham	++146	60	2	4	60	1	2	0	1	2
Snizort .	.	.	.	.	Joseph Lamont	++290	100	0	0	90	5	0	9	15	0
South Uist .	.	.	.	.		++...	89	10	0	39	9	6	0	0	6
Strath .	.	.	.	.	Alexander M'Kenzie	++...	19	15	0	58	12	0	38	17	0
Tarbert .	.	.	.	.	Rod. Mackenzie	++	62	15	9	71	0	0	8	4	3
Boreray .	.	.	.	.		++...	12	14	6	11	0	0	1	14	6
St. Kilda .	.	.	.	.		++...	20	15	0	19	16	6	0	18	6
Small Isles .	.	.	.	.		++...	3	1	1	2	14	6	0	6	7
						2244	852	8	9	929	5	3	20	2	11
					70. <i>Presbytery of Lewis.</i>								96	19	5
Back .	.	.	.	.		++417	23	15	6	90	0	0	66	4	6
Barvas .	.	.	.	.	Allan M'Arthur	++432	90	4	0	81	9	6	8	14	6
Carloway .	.	.	.	.	Roderick Macrae	++419	90	0	0	42	0	0	48	0	0
Cross .	.	.	.	.		++612	20	0	0	68	2	6	48	2	6
Knock .	.	.	.	.	Malcolm M'Ritchie	++492	143	0	0	126	10	0	16	10	0
Lochs .	.	.	.	.	Hector Cameron	++721	150	0	0	81	1	3	68	18	9
Stornoway .	.	.	.	.	James Greenfield	++655	181	7	7	183	14	11	27	13	3
Stornoway, English	.	.	.	.	Donald S. Martin	+129	202	12	7	174	19	4	7	0	6
Uig .	.	.	.	.	John Campbell	++225	68	3	6	61	3	0	7	0	6
						4102	969	3	2	909	0	6	176	17	0
					XV.—SYNOD OF ORKNEY.								116	14	4
					71. <i>Presbytery of Orkney.</i>										
Birsay .	.	.	.	.	John Garson	396	106	0	2	106	0	0	0	0	2
Deerness .	.	.	.	.	W. D. Robb	275	80	0	0	80	0	0	.....	.....	.....
Evie .	.	.	.	.	A. M'Gregor Rose	224	115	18	3	67	6	2	48	12	1
Firth .	.	.	.	.	James Roy	175	68	6	0	68	6	0	.....	.....	.....
Harray .	.	.	.	.	John R. Anderson,	235	88	2	6	84	0	0	4	2	6
Holm .	.	.	.	.	Daniel M'Neil	201	101	13	0	101	1	6	0	11	6
Kirkwall .	.	.	.	.	James Stuart	291	109	6	0	107	8	11	1	17	1
North Ronaldshay .	.	.	.	.		170	33	3	0	32	17	6	0	5	6
Orphir .	.	.	.	.	William Omand	240	91	0	0	91	0	0	.....	.....	.....
Papa-Westray .	.	.	.	.	John Peddie	114	60	0	0	60	0	0	.....	.....	.....
Rousay .	.	.	.	.	Neil P. Rose	206	53	9	3	53	7	6	0	1	9
					Carry forward.	2527	906	18	2	851	7	7	55	10	7

		Members or Adherents.	Year 1877.		Year 1876.		Increase.		Decrease.	
			£	s. d.	£	s. d.	£	s. d.	£	s. d.
Sanday	Brought forward,	2527	906	18 2	851	7 7	55	10 7	.....	.....
St. Andrews	Matthew Armour	200	53	4 10	48	3 5	5	1 5	.....	.....
South Ronaldshay	John Stewart	165	50	0 0	51	0 0	.....	.....	1	0 0
Stromness	Robert Kay	80	76	3 0	60	0 0	16	3 0	.....	.....
Sanday Station	James Ritchie	445	104	12 8	100	12 6	4	0 2	.....	.....
Stennes			60	0 0	60	0 0	.....	.....	.....	.....
Walls			40	0 0	30	0 0	10	0 0	.....	.....
Westray Station,			30	0 0	.....	.....	30	0 0	.....	.....
			40	0 0	20	0 0	20	0 0	.....	.....
		3227	1360	18 8	1221	3 6	140	15 2	1	0 0
XVL—SYNOD OF SHETLAND.										
72. Presbytery of Shetland.										
Cunningsburgh	George Clark	297	82	1 10	80	13 6	1	8 4	.....	.....
Delting	{ James Bain	167	22	11 8	26	1 11	.....	.....	8	10 3
	{ John D. Rodgers, C. and S.									
Dunrossness	Alexander Martin	74	21	11 11	21	0 0	0	11 11	.....	.....
Fetlar	James J. Smith	113	26	1 2	27	2 7	.....	.....	1	1 5
Lerwick		242	30	5 9	70	18 8	.....	.....	40	12 11
Unst	{ James Ingram, D.D.	868	51	0 0	54	18 4	.....	.....	8	18 4
	{ John Ingram, C. and S.									
Walls	A. C. Willox	180	10	0 0	27	0 0	.....	.....	17	0 0
Weisdale	Alexander M'Donald	157	32	10 0	27	6 6	5	8 6	.....	.....
Yell	Colin S. Murray	279	35	16 2	36	10 4	.....	.....	0	14 2
Quarff, etc. . . . .		...	8	13 8	8	13 7	0	0 1	.....	.....
		2877	270	12 2	830	5 5	7	8 10	66	17 1

Free Church of Scotland.

REPORT

BY THE

SUSTENTATION FUND COMMITTEE

ON THE

AGED AND INFIRM MINISTERS' FUND.

MAY 1877.

1. DURING the past year Legacies applicable to *Capital* have been received to the amount of £2761, 0s. 10d., and the Capital Fund is raised to £90,514, 5s. 3d.; including accumulated Interest and Donations, which are in course of being exhausted as Income.

2. *Donations* have been received amounting to £593, 1s., but £500 of this is directed to be capitalised.

3. The Grants outstanding at the commencement of last Assembly amounted to £3990, of which £380 were chargeable against accumulated Interest. That Assembly added new Grants to the amount of £915, as follows :—

To 17 Colleagues, £1045, less previous Grants to 6 of them for Assistants, £190, leaving of new Grants,	£855	0	0
To 2 Assistants, £30 each,	60	0	0
In all,	£915	0	0

The total Grants at the close of last Assembly thus amounted to £4905, of which £380 was chargeable on accumulated Interest, leaving £4525 chargeable on Income.

The Income from Interest during the year to 31st March 1877 has been	£3350	5	9
Add proportion of Donations, etc., as stated in last Report,	297	13	4
	£3647	19	1
Deduct Expenses,	134	11	6
Remains,	£3513	7	7

	Brought forward,	£3513	7	7
The total Grants paid during the year have				
amounted to	£3612	5	7	
Whereof chargeable on accumulated Interest,	355	0	0	
Remains chargeable on Income,		3257	5	7
	Surplus of Income,	£256	2	0

From this Statement it appears that the Grants paid in the course of the year continue to be very much within the amount sanctioned at its commencement. This year the difference is nearly £1300.

4. During the past year twelve ministers receiving Grants have died, and the Grants which have thus lapsed amount to £690, whereof £500 were chargeable on Income, and £190 on accumulated Interest. There remain at present on the Fund, Grants chargeable on Income to the amount of £4055, and chargeable on accumulated Interest £200.

5. The Income available during the next year may be estimated as follows :—

Interest,				£3500	0	0
Fifth tenth of Donations, 1872-3,			£30	12	4	
Fourth tenth of Donations, 1873-4,			113	0	0	
Third tenth of Donations, 1874-5,			45	19	0	
Second tenth of Donations, 1875-6,			48	17	6	
First tenth of Donations, 1876, including £680 of						
Surplus receivable from Pre-Disruption Ministers'						
Fund,			77	6	0	
Third tenth of unexpended Income of 1873-4						
and 1874-5,			42	0	0	
Second tenth of unexpended Income of 1875-6,			17	4	6	
First tenth of unexpended Income of 1876-7,			25	12	0	
	Add,			400	11	4
	Sum,			£3900	11	4
Deduct Expenses,				140	0	0
	Estimated Income,			£3760	11	4

The Grants chargeable against Income being as above stated, £4055; there is a deficiency of Income available for new Grants of £295. But the experience of the past years warrants the passing of Grants in excess of estimated Income to the extent of £1000. The Committee therefore report that new Grants may be given by this Assembly to the amount of £700, or even more.

The usual lists connected with this Fund are in the Appendix. The following Abstract shows the number of ministers embraced in these Lists whose length of service as ordained ministers has been for the several periods under mentioned :—

Number who have been ordained for less than 25 years,						0
Number who have been ordained 25 years or more, but less than 30 years,						8
"	"	30	"	"	35	20
"	"	35	"	"	40	16
"	"	40	"	"	45	19
"	"	45	"	"	50	13
"	"	50	"	"	55	3
"	"	55	"	"	60	2
"	"	70	"	"	75	1
						77

WILLIAM WILSON, *Jt.-Convener.*

APPENDIX.

L.—CASES in which Colleagues have been allowed by the General Assembly, or where the Minister has resigned.

Number down to May 1875, 174
Add allowed in May 1876 :—

Charge.	Minister.	
Stirling,	Alexander Beith, D.D.,	18
Forgandenny,	James Drummond,	
Prestonkirk,	John Thomson,	
Cawdor,	S. F. M'Lauchlan,	
Lochend, Campbelton,	Hector M'Neil,	
St. Andrews,	John Ainslie, D.D.,	
Gilcomston, Aberdeen,	Walter M'Gilvray, D.D.,	
Bellie,	David Dewar,	
St. Paul's, Dundee,	William Wilson, D.D.,	
Inverbrothock,	David Crichton, LL.D.,	
Martyrs, Glasgow,	David Menzies,	
Ballater,	Donald Campbell,	
Liff,	W. R. Moncur,	
Carnwath,	James Walker, D.D.,	
Cross,	Donald M'Rae,	
Uig,	John Campbell,	
Bucklyvie,	A. W. Morris,	
Rayne,	Wm. Brown,	
		192

II.—Of these 192 cases, 149, dating from 1855 inclusive, have been admitted to grants from the Aged and Infirm Ministers' Fund, whereof no more than 63 survive.

In 1855, 5	Ministers were admitted to the Fund, of whom there survive	1
In 1856, 7	"	0
In 1857, 6	"	2
In 1858, 3	"	1
In 1859, 4	"	1
In 1860, 7	"	2
In 1861, 5	"	1
In 1862, 8	"	1
In 1863, 2	"	1
In 1864, 4	"	1
In 1865, 5	"	3
In 1866, 8	"	3
In 1867, 10	"	5
In 1868, 8	"	2
In 1869, 2	"	0
In 1870, 5	"	2
In 1871, 7	"	1
In 1872, 5	"	2
In 1873, 7	"	0
In 1874, 12	"	8
In 1875, 12	"	11
In 1876, 17	"	15
149		63

III.—LIST OF MINISTERS drawing Grants from the Fund for Colleagues and Successors, or as retired Ministers, who have died during the past year—12 in number.

John MacRae, Carloway,	.	.	.	.	£60	0	0
Thomas Waters, Lauder,	.	.	.	.	50	0	0
C. C. Stewart, Scone,	.	.	.	.	70	0	0
W. K. Mitchell, Cluny,	.	.	.	.	35	0	0
George Chisholm, Avoch,	.	.	.	.	40	0	0
J. J. Wood, D.D., Dumfries,	.	.	.	.	80	0	0
John M'Millan, D.D., Kirkcudbright,	.	.	.	.	60	0	0
James Prondfout, Culter,	.	.	.	.	80	0	0
William Brown, Rayne,	.	.	.	.	35	0	0
Donald M'Rae, Cross,	.	.	.	.	50	0	0
David Campbell, Lawers,	.	.	.	.	50	0	0
R. L. Brown, Largo,	.	.	.	.	80	0	0
					<hr/>		
					£690	0	0
					<hr/>		

IV.—LIST OF GRANTS now payable.

	Ordained.	Admitted to Fund.	Grant from Fund.
I. Colleagues and Retired Ministers:—			
1. George Orr, Symington,	1840	1855	£40 0 0
2. William Taylor, Pulteneytown, £50, Claim waived while Mr. Taylor has other employment.	1843	1857	.....
3. John MacKail, Ayr,	"	"	40 0 0
4. James Beattie, Balmullo,	1826	1858	40 0 0
5. Alexander Stark, Closeburn,	1830	1859	60 0 0
6. John Donaldson, Ceres,	1844	1860	50 0 0
7. William Mackenzie, North Leith,	1829	"	80 0 0
8. Alexander Keith, Junr., St. Cyrus,	1840	1861	60 0 0
9. James Manson, Dunse,	1842	1862	35 0 0
10. Hugh Martin, D.D., Edinburgh,	1844	1863	50 0 0
11. Samuel C. Blair, Sorbie,	1838	1864	60 0 0
12. John Roxburgh, D.D., Glasgow,	1834	1865	70 0 0
13. G. R. Davidson, Edinburgh,	1828	"	80 0 0
14. George Lewis, Ormiston,	1837	"	50 0 0
15. Colin Mackenzie, Arrochar,	1831	1866	80 0 0
16. Charles Marshall, Dunfermline,	1841	"	60 0 0
17. A. L. M'Crie, Cairnryan,	1846	"	50 0 0
18. Robert Kinnear, Moffat,	1841	1867	60 0 0
19. David Mitchell, Glasgow,	1843	"	50 0 0
20. Robert Trail, LL.D., Boyndie,	1846	"	50 0 0
21. Robert Donald, Sheuchan,	1842	"	30 0 0
22. John Fraser, Gordon,	1843	"	50 0 0
23. C. J. Brown, D.D., Edinburgh,	1831	1868	80 0 0
24. Simon Fraser, Fortrose,	1835	"	70 0 0
25. Joseph Stark, Kilfinnan,	1832	1870	80 0 0
*26. William Mather, Stanley,	"	"	80 0 0
27. John Bruce, D.D., Edinburgh, £80, Does not draw Grant.	1818	1871	.....
*28. James Stark, Greenock,	1834	1872	70 0 0
*29. Alexander Keith, Strichen,	1844	1872	50 0 0
30. Thomas Gun, Madderty,	1829	1874	80 0 0
31. Robert Shanks, Buckie,	1837	"	70 0 0
32. W. L. Mitchell, Aberdeen,	1838	"	60 0 0
33. Archibald M'Dougall, Glasgow,	1843	"	50 0 0
34. Josiah Rhenius, Tongland,	1844	"	50 0 0
35. James Bain, Delting,	1846	"	50 0 0
36. Wm. Tasker, Edinburgh,	1847	"	50 0 0
37. Angus Brown, Fortrose,	"	"	50 0 0
38. George Tulloch, Edrachillis,	1829	1875	80 0 0
39. John Wright, Alloa,	1830	"	80 0 0
40. David Burn, Thurso,	1831	"	80 0 0
41. John Fairbairn, Greenlaw,	1833	"	70 0 0
Carry forward,			£2345 0 0

	Ordained.	Admitted to Fund.	Grant from Fund.		
I. Colleagues, and Retired Ministers,— continued—					
Brought forward,			£2345	0	0
42. John Gemmell, Fairlie,	1835	1875	70	0	0
43. Samuel Miller, D.D., Glasgow, .	"	"	70	0	0
44. James Munro, Rutherglen, . . .	1836	"	70	0	0
45. A. S. Paterson, D.D., Glasgow, .	1837	"	70	0	0
46. Alex. Mackinnon, Strathfillan, .	1840	"	60	0	0
47. John Mackay, Cullen,	1845	"	50	0	0
48. D. C. A. Agnew, Wigton,	1851	"	40	0	0
49. Alexander Beith, D.D., Stirling, .	1822	1876	80	0	0
50. James Drummond, Forgandenny, .	1828	"	80	0	0
51. John Thomson, Prestonkirk, . . .	1831	"	80	0	0
52. S. F. M'Lauchlan, Cawdor, . . .	1833	"	70	0	0
53. H. M'Neil, Campbelton,	1835	"	70	0	0
54. John Ainslie, D.D., St. Andrews, .	1835	"	70	0	0
55. Wal. M'Gilvray, D.D., Aberdeen, .	1835	"	70	0	0
56. David Dewar, Bellie,	1837	"	70	0	0
57. David Crichton, LL.D., Arbroath, .	1838	"	60	0	0
58. David Menzies, Glasgow,	1839	"	60	0	0
59. Donald Campbell, Ballater, . . .	1841	"	60	0	0
60. W. R. Moncur, Liff,	1843	"	50	0	0
61. James Walker, D.D., Carnwath, . .	"	"	50	0	0
62. John Campbell, Uig,	1846	"	50	0	0
63. A. W. Morris, Bucklyvie,	1847	"	50	0	0
			£3745	0	0
II. Assistants :—					
1. David Waters, Burghead,	1826	1866	60	0	0
2. James Ingram, D.D., Unst,	1803	"	80	0	0
3. James Fairbairn, D.D., Newhaven, .	1838	1868	40	0	0
4. George Anderson, New Cumnock, . .	1851	"	30	0	0
5. David Thorburn, Leith,	1833	1870	30	0	0
6. James Yule, Peterhead,	1835	1873	30	0	0
7. Farquhar M'Rae, Knockbain, . . .	1833	1874	30	0	0
8. John Purves, D.D., Jedburgh, . . .	1826	1875	30	0	0
9. Donald M'Vean, Iona,	1835	"	30	0	0
10. Alexander MacWatt, Rothes,	1839	"	30	0	0
11. W. P. Smith, D.D., Keig,	1845	"	30	0	0
12. George Fairley, Mauchline,	1848	"	30	0	0
13. Alexander Stewart, Killin,	1839	"	30	0	0
14. Donald Stewart, Cromar,	1833	1876	30	0	0
Grants already given,			£4255	0	0

**V. ABSTRACT OF THE ACCOUNT OF THE FUND FOR AGED AND INFIRM
MINISTERS, for the Year 1876-77.**

CHARGE.

I. Cash Balance of last Account, ending 31st March 1876, .	£1,163	5	10
II. Donations available for distribution £93, 1s., for Investment £500,	593	1	0
III. Legacies,	2,761	0	10
IV. Interest on Investments,	3,350	5	9
V. Pre-Disruption Ministers' Fund Surplus, 31st March 1876, .	300	0	0
VI. Stock realised,	643	8	11
	<u>£8,811</u>	<u>2</u>	<u>4</u>

DISCHARGE.

I. Payments to Ministers on Fund,	£3,612	5	7
II. Sum Invested, less Investments realised,	5,000	0	0
III. Advertising and Printing,	5	2	3
IV. General Charges,	129	9	3
V. Cash Balance in favour of Fund,	64	5	3
	<u>£8,811</u>	<u>2</u>	<u>4</u>

STATE OF FUND.

Amount invested, as stated in last Account,	£85,950	0	0
Invested as above, £5000, less value formerly placed on the Stock realised, £500,	4,500	0	0
	<u>£90,450</u>	<u>0</u>	<u>0</u>
Cash Balance in hand, as above,	64	5	3
Amount of Fund, as at 31st March 1877.*	<u>£90,514</u>	<u>5</u>	<u>3</u>

* This Sum includes the balance of unexpended Interest, which is chargeable with the grants admitted in respect of it, as explained in Report 1871-72; and Donations to be also gradually appropriated.

Free Church of Scotland.

REPORT OF THE COMMITTEE

ON THE

EQUAL DIVIDEND PLATFORM.

MAY 1877.

DURING the past year the Committee have considered applications from the following aid-receiving Congregations with reference to the calling of ministers :—

1. Torosay and Salen, . . .	Presbytery of Mull.
2. Dunnet,	Caithness.
3. Colliston,	Arbroath.
4. Lyon Street, Glasgow, . . .	Glasgow.
5. Cromdale,	Abernethy.
6. Morebattle,	Kelso.
7. Duthil,	Abernethy.
8. Kildalton,	Islay.
9. Glenlyon,	Breadalbane.
10. Stevenston,	Irvine.
11. Strathdon, etc.,	Alford.
12. Barry,	Arbroath.
13. Kilmartin,	Dunoon and Inverary.
14. Ballachulish,	Abertarff.
15. Lochwinnoch,	Paisley.
16. Lochranza,	Kintyre.
17. Lochalsh,	Lochcarron.
18. Coatbridge, Middle Church, .	Hamilton.
19. Maryton,	Brechin.
20. Cambuslang,	Hamilton.
21. Moy,	Inverness.
22. Johnston and Wamphray, .	Lockerbie.

They have also considered applications from the following congregations for the appointment of colleagues and successors, viz. :—

1. Ceres,	Presbytery of Cupar.
2. Rayne,	„ Garioch.
3. Cawdor,	„ Nairn.
4. Carnwath,	„ Lanark.
5. Bellie,	„ Strathbogie.
6. Liff,	„ Dundee.
7. Gilcomston, Aberdeen, .	„ Aberdeen.
8. Martyrs' Church, Glasgow, .	„ Glasgow.
9. Uig,	„ Lewis.

In all these cases the Committee have seen no reason for raising any question as to their continuance on the Platform.

The Committee have also had before them applications from the congregations of Blairdaff in the Presbytery of Garioch, Chapelton in the Presbytery of Hamilton, and Glass in the Presbytery of Strathbogie. They found that these were cases contemplated by the Act VIII. of Assembly 1875, and they agreed to the Presbytery proceeding in these cases, on the footing of the provisions of said Act, viz., that the ministers to be called shall receive a grant of £80 annually from the Sustentation Fund, in addition to the amount of the contributions of the congregations, if such an amount is needed to make up £157.

They have also had applications from the congregations of—

Bucklyvie,	Presbytery of Dunblane:
Strathfillan,	„ Breadalbane.
Ballater,	„ Kincardine-O'Neil.

for leave to moderate in calls to colleagues and successors to the present ministers of these charges. They have agreed to the Presbyteries proceeding, on the understanding that the terms of the Assembly's deliverance in these cases are duly observed, viz., that when the colleagueship ceases, the minister then in full possession of the charge shall not be entitled to the Equal Dividend, but shall be subject to the provisions of the Act VIII. of Assembly 1875.

The Committee append hereto their Report to the Commission of Assembly in March last, relative to the admission of charges to the Platform of the Equal Dividend.

They also append the usual lists of congregations placed upon the Platform by the Assembly of 1865 and following Assemblies, showing the contributions of the congregations to the Fund for last year, 1875-76, compared with the promise at last calling a minister. The first of these lists, embracing *aid-receiving* congregations, does not differ materially in the amount of decrease from former years.

The total amount of shortcoming is	£409 11 9
But deducting the decrease of congregations which were partially vacant for the year,	242 14 11
	<hr/>
Leaves,	£166 16 10
	<hr/>

or an average of £7 to each Congregation.

The second list embraces congregations which have been admitted to the Platform as *aid-giving*. Of these there are 25. All of them, with three exceptions, have exceeded the sum promised when leave was given to moderate in calls.

D. D. BANNERMAN, *Convener*.

REPORT OF THE COMMITTEE ON THE PLATFORM OF THE EQUAL DIVIDEND to the COMMISSION of the General Assembly, March 1877.

The Act X. of Assembly 1863, directs this Committee to report to the Commission in March the Church Extension Charges, not exceeding six in number, not being self-sustaining, which they recommend to the General Assembly for admission to the Platform, and declares that the order in which such charges shall be admitted shall as a general rule be regulated by the date of their being sanctioned. By a subsequent deliverance of the Assembly (23d May 1871), it is declared that the order of seniority shall be reckoned from the date of first settlement of a minister. And by the Act VIII. of the Assembly of 1875 it is provided that when the Committee find that among the Church Extension and Territorial Charges, which in point of seniority may be recommended by them to be placed on the Platform of the Equal Dividend, there are one or more which have failed to contribute the minimum sum, which was the condition of their being sanctioned as ministerial charges, or whose members do not amount to 150, it shall be competent to the Committee either to continue such charges in their original position, or to propose that they shall receive annually from the Sustentation Fund a sum equal to the difference between the minimum fixed as the condition of sanction and the Equal Dividend for the time being, and not in any case exceeding £80, in addition to the amount of their own contributions.

In accordance with these instructions the Committee beg to report on the state of the congregations in succession, referring to the annexed Table for a view of the financial condition of these congregations from the date of sanction.

1. BOWMORE—Presbytery of Islay. Sanctioned in 1859. Number of members 57. Number of adherents not returned. The amount agreed to be contributed at the settlement of the present minister in 1874 was £90. The contributions have fallen considerably short of this sum, and it does not appear from the Treasurer's accounts that there is any likelihood of that amount being realised for the current year. The Committee postpone this case for the reason stated in last Report, viz. that a congregation shall not be placed on the platform until it has fulfilled its engagement for at least three consecutive years.

2. PORTKNOCKIE—Presbytery of Fordyce. Sanctioned in 1863. The Committee defer this case for the reason stated in last Report, viz., that a minister was inducted for the first time in 1875. And that in terms of the resolution of the General Assembly of 1871, by which it is declared that the order of seniority shall be reckoned from the date of first settlement of a minister and not from the date of sanction, this congregation falls to be reckoned among the congregations of 1875.

3. ARDRISHAIG—Presbytery of Dunoon and Inverary. Sanctioned in 1865. First minister ordained in 1868. The amount promised at sanction was £80, but this sum has never been contributed. The Committee therefore defer this case.

4. GLASGOW, COWCADDENS. Sanctioned in 1867. Amount promised at sanction £100. This sum has always been remitted, and in late years considerably exceeded. Number of members 310. The Committee find that less than one-half of the contributions to the Sustentation Fund is raised by means of the Association, and they recommend this charge to be put on the platform, provided a minute of the Deacons' Court is furnished to the Assembly, bearing that they purpose to maintain their present contribution to the Fund, and that they will endeavour to raise a considerably larger proportion by direct contributions to the Fund.

5. SANDBANK—Presbytery of Dunoon and Inverary. Sanctioned in 1867. First minister settled in 1867. Amount promised at sanction £100. This sum has been regularly contributed, and of late years there has been a considerable increase. The number of members is 79. The Committee, in respect of the small membership, recommend this congregation for the benefit of the provisions of Act VIII. of Assembly 1875.

6. CULROSS—Presbytery of Dunfermline. Sanctioned in 1867. First minister ordained in 1871. The Committee, in respect of the deliverance of the Assembly of 1871 in reference to the order of seniority, defer this case until they come to consider the charges sanctioned in 1871.

7. DURRIS—Presbytery of Aberdeen. Sanctioned in 1867. First minister ordained 29th June 1868. Amount promised at sanction £80. This sum has been always contributed. In respect that the number of members is only 88, the Committee recommend that this congregation be placed under the provisions of the Act VIII. of Assembly 1875.

The foregoing cases exhaust those congregations which have been sanctioned previous to 1868, and there follow six congregations sanctioned by the Assembly of 1868. All of them have raised or exceeded the sum promised at sanction, and appear in this respect to be on an equal footing. But arranging them in the order of priority in accordance with the instruction of the General Assembly relative to the date of first settlement of a minister, these congregations would stand as follows:—

8. GLASGOW, DENNISTOUN.—Sanctioned in 1868. Amount promised at sanction £150. First minister inducted on 10th September 1868. The amount promised has been raised or exceeded, excepting one year when there was a vacancy. The Committee recommend this charge for the platform.

9. DALTON.—Presbytery of Dumfries. Sanctioned in 1868, at the minimum sum of £80, which has been generally contributed, excepting one year when there was a vacancy. First minister inducted on 25th September 1868. In respect that the number of members is only 75, the Committee recommend that this congregation be placed under the provisions of the Act VIII. of Assembly 1875.

10. GAELIC CHURCH CONGREGATION, SALTOOATS.—Presbytery of Irvine. Sanctioned in 1868, at the minimum sum of £90. This sum has been raised or exceeded since 1869. First minister ordained on 27th October 1868. Number of members 124, of adherents 300. The committee find from the last Return from this congregation, that about one-half of the contributions to the Sustentation Fund is raised by means of the Association. They recommend this charge to be put on the platform on the understanding that the Deacons' Court lodge with the General Assembly a minute bearing that they purpose to maintain their present contribution to the Sustentation Fund; and that they will endeavour to raise a considerably larger proportion by direct contributions to the Fund.

The Committee have now recommended six congregations. The remaining three congregations sanctioned in 1868 are as follows:—

11. WEST CALDER, in the Presbytery of Linlithgow, sanctioned at £80, and has contributed or exceeded that amount since 1869. First minister ordained in 1869. Number of members 245.

12. RUTHERFORD CHURCH, ABERDEEN.—Sanctioned at £100. This sum has been contributed since 1870, and for the last four years there has been a steady increase above that amount. First minister inducted in 1869. Number of members 341.

13. SOUTH KINGARTH.—Presbytery of Dunoon and Inverary, sanctioned at £100. First minister ordained in 1871. For the last four years the amount promised has been contributed. Number of members 71 ; of adherents 43.

The Committee recommend the following six cases, viz. :—

- | | | |
|------------------------------|---|---|
| 1. Cowcaddens, Glasgow. | } | To be admitted to the Platform. |
| 2. Dennistoun, Glasgow. | | |
| 3. Gaelic Church, Saltcoats. | | |
| 4. Sandbank. | } | To be admitted to the provisions
of Act VIII. Assembly 1875. |
| 5. Durris. | | |
| 6. Dalton. | | |

D. D. BANNERMAN, *Convener*.

TABLE OF CONGREGATIONS REFERRED TO IN THE FOREGOING REPORT.

NAMES OF CONGREGATIONS.	Date of San- ction.	Amount promised at Sanction, or when the Schedule passed Committee. £ s. d.	CONTRIBUTIONS TO THE SUSTENTATION FUND FOR THE YEAR ENDING 15TH MAY.											
			1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	
			£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1. Bowmore, .	1859	90 0 0	42 15 4	51 5 10	38 4 6	44 5 4	38 16 6	41 5 7	33 4 4	30 0 11	44 12 11	57 18 11	79 17 1	
2. Portknockie, .	1863	80 0 0	24 10 8	30 0 0	32 10 0	37 0 0	37 10 0	35 0 0	35 0 0	37 10 0	40 0 0	40 0 0	80 0 0	
3. Ardrishaig, .	1865	80 0 0	50 19 1	40 8 9	39 14 10	60 2 3	59 10 11	61 19 10	52 2 8	41 2 10	52 18 1	57 0 0	61 0 0	
4. Glasgow— Cowcaddens, }	1867	100 0 0	.....	116 10 0	106 17 0	100 8 0	100 5 0	105 0 0	115 0 0	125 0 0	135 0 0	147 0 0	155 0 0
5. Sandbank, .	”	100 0 0	.....	82 5 4	102 0 0	100 0 0	100 0 0	100 0 0	103 10 6	107 0 0	119 14 8	114 0 0	119 5 0
6. Culross, .	”	107 0 0	.....	65 14 11	81 1 8	56 8 6	56 4 10	77 7 8	8113 3	4114 13	4111 6	2121 4	0111 14 2
7. Durris, .	”	80 0 0	.....	40 0 0	40 0 0	80 1 4	80 3 5	80 2 5	75 0 0	85 4 6	80 0 0	80 0 10	80 2 0
8. Dalton, .	1868	80 0 0	.....	.....	64 12 10	81 17 7	82 15 10	79 2 0	78 10 6	62 12 2	80 10 0	80 0 0	80 0 0
9. Saltcoats— Gaelic, }	”	90 0 0	.....	.....	72 19 7	90 5 2	90 0 0	90 0 0	90 0 0	90 0 0	98 0 0	95 0 0	97 0 0
10. Glasgow— Dennistoun, }	”	150 0 0	.....	.....	142 11 7	149 2 4	150 17 0	151 0 0	149 8 0	101 13 10	151 18 5	172 7 6	174 0 1
11. West Calder, .	”	80 0 0	.....	.....	59 15 0	82 2 9	79 14 0	80 0 0	79 11 0	80 10 0	86 19 0	81 0 0	92 3 0
12. South Kingarth, .	”	100 0 0	.....	.....	50 0 0	40 0 0	40 0 0	40 0 0	70 0 0	104 0 0	102 0 0	100 0 0	100 0 0
13. Aberdeen— Rutherford, }	”	100 0 0	.....	.....	77 18 4	92 18 2	105 8 4	100 0 0	100 0 0	113 6 8	121 14 0	131 18 0	142 2 0

APPENDIX.

No. I.

LIST OF CHURCH EXTENSION AND TERRITORIAL CHARGES admitted to the Platform of the Equal Dividend under the Act X. of Assembly 1863.

AID-RECEIVING CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Amount of Contri- bution for year prior to admission to the Platform.	Contributions to the Sustentation Fund for the year to 15th May 1876, with the increase or decrease, comparing that Sum with the amount promised or adjusted when the Schedule passed the Committee.		
			Year to 15th May 1876.	Increase.	Decrease.
I. ASSEMBLY 1865.					
1. Chapelton,	£62 0 0	£70 9 9	£67 15 10	£5 15 10	....
2. Abernethy (A),	70 0 0	78 4 11	68 0 0	....	£2 0 0
3. Alvie and Rothiemurchus,	80 17 6	68 7 1	95 0 0	14 2 6	....
4. Balmaghie,	60 0 0	52 2 6	61 5 0	1 5 0	....
5. Kilmuir and Stenschoil,	80 0 0	70 3 8	120 10 6	40 10 6	....
6. Dundee, Albert Square,	85 8 0	109 14 3	124 1 0	38 13 0	....
7. Castleton,	80 0 0	87 9 7	85 7 6	....	44 12 6
8. Crosshill,	60 0 0	62 0 0	60 5 0	0 5 0	....
9. Aberlemno,	80 0 0	71 5 8	91 12 3	11 12 3	....
10. Hurlford,	80 0 0	85 6 6	145 11 4	65 11 4	....
11. Glasgow, Wynd Church,	60 0 0	58 16 9	58 7 6	....	1 12 6
	£798 5 6	£799 0 8	£927 15 11	£177 15 5	£48 5 0
12. Pollockshaws, East Church, . . . . .	....	126 0 0	104 16 0	....	....
II. ASSEMBLY 1866.					
13. Lochgelly,	£70 0 0	£95 8 4	£110 8 1	£40 8 1	....
14. Hopeman,	100 0 0	51 10 6	128 15 5	28 15 5	....
15. Cambuslang,	120 0 0	100 11 10	211 19 11	91 19 11	....
16. Towie, etc.,	65 0 0	62 0 0	60 2 0	....	£4 18 0
17. Chapelhall,	120 0 0	115 8 6	107 13 4	....	12 6 8
18. Midmar,	80 0 0	80 0 0	67 3 0	....	12 17 0
	£555 0 0	£504 19 2	£686 1 9	£161 8 5	£30 1 8
III. ASSEMBLY 1867.					
19. Perth, Knox's Church,	£100 0 0	£105 0 0	£102 9 9	£2 9 9	....
20. Strath and Strathaird,	80 0 0	82 5 11	58 12 0	....	£21 8 0
21. Glasgow, Young Street,	60 0 0	99 10 5	123 10 6	63 10 6	....
22. Loanhead,	100 0 0	108 0 0	126 0 0	26 0 0	....
	£340 0 0	£394 16 4	£410 12 3	£92 0 3	£21 8 0
IV. ASSEMBLY 1868.					
23. Kirkintilloch, St. Andrews,	£150 0 0	£150 10 1	£161 1 7	£11 1 7	....
24. Inchinnan,	128 0 0	124 0 0	137 2 8	....	£0 17 4
25. Hillhead,	140 0 0	55 1 0	130 0 0	....	10 0 0
26. Kilmartin and Ford,	104 8 8	116 12 0	114 11 4	10 2 8	....
	£532 8 8	£446 8 1	£542 15 7	£21 4 8	£10 17 4
27. Edinburgh, Cowgate, . . . . .	....	104 2 8	158 13 1	....	....
28. „ „ Pleasance, . . . . .	....	133 19 6	150 17 3	....	....
29. Glasgow, Chalmers, . . . . .	....	77 7 3	112 16 6	....	....

AID-RECEIVING CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Amount of Contri- bution for year prior to admission to the Platform.	Contributions to the Sustentation Fund for the year to 15th May 1876, with the increase or decrease, comparing that sum with the amount promised or adjusted when the Schedule passed the Committee.		
			Year to 15th May 1876.	Increase.	Decrease.
V. ASSEMBLY 1869.					
30. Anstrum,	£90 0 0	£98 14 5	£61 10 0	....	£28 10 0
31. Aberlour,	70 0 0	70 0 0	52 10 0	....	17 10 0
32. Boharm,	70 0 0	70 0 0	70 0 0	....	....
33. Millerstone,	70 0 0	93 0 0	107 0 0	£37 0 0	....
34. Tarland,	80 0 0	117 0 0	67 10 0	....	12 10 0
35. Glasgow, Bridgegate,	175 0 0	150 19 0	174 8 7	....	0 11 5
	£555 0 0	£599 18 5	£532 18 7	£37 0 0	£59 1 5
VI. ASSEMBLY 1870.					
36. Salen and Torosay,	£70 0 0	£57 17 7	£33 8 0	....	£36 12 0
37. Montrose, St. Paul's,	80 0 0	151 6 8	135 2 10	£55 2 10	....
38. Glasgow, Lyon Street,	100 0 0	86 1 5	84 8 1	....	15 11 11
39. Cultra,	90 0 0	120 0 0	125 0 0	35 0 0	....
40. New Pitaligo,	90 0 0	90 0 0	70 0 0	....	20 0 0
41. Larkhall,	90 0 0	92 9 11	95 4 8	5 4 8	....
	£520 0 0	£597 15 7	£543 3 7	£95 7 6	£72 3 11
VII. ASSEMBLY 1871.					
42. Kirkoswald,	£66 0 0	£66 0 0	£70 15 0	£4 15 0	....
43. Carlisle,	70 0 0	70 0 0	70 3 0	0 3 0	....
44. Stobhill,	50 0 0	84 18 10	89 14 6	9 14 6	....
45. Armadale,	120 0 0	100 3 5	119 0 0	....	£1 6 0
46. Tarbolton,	80 0 0	83 11 10	80 9 0	0 9 0	....
	£416 0 0	£404 14 1	£430 1 6	£15 1 6	£1 0 0
VIII. ASSEMBLY 1872.					
47. Dalrymple,	£60 0 0	£52 6 9	£60 5 0	£0 5 0	....
48. Dundee, Wellgate,	100 0 0	100 3 9	118 6 1	18 6 1	....
49. Glasgow, Broomielaw,	100 0 0	100 8 9	108 12 0	8 12 0	....
50. Greenock, Crawfordburn,	100 0 0	119 7 11	151 19 1	51 19 1	....
51. Newtyle,	80 0 0	81 11 3	70 0 0	....	£10 0 0
52. Kilberry and South Knapdale,	60 0 0	60 17 6	....	....	60 0 0
	£500 0 0	£524 15 11	£509 2 2	£79 2 2	£70 0 0
IX. ASSEMBLY 1873.					
53. Whitburn,	£80 0 0	£100 0 0	£79 12 6	....	£20 7 6
54. Yetholm,	100 0 0	100 0 0	100 0 0	....	....
	£180 0 0	£200 0 0	£179 12 6	....	£20 7 6
X. ASSEMBLY 1874.					
55. South Uist,	£80 0 0	£107 7 5	£39 9 6	....	£40 10 6
56. Busby,	100 0 0	110 0 0	120 0 0	£20 0 0	....
57. Bishopbriggs,	100 0 0	108 0 0	120 0 0	20 0 0	....
58. Gamrie,	80 0 0	80 0 0	75 18 6	....	4 1 6
59. Greenock, North Church,	100 0 0	110 7 1	108 12 0	8 12 0	....
	£460 0 0	£515 14 6	£464 0 0	£48 12 0	£44 12 0
XI. ASSEMBLY 1875.					
60. Lochend and New Abbey,	£120 0 0	127 19 6	£134 18 6	£14 18 6	....
61. Dumfries, Territorial,	100 0 0	127 4 3	98 16 1	....	£28 4 11
62. Abington and Crawfordjohn,	80 0 0	112 19 4	114 9 4	34 9 4	....
63. Strathdon and Glenbucket,	80 0 0	80 0 0	80 0 0	....	....
64. Aberdeen, Gallowgate,	100 0 0	105 15 0	105 15 0	5 15 0	....
65. Kemnay,	100 0 0	115 14 0	100 16 0	0 16 0	....
	£580 0 0	£669 12 1	£629 5 11	£55 13 10	£40 4 11

AID-RECEIVING CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Amount of Contri- bution for year prior to admission to the Platform.	Contributions to the Sustentation Fund for the year to 15th May 1876, with the increase or decrease, comparing that Sum with the amount promised or adjusted when the Schedule passed the Committee.		
			Year to 15th May 1876.	Increase.	Decrease.
XII. Assembly 1876.					
66. Campsie,	£100 0 0	....	£120 0 0	£20 0 0	....
67. Glasgow Macdonald Ch., .	100 0 0	....	54 12 0	....	£45 8 0
68. Inverness West Church, .	110 0 0	....	121 18 8	11 18 8	....
69. Corsock,	120 0 0	....	140 17 0	20 17 0	....
	£430 0 0	....	£487 7 8	£52 15 8	£45 8 0

No. II.

LIST OF CONGREGATIONS admitted as Self-Sustaining Charges to the Platform of the Equal Dividend by the General Assemblies of 1865 to 1876 inclusive, showing (1.) the Amount promised or adjusted when Schedule last passed the Sustentation Fund Committee ; (2.) the Contributions for the Year prior to Admission to the Platform, and (3.) for the Year ending 15th May 1876, with (4.) the Amount of Increase or Decrease, comparing the Contributions of 1876 with the Sum so promised or adjusted.

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to ad- mission to the Platform.	Contributions for Year to 15th May 1876.	Increase.	Decrease.
I. Assembly 1865.					
1. Glasgow, Kelvinside, .	£319 0 0	£501 5 1	£1402 18 8	£1083 18 8	....
2. „ West Church, .	267 0 0	210 1 0	343 9 1	76 9 1	....
3. Renton, Gaelic Church, .	160 0 0	160 9 8	137 0 6	....	£22 19 6
4. Broughty Ferry, East Church,	630 0 0	208 19 10	628 18 10	....	1 1 2
5. Glasgow, College Church, .	974 0 0	900 14 4	1616 8 11	642 8 11	....
	£2350 0 0	£1981 9 6	£4128 16 0	£1802 16 8	£234 0 8
II. Assembly 1866.					
6. Blairgowrie, South Church,	£305 0 0	£252 0 0	£322 11 9	£17 11 9	....
7. Helensburgh, Park Church,	144 0 0	285 5 5	607 7 6	463 7 6	....
	£449 0 0	£537 5 5	£929 19 3	£480 19 3	....
III. Assembly 1867.					
8. Invergordon,	£150 0 0	£160 1 8	£169 3 2	£19 3 2	....

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to ad- mission to the Platform.	Contributions for Year to 15th May 1876.	Increase.	Decrease.
IV. ASSEMBLY 1868.					
9. Kingswells,	£150 0 0	£155 0 0	£233 0 0	£83 0 0	....
10. Arbroath, Knox's Church, .	180 0 0	151 6 6	181 2 7	1 2 7	....
11. Innellan,	150 0 0	143 8 7	157 0 6	7 0 6	....
	£480 0 0	£449 15 1	£571 3 1	£91 3 1	....
V. ASSEMBLY 1869.					
12. Aberdeen, High Church, .	£270 0 0	£269 12 10	£260 10 0	....	£9 10 0
13. Hawick, St. Andrew's, .	150 0 0	150 0 0	165 0 0	£15 0 0	....
14. Edinburgh, Roseburn, .	100 0 0	192 14 2	255 0 0	155 0 0	....
	£520 0 0	£612 7 0	£680 10 0	£170 0 0	£9 10 0
VI. ASSEMBLY 1870.					
15. Glasgow, Kinning Park, .	£150 0 0	£158 0 9	£240 6 8	£90 6 8	....
16. „ Trinity,	167 0 0	176 10 4	179 3 8	12 3 8	....
17. Edinburgh, Grange, . . .	142 0 0	462 10 0	736 5 6	594 5 6	....
18. Partick, High Church, . .	225 0 0	225 8 6	267 8 0	42 8 0	....
19. Cathcart,	150 0 0	196 14 3	205 17 4	55 17 4	....
	£834 0 0	£1219 3 10	£1629 0 9	£795 0 9	....
VII. ASSEMBLY 1871.					
20. Airdrie, Broomknoll, . .	£120 0 0	£150 6 10	£177 19 1	£57 19 1	....
VIII. ASSEMBLY 1872.					
21. Glasgow, Queen's Park, .	£150 0 0	£150 0 0	£285 14 10	£135 14 10	....
IX. ASSEMBLY 1873.					
22. Edinburgh, Stockbridge, .	£150 0 0	£286 18 2	£397 3 2	£247 3 2	....
X. ASSEMBLY 1874.					
23. Aberdeen, Ruthrieston, .	£150 0 0	£165 18 1	£178 16 8	£23 16 8	....
XI. ASSEMBLY 1875.					
24. Dundee, M'Cheyne Meml.,	£120 0 0	£306 1 10	£306 13 3	£186 13 3	....
25. Glasgow, Barony Church, .	100 0 0	220 8 0	208 6 7	108 6 7	....
	£220 0 0	£526 9 10	£514 19 10	£294 19 10	....

No. III.

LIST OF CONGREGATIONS placed under the provisions of Act VIII.
of Assembly 1875.

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to admission to provisions of said Act.	Contributions for Year to 15th May 1876.	Increase.	Decrease.
1. Kelso, . . .	£60 0 0	£55 0 0	£60 2 3	£0 2 3	....
2. Fortingal, . . .	50 0 0	45 2 0	62 10 0	12 10 0	....
3. Glencaple, . . .	80 0 0	80 13 6	80 0 0	....	....
4. Minard, . . .	80 0 0	62 0 0	62 0 0	....	£18 0 0
5. Cockburnspath, . . .	55 0 0	50 0 0	64 16 0	9 16 0	....
6. Livingstone, . . .	95 0 0	78 8 11	89 17 0	...	5 8 0
7. Saline, . . .	70 0 0	124 1 5	91 5 8	21 5 8	....
8. Glenshiel, . . .	80 0 0	80 0 0	80 0 0	....	....
9. Alford, . . .	90 0 0	91 17 6	91 17 6	1 17 6	....
10. Blairdaff, . . .	70 0 0	60 4 10	60 10 9	....	9 9 8
11. Glass, . . .	75 0 0	59 10 0	59 10 0	....	15 10 0
12. Chapelton, . . .	75 0 0	67 15 10	67 15 10	....	7 4 2
	£880 0 0	£850 9 0	£870 5 0	£45 11 5	£55 6 5

Free Church of Scotland.

REPORT

ON

THE EDUCATION SCHEME.

MAY 1877.

THE GENERAL ASSEMBLY of 1876 unanimously adopted the following Resolutions, viz.:—

“1. That the ‘godly upbringing’ of the youth of the land is an object of paramount importance, and, whilst not desiring to diminish in the slightest degree the amount or quality of the secular education now communicated in the public schools, the object of securing efficient teaching of the Bible and Shorter Catechism according to use and wont—the conscience clause being always observed—requires the closest attention on the part of the Church and its members; and they [the Assembly] call on all office-bearers and members of the Church to exert their influence in order that the utmost advantage may be taken of the existing provision made for such instruction.

“2. That facilities should be afforded in all parts of the land for the training of lads of more pregnant parts in such higher knowledge as will fit them for the Universities, and, to this end, not only that a sufficient number of primary schools should be elevated, in regard to their range of teaching, to the highest position attained by the old parochial schools, but that intermediate schools, of a still higher kind, should be established, according to the original design of John Knox, in all burghs and prominent districts.

“3. That the maintenance in full efficiency of the Normal School instruction, at present so successfully carried on, is of primary importance for the general interests of education in Scotland, and bears directly on the maintenance of its religious character, and that all new proposals bearing on the training of teachers by chairs of education or otherwise must be judged of mainly with reference to that condition.

“4. That the teaching of the native language in schools in the Gaelic-speaking portions of the country is of the very highest importance, alike to the education and religious wellbeing of the people of the Highlands, and that the public schools ought to supply this teaching to all who need or ask for it in those parts.

"The General Assembly devolve the further consideration of this whole matter upon the Education Committee, as one which deeply concerns the best interests of the Church and country, and instruct them, by conference with Government and with other parties interested, or otherwise, to endeavour to secure that so far as possible effect shall be given to the principles embodied in the above resolutions."

The subjects thus remitted to the Committee were under their consideration at various meetings.

I. Religious Instruction in Common Schools.—With regard to the first resolution, the Committee have not considered it necessary to take any direct action during the past year. Subject to two provisos, the Education Act confers on School Boards the power to have religious instruction given in the schools under their management, and to determine both the nature and the extent of such instruction. And the School Boards elected under the Act have, with scarcely an exception, resolved to continue the teaching of religion in the public schools according to the use and wont of Scotland. Of the two provisos, the one—giving parents the right to withdraw their children from instruction in religious subjects—had been acted on by the managers of all Presbyterian schools in Scotland long before it was embodied in an Act of Parliament. The other—limiting formal religious instruction to the beginning and end of each ordinary meeting of a school, and requiring the time-table of every public school to be submitted for the approval of the Scotch Education Department in London—was fitted to occasion some anxiety, because there were indications that the Department might insist upon so much time per day being devoted to secular teaching as would unduly limit the opportunities for giving religious instruction, and in some cases practically exclude it altogether. At first the Department, acting contrary to the recommendation of the Scottish Board of Education,* declined to approve of any time-table which did not in infant, as well as in more advanced, schools, set apart at least two hours, both forenoon and afternoon, for instruction in secular subjects. But some concessions have since been made, and the regulations now in force provide that children under seven years of age do not require to be under instruction in secular subjects for more than one hour and a half at any meeting of a school, and that between 1st November and 1st March, the four hours per day during which scholars above seven must be under secular instruction do not require to be made up by attendances of equal length at the forenoon and afternoon meetings. Secular instruction may be given for more than two hours at one meeting, and for a correspondingly shorter time at the other. In these circumstances the Committee do not deem it necessary at present to raise any question under the first of the resolutions passed by the last General Assembly.

* "It has been represented to the Board that a rule enforcing two hours of secular instruction as constituting attendance at a meeting of school would operate in many cases to the prevention of due religious teaching, especially in winter time in widely-scattered rural parishes, where long distances have to be traversed in attending school. The Board have therefore suggested that one hour and a half of secular instruction might be considered as constituting attendance. They think that this concession may be safely made in the interests of religious instruction, considering that schools get no grants for such instruction, and that the pecuniary interests of the schools point so strongly in the direction of using all available time in preparing the scholars for the standards. They feel also that young children will often do as much in three hours as in four, under proper instruction."—*First Report of Board of Education.*

But they will continue to give attention to this important matter: and in the meantime they express the earnest hope that the office-bearers and members of the Church will exert their influence in order that the utmost advantage may be taken of the existing provision made for religious instruction in the public schools.

II. Maintenance of the Normal School System.—With regard to “the maintenance in full efficiency of the Normal School instruction at present so successfully carried on,” the Committee have not, since the meeting of last Assembly, made any further representation to Government. They had previously expressed to the Scotch Education Department their approval of the leading provisions of the Code, which are still in force, with reference to the training of teachers and the granting of certificates of competency, and requested that those provisions should not be altered or rescinded without an opportunity being allowed to them of making a full statement of their views upon the whole subject. When, however, it was understood that the Commission recently appointed to inquire into various matters connected with the Universities were ready to receive evidence from parties interested in subjects which came within the range of the inquiry, the Committee considered it desirable to give information with reference to the work of the Normal Schools in training teachers, and the arrangements which they had made for the combination of Normal School and University instruction. At the request of the Committee, the Convener accordingly communicated with the Secretary of the Commission, and offered to appear and give evidence upon the points mentioned. He received a courteous reply, along with a schedule containing the heads or leading divisions of inquiry fixed by the Commission for their guidance in conducting the examination of witnesses. As it did not seem that the evidence which the Committee proposed to give fell quite appropriately under any of those heads, the Convener intimated by letter that he would not take advantage of the opportunity they had given him of appearing before them. In doing so, however, he made a short statement of the views of the Committee upon the subjects on which they had intended to give evidence. The Committee approved of the action of the Convener, and of his letter, a copy of which will be found in Appendix No. I.

Teaching of Gaelic.—The fourth of the Assembly's resolutions referred to the importance of having the native language taught in public schools in the Gaelic-speaking portions of the country. The Committee, after fully considering this subject, were satisfied (1.) That in many Highland and insular parishes an intelligent and easily-maintained acquaintance with the English language on the part of the children cannot be expected for some time to come; (2.) That, in these circumstances, scholars attending the public schools should receive such instruction in their mother tongue as would enable them at least to read the Scriptures therein; and (3.) That this teaching might be so given as to facilitate, rather than retard, the learning of English. It appeared to the Committee reasonable that grants should be given under the Code, in respect of the teaching of Gaelic in districts where it is the spoken language of the people. They suggested that in those districts, subject to such regulations as might be considered suitable by the Scotch Education Department, a payment, over and above other grants, should be awarded for the

giving of instruction in Gaelic either by the principal teacher or by some competent person approved of by Her Majesty's Inspector, and also that the Inspector himself, or his assistant, should know the language. These suggestions were brought under the notice of the Lord Advocate, at an interview with which he favoured a deputation* from the Committee on 5th December last, and were no doubt communicated by him to the Scotch Education Department. But the provisions of the Code for the current year have, so far as this point is concerned, undergone very little alteration.

According to the Code, H. M. Inspectors, in districts where Gaelic is spoken, may test the intelligence of the children by requiring them to explain in Gaelic the meaning of the passages which they read in English; and the ordinary grants will be paid if the scholars are able to give the requisite explanation in their own tongue. This provision, so far as it goes, is satisfactory, because a child who could not command English words for the purpose, may be able to answer the Inspector's questions suitably in Gaelic. But the Committee believe that more than this is desirable; and they observe that a return recently laid upon the table of the House of Commons shows that a large majority of School Boards in the Highlands desire special provisions in favour of the teaching of Gaelic, and that advantage would be taken of such provisions in more than 200 schools. The Committee will continue to give attention to this subject, and will be prepared to join in practical measures with the view of getting their views carried into effect.

The Maintenance of the Standard of Education.—This important subject has received the special attention of the Committee. They were decidedly of opinion that more adequate grants than the Code allows should be awarded in respect of instruction in subjects—such as Mathematics and Latin—which prepare scholars for entering the Universities;† that provision should be made for securing a supply of teachers qualified to give such instruction; and that, as a means of maintaining an educational system in accordance with the mind of the country, the Board of Education for Scotland should be continued, with an improved constitution, and with enlarged powers especially in regard to the preparation of

* The Deputation consisted of Mr. Main, Drs. M'Lauchlan and Begg, Messrs. J. C. MacPhail, Alex. M'Kenzie, and George Philip, *ministers*; and Messrs. Wm. Dickson and Brochie, *elders*.

† “The question of secondary education is at present receiving vigorous, and I trust, hopeful attention. To banish higher training from the better class of the public schools would be a calamity. But, notwithstanding the demand for secondary education by those who take advantage of the primary schools, Latin, Greek, Mathematics, in so far as this district is concerned, are gradually giving place to the easier subjects of physiology and physical geography, which are too often professed as an easy path to the public purse, and not with reference to their usefulness as educative instruments. The fact is, that it is considered much easier to pass the scholars in a science subject than in a language, and that in consequence, Languages and Mathematics are neglected in the almost universal rush for government grants. Those in Scotland who desire Latin, Greek, and Mathematics, are generally only those who have the ambition to prepare for the Universities and the liberal professions, or who desire to enter a wider path than that which leads to manual labour. Hence the number learning languages must always be small; but that is not a good reason why they should be cast adrift. I think a partial remedy would be found in a higher grant for passes in these subjects. Looking at the importance, to a Scotch boy, of Latin, Greek, and Mathematics, and at the pressure of school work, I think that a grant of 15s. per pass, in each of these, would not be too great an encouragement, and could not affect the Treasury to any appreciable extent.”—*Report of H.M. Inspector, Mr. Ross, for 1875.*

the Code. As bearing on the importance of maintaining a high standard of education in common schools, the Committee felt that, while it is of importance to have secondary schools, with bursaries connected with them, established and carried on in the leading towns, such schools cannot be expected to meet fully the necessities of the country. The best possible education must be brought within the reach of the whole community, for the great majority of parents are too poor to send their sons to secondary schools, and there are, besides, drawbacks connected with the taking of scholars away from their own homes at so early a period of their life.

These views were pressed on the Lord Advocate at the interview to which reference has already been made. Subsequently, the Commission of Assembly, at their meeting in March last, unanimously agreed to send a petition—which the Committee were authorised to prepare—to both Houses of Parliament in favour of the establishment of a permanent Board of Education for Scotland. (See Appendix No. II.) Still more recently, when it became known that many different parties, representing various interests, were moving in the direction of having the feeling of the country on this question brought before the Prime Minister, the Committee appointed a deputation to proceed to London for this purpose. On the 12th April, the combined deputations* had an interview with Lord Beaconsfield, who, as the members of the General Assembly are aware, promised, on the part of the Government, that a measure would be introduced during the present session for the continuance of the Board for another year from August next, in order that time might be got for a full consideration of the whole question. The promised Bill has not yet been brought into the House of Commons, but it will probably be introduced soon; and the Committee will not only watch its progress with interest, but also be ready to take such action as may be necessary with the view of assisting in securing a satisfactory permanent settlement of the matter.

Coming now to the ordinary administration of the Scheme for the past year, the Committee have, in the first place, to report upon the state of the Fund.

Income.—The General Assembly of 1876 appointed a collection to be made on behalf of the Scheme in all the congregations and stations of the Church on the third Sabbath of March last.

The result of this collection does not fully appear in the accounts of the Church for the financial year ended on 31st March, because the returns from a large number of congregations and stations were not received till after that date. The income for the year derived from congregational contributions was £1349, 10s. 2d., the contributing congregations and stations being 302, and the non-contributing, 726. But sums, amounting in all to £776, 13s. 4d., have been since received; and the whole collection may be estimated at about £2150. In a few congregations, the old plan of taking up subscriptions monthly or quarterly is still continued; but it is to the annual collection that the Committee must mainly look for the means of carrying on the operations of the

* Drs. M'Lauchlan and Begg, Mr. William Dickson, and Sheriff Campbell, were present on behalf of the Committee.

Scheme. The income derived from donations and legacies during the past year amounted to £1258, 1s. 1d., a sum considerably above the average. The balance at the credit of the Committee, on 31st March, was consequently £2135, 7s. 7d. This sum, and the congregational contributions, donations, etc., since received, make the total funds available at Whitsunday for the purposes of the Scheme about £3200.

Liabilities.—The Committee estimate that the payments from the Fund will be as follow, viz.,—grants to day schools, £400; University Scholarships to Normal School students, £250; portion of the cost of new buildings at Moray House, £1000; retiring allowances to aged and infirm teachers, £1100; proportion of Assembly expenses and general charges, and office expenditure, £400—total £3150. The funds are therefore sufficient to enable the Committee to meet the estimated claims for the year, and a small balance will probably remain in hand.

Elementary Day Schools.—There are still carried on by Deacons' Courts in connection with the Scheme 30 schools to which, in accordance with the deliverances of the last two General Assemblies, grants have to be given not exceeding, in any ordinary case, the amount contributed to the Fund by the congregation with which the school is connected.

Only a very few cases—(and these all either situated in districts where, on account of poverty, remoteness of situation, etc., School Boards have as yet been unable to get either the materials or the workmen required for the erection of new public schools, or taught by teachers who, having been ejected at the Disruption, have a special claim upon the Committee and the Church),—have been recognised as so exceptional as to warrant a temporary suspension of the general rule in dealing with them. It may be said, with almost literal correctness, that every congregation and school will, so far as the Fund is concerned, be this year at least self-supporting. But of the congregational contributions to the Fund, about £400 will have to be returned as grants to acting teachers. The Committee, in their action with reference to day schools, have manifested their desire to incur no unnecessary expenditure, and at the same time to encourage, and give a thoroughly fair trial to, the public school system which has been established in the country. The Committee are of opinion that the time has now come when the Deacons' Courts still carrying on schools should regard the maintenance of these as forming part of their ordinary congregational expenditure, and take the matter entirely into their own hands, and therefore that no funds should be remitted to this office except such as are available for the general purposes of the Committee. A list of the schools still carried on in connection with the Scheme will be found in Appendix No. III.

The Normal Schools.—The Committee have, in former reports, explained the scheme according to which the most promising of the male students attending the Normal Schools in Edinburgh and Glasgow are encouraged to compete for special University Scholarships. An examination of the junior male students who desired to compete took place in October last; the examiners being Dr. Wm. Fraser and Mr. George Philip. The result was that 16 and 17 students in the last quarter of their first year's attendance obtained scholarships sufficient to enable them to attend two

classes and one class respectively. Scholarships were also continued to 13 students of the second year, who had gained them for session 1875-6, and had made satisfactory progress in their studies. In all, the Committee paid out of the Education Fund the sum of £225 as special University Scholarships. A list of the names of the students, the classes which they respectively attended, and the honours which some of them gained, is given in Appendix No. IV. The Committee are of opinion that the experiment of combining Normal School and University instruction has been upon the whole successful, and ought to be continued; and they propose to expend a sum equal to that of last year in special scholarships to students for session 1877-8.

In accordance with the deliverance of last General Assembly, the Committee have accepted estimates for the erection of the additional premises required at Moray House. It is expected that the foundation stone will be laid about the time of the meeting of the General Assembly, and that the new buildings will be ready for occupation in the month of October. The whole cost will probably be not less than £6000. The Committee think they see their way to provide two-thirds of this sum, or £4000, at once. They propose to take (1) £500 of the existing surplus on the Edinburgh Normal School account; (2) £1000 out of the Education Fund; (3) the Buchan and Ferguson Bequests, amounting to £2000, the annual income derived from which has hitherto gone into the Fund, but which are at the disposal of the Committee, as they were not destined for any special purpose; and (4) the sum of £500 bequeathed by the late Rev. Dr. Forbes of Glasgow, "to assist in promoting the cause of education upon the principles of the Word of God, and in accordance with the standards of the Free Church." The will of Dr. Forbes bore that in the application of this bequest, a preference should be given to any school which his congregation in Glasgow might propose to erect near their church. But the Committee have ascertained that the congregation do not intend to build a school, and they believe that they cannot give effect to the terms of the Bequest in a more suitable way than by applying the money towards the erection of the new Normal School buildings.

One-third of the cost, or about £2000, will remain to be provided. For this sum the Committee must appeal to the wealthier members of the Church. They are gratified to be able to report that one of their number, Mr. Charles Cowan, readily offered a handsome subscription on the understanding that a vigorous effort would be made to raise the whole sum required. The Convener has agreed to make private application to a number of ladies and gentlemen for aid towards the carrying out of this important undertaking, and the Committee trust that his appeal will be generously responded to, and that the new buildings will be opened free of debt.

The three Normal Schools—in Edinburgh, Glasgow, and Aberdeen—are attended this session by 174 male and 320 female students, and are in a very high state of efficiency. Their financial condition is also satisfactory; and the income, derived mainly from Parliamentary grants and the fees of students and scholars, is such as to render it unnecessary to give them any aid at present out of the Education Fund, except for the University scholarships and the new buildings already referred to.

Information respecting (1) the staff of lecturers and teachers engaged in the schools, (2) the attendance of students and scholars, and (3) the

results of the examination of the students by Her Majesty's Inspectors in December last, will be found in Appendix No. V.

Appendix No. VI. contains the results of the examination of the students in religious knowledge in October last, and the course of study prescribed by the Committee for the current session.

The Prospectus for 1878 is given in Appendix No. VII.

Retiring Allowances.—After the statements made in their last report with reference to the claims of aged and infirm teachers, especially those who were ejected at the Disruption, and the regulations according to which applications for retiring allowances are dealt with, the Committee deem it unnecessary to do more in this report than bring the statistics up to date (see Appendix No. VIII.), and give the following extract from the Collection Notice circulated in March, viz. :—

“A considerable number of teachers who were ejected at the Disruption from Parochial, General Assembly, and Christian Knowledge Society schools, and have since laboured in the service of the Free Church, have, through old age and infirmity, been obliged to retire. Many of them must have retired about this time, even though the Education Act had not been passed. But the new system introduced by that Act rendered it necessary for the Committee to consider very fully the duty of the Church in connection with the retirement of teachers who were too old and feeble to be able to enter the service of School Boards. The Committee felt that a moral obligation rested upon the Church to make some provision for men who had suffered much for adherence to her principles, who had served her faithfully, and who were mainly, if not entirely, dependent for support upon what they might receive out of the Fund. The views of the Committee were cordially approved of by the last three General Assemblies, and will also, it is confidently expected, be concurred in by the general body of the office-bearers and members of the Church. In every case in which a retiring allowance is applied for, the Committee take into consideration the age, period of service, state of health, and general circumstances of the applicant. They dispose of every case upon its own merits,—declining the application, or granting such an allowance as may appear right in view of all the considerations which are taken into account. As a general rule, however, the Committee pay to retired Disruption teachers allowances equal to the annual grants, ranging from £15 to £30, which were formerly paid to them out of the Education Fund. In addition, they give to every retired Disruption teacher above seventy years of age a bonus of £10. In other words, retired Disruption teachers, of seventy years and upwards, receive allowances varying, according to the rates formerly paid to them, from £25 to £40 a-year. Having regard to all the circumstances, these sums cannot be considered too large; and the Committee confidently express the hope that the Church will place at their disposal means sufficient to enable them to continue the payments during the lifetime of the recipients. Up to the present time, retiring-allowances, amounting in all to £1080, have been awarded to fifty-three teachers. A few cases are still under consideration; and some teachers, though they may continue to teach a little longer, have lodged applications, in accordance with the directions of last General Assembly, in order that their claims may be considered when their retirement becomes necessary. For some years to come, therefore, the amount required for retiring allowances is not likely to fall below the sum which is paid at present.”

In dealing with applications for retiring allowances, the Committee have been in the habit of proposing that, where a dwelling-house was attached to the school, the Deacons' Court should either grant the teacher the use of it during his lifetime, or give him an annual pecuniary allowance in lieu thereof; and their suggestions to this effect have generally been readily acquiesced in by local parties. But during the past year a case has occurred at Dunse in which it is understood that the Deacons' Court

have let both the school and the teacher's house, while they refuse to do anything for the teacher, who has been in their service for more than twenty-five years, thus making the closing of their school, in consequence of his resignation, a gain to themselves, and devolving him, so far as the Church is concerned, entirely upon the general Education Fund. The Committee are of opinion that the proposals which they have hitherto made in such cases are reasonable; and they trust that Deacons' Courts will be prepared to adopt and act upon them.

The Committee, considering the claims of the retired Disruption teachers, and the importance of the other objects that engage their attention and require support, respectfully commend the Scheme to the continued liberality of the Church.

In name, and by appointment of the Education Committee,

THOMAS MAIN, *Convener*.

APPENDIX.

I.

7 BELLEVUE CRESCENT,
EDINBURGH, 15th February 1877.

SIR,—In reply to yours of the 27th January, I have now to intimate that as the evidence which I proposed to give on behalf of the Education Committee does not appear to fall very naturally under any of the Heads of Inquiry which you were kind enough to send to me, I do not intend to avail myself of the opportunity offered to me of appearing before the Commissionera.

I may perhaps be allowed to explain that in our Normal Schools we have sought to maintain a high standard of education, and to send forth teachers who were competent to impart instruction in the higher branches. For this purpose we have taught Latin and Greek,—although they were not required by the Department, and got no place in the Government Examination and Certificate. We have all along given encouragement to our Students to attend the University; and when a few years ago the Department gave us liberty to allow them, if we saw fit, to attend two classes at the University, and to reckon this as an equivalent for two hours' attendance at the Normal School, we gladly availed ourselves of it. In the case of all those Students who make application for leave to attend, we subject them to a special examination to ascertain their fitness for taking full advantage of such an attendance, and if they pass our standard we not only grant the leave but we pay their fees. During last session we had at the two Universities of Edinburgh and Glasgow 29 Students, and each of the Edinburgh Students was a prize-taker, save one, and he got an honourable mention. During the present session we have 42 Students at these Universities at an expense to the Committee of £256.

Interested as we are in our Normal Schools, and desirous of maintaining them as the most satisfactory means of securing a supply of well-trained teachers, we have never assumed a position of antagonism to the Universities; we see great advantages in combining both a Normal School and a University training,—and not the least of these is, that it will provide a race of teachers who will perpetuate the system that has proved such a blessing to the land, by which the higher education has been placed within reach of the humblest of our people.

I shall feel greatly obliged if you will convey to the Commissionera, in name of the Committee, our sense of obligation for their courtesy in so readily acceding to our request.—I am, your obedient servant,

THOMAS MAIN.

To Professor BERRY.

II.

Unto the HONOURABLE the COMMONS of the United Kingdom in Parliament assembled, the PETITION of the MINISTERS and ELDERS constituting the COMMISSION of the GENERAL ASSEMBLY of the FREE CHURCH of SCOTLAND, met in Edinburgh on 7th March 1877,—

Humbly Sheweth,

That the Education (Scotland) Act passed in the year 1872 established a Board of Education for Scotland:

That the Board have, *inter alia*,—

- (1.) To judge of the proposals which School Boards require to make "from time to time as shall be reasonable," respecting "the extent to which

and the manner in which " additional public school accommodation should be provided ;

- (2.) To see that a sufficient amount of public school accommodation is supplied and kept up in every parish and burgh, and that all public schools are efficiently maintained ;
- (3.) To consider applications for sanction to the transference of schools, the establishment of certified industrial schools, the formation of combinations between School Boards, the borrowing of money, and the varying of the trusts attaching to bequests for behoof of public schools ;
- (4.) To review the judgments of School Boards removing from office teachers appointed before the passing of the Act, on the ground of incompetency, unfitness, or inefficiency ;
- (5.) To consider applications for sanction to the establishment of higher class public schools ; to review the arrangements proposed by School Boards for relieving these schools of the necessity of giving elementary instruction in reading, writing, and arithmetic, so that the funds and revenues, and the time of the teachers, may be more exclusively applied to giving instruction in the higher branches ; and to determine, in certain circumstances, the fees to be paid for attendance at such schools.

That, according to the said Act, the term of the endurance of the Board will expire on 6th August next, and the above-mentioned powers and duties, and all the other powers and duties now devolving upon the Board, will be then transferred to the Scotch Education Department in London.

That, in the opinion of your Petitioners, greater efficiency and convenience will be secured by the continuance of the Board, than by the transference of all its functions to the said Department.

That your Petitioners are further of opinion, that the constitution of the Board should be improved, and that its powers should be enlarged.

That, in particular, your Petitioners respectfully but earnestly represent that the Board should be authorised either (1) to prepare for submission to Parliament the Code of Regulations according to which grants ought to be given to schools in Scotland, or (2) to lay annually before the Department, in view of the preparation of the Code by the latter body, such suggestions as they may consider necessary for securing an object which Parliament in 1872 declared to be of importance, viz., the maintenance of the standard of Scottish common school education.

May it therefore please your Honourable House to take the premises into consideration ; and to pass during the present Session of Parliament, a measure for making the Board of Education permanent, with an improved constitution and enlarged powers.

And your Petitioners will ever pray.

In name and by appointment of the Commission of the General Assembly of the Free Church of Scotland,

(Signed) THOMAS M'LAUCHLAN, LL.D.,
Moderator.

III.—*Schools now receiving Grants from Education Fund not exceeding in amount the contributions of the Congregations with which they are connected.*

Congregations.	Teachers.	Description of School. C. Congrega- tional. M. Missionary.	Scholars on Roll.
Edinburgh, Newington, .	Joseph Chalmers, . . .	C.	245
St. George's, . . .	Thomas Morison, . . .	C.	326
Stobhill, . . .	William Mitchell, . . .	C.	68
Prestonpans, . . .	James F. Wallace, . . .	C.	200
Dunse, . . .	Robert Lillie, . . .	C.	100
Catrine, . . .	James Stevenson, . . .	C.	144
Bothwell, . . .	James Smith, . . .	C.	208
Hamilton, . . .	John Adams, . . .	C.	500
Strathaven, . . .	Archibald Fleming, . . .	C.	218
Glasgow—College, . . .	Robert Alexander, . . .	M.	155
„ St. Matthew's, . . .	James Dunlop, . . .	M.	420
„ Wellpark, . . .	William Stirton, . . .	C.	302
Balquhider, . . .	Donald Robertson, . . .	C.	46
Callander, . . .	David B. Lumsden, . . .	C.	215
East Wemyss, . . .	Donald Ross, . . .	C.	133
Dundee—St. John's, . . .	James Mess, . . .	C.	204
Montrose—St. John's, . . .	James Menzies, . . .	C.	253
„ St. Paul's, . . .	William Lamont, . . .	M.	170
Colliston, . . .	David Black, . . .	C.	71
Skene, . . .	Helen W. Brodie, . . .	C.	23
Cluny, . . .	John J. Fyffe, . . .	C.	93
Towie, . . .	Mary A. Malcolm, . . .	C.	29
Helmsdale, . . .	Alexander Ross, . . .	C.	30
Strathy, . . .	George M'Kay, . . .	C.	25
Tongue, . . .	Hector G. Mackay, . . .	C.	12
Latheron, . . .	William M. Sutherland, . . .	C.	43
Kilmuir, . . .	John Maclean, . . .	C.	20
Snizort, . . .	Norman Ferguson, . . .	C.	70
Delting, . . .	Peter Fraser, . . .	C.	23
Dunrossness, . . .	John Burgess, . . .	C.	30

IV.—*Normal School Students who attended University Classes during Session 1876-77.*

EDINBURGH.

1. *Students of the Second Year.*

Classes.

Wilkie, Hugh, . . .	Senior Mathematics and Natural Philosophy.
*†Hutt, Andrew, . . .	" "
*†Ross, James A., . . .	" "
*†Craig, John, . . .	" "
*Cranstoun, William, . . .	" "
Christie, William, . . .	" "
Davidson, Alex. L., . . .	Junior Latin and Rhetoric.
Macrae, Donald, . . .	" "
Millar, James, . . .	Junior Latin and Senior Mathematics.

2. *Students of the First Year.*

Ewing, John, . . .	Junior Mathematics and Rhetoric.
†Crocket, William, . . .	" "
†Forbes, William' W., . . .	" "
Mudie, Chas. J., . . .	" "
Hardy, Caleb, . . .	" "
†Fleming, George, . . .	" "
†Heaton, William, . . .	Junior Mathematics.
†Loudon, James H., . . .	" "
†Farquharson, Charles, . . .	" "
Hogg, William, . . .	" "
Finlayson, Peter, . . .	" "
Lawson, Geo. M., . . .	" "
†Leitch, William, . . .	" "
Tarbat, George J., . . .	" "
†Low, Samuel S., . . .	" "

3. *Students now in their First Year.†*

Fielding, David, . . .	Junior Latin and Junior Greek.
*†Sutherland, John, . . .	Junior Mathematics and Senior Latin.

GLASGOW.

1. *Students of the Second Year.*

Auld, Robert, . . .	Junior Latin and Junior Mathematics.
Leslie, Hugh, . . .	" "
Waddell, David, . . .	" "
Roberts, Andrew, . . .	" "

* Of the above Students, John Craig, William Cranstoun, Andrew Hutt, and Jas. A. Ross have passed in the Department of Mathematics and Natural Philosophy, and John Sutherland in the Department of Classics, with a view to a degree.

† John Sutherland gained a medal ; John Craig, Jas. A. Ross, William Heaton, John Ewing, W. W. Forbes, prizes ; and A. Hutt, Charles Farquharson, William Leitch, William Crocket, Jas. H. Loudon, S. S. Low, and George Fleming University Certificates of Merit in their respective Classes.

‡ These Students were allowed to attend the University, but they did not get special scholarships.

2. *Students of the First Year.*

Classes.		
Cameron, Donald, . . .	Junior Latin, Literature.	
Fullarton, Alexander, . . .	" "	
Ramsay, Robert, . . .	" "	
Greenhorne, William, . . .	" "	
Dove, Hector, . . .	" "	
Bowick, John, . . .	" "	
Sinclair, William, . . .	" "	
Holburn, Andrew, . . .	" "	
Hodge, Thomas, . . .	" "	
Adams, John,* . . .	Junior Mathematics and Geology.	
M'Crae, Robert . . .	Junior Latin.	
Gibb, Hugh, . . .	"	
Stewart, William, . . .	"	
Young, Thomas, . . .	"	
Miller, Robert,† . . .	Junior Mathematics.	
M'Call, Donald, . . .	English Literature.	
Shearer, James, . . .	"	
Wanda, John, . . .	"	

3. *Students now in their First Year.‡*

Brown, George, . . .	Junior Latin and Junior Mathematics.
Richmond, Robert, . . .	" "

V.—*The Normal Colleges at Edinburgh, Glasgow, and Aberdeen.*

The staff of Teachers in these Institutions is as follows, viz :—

EDINBURGH TRAINING COLLEGE, MORAY HOUSE.

<i>Rector,</i>	Maurice Paterson, B.A.
<i>Lady Superintendent,</i>	Miss M. Smith.
<i>Governesses,</i>	{ Misses Miller, Shanks, and Beattie.
<i>Lecturer on English, History, etc.,</i>	James Melville.
<i>Lecturer on Mathematics and Physics,</i>	Wm. Lees, M.A.
<i>Teachers of Classics,</i>	The Rector and J. H. Crawford.
<i>Master of Method,</i>	The Rector.
<i>Teacher of Music,</i>	Walter Strang.
<i>Teacher of Drawing,</i>	James B. Napier.
<i>Teacher of French,</i>	V. Richon.

Practising School.—Messrs. Gilbert Graham, *Head Master*; Robert Donaldson, M.A.; Peter Adam; John Lamont; John S. Pressly; *French Master*,

* Gained Second Prize in Mathematical Class.

† Gained Third Prize.

‡ These Students were allowed to attend the University, but they did not get special scholarships.

Albert Schneider; *German Master*, H. Gundlach; *Infant Department*, Miss Helen M'Naughton; *Assistants*, Messrs. John Dawson and Andrew Hutt.

GLASGOW TRAINING COLLEGE.

<i>Rector</i> ,	Thomas Morrison, M.A.
<i>Governess</i> ,	Miss A. Hood.
<i>Lecturer on Mathematics and Physics</i> , .	Rev. John Kerr, M.A., LL.D.
<i>Lecturer on History, Geography, and Grammar</i> ,	A. H. Dick, M.A., D.Sc.
<i>Master of Music</i> ,	
<i>Master of Method</i> ,	M. Miller.
<i>Master of Drawing</i> ,	Edmund Boyd.
<i>Teacher of French</i> ,	J. White.
	Mons. Gorecki.

Practising School.—Messrs. James White, T. Morton, William Davidson, Donald Macfie, and Jas. M'Birnie; Misses Wallace, M'Kendrick, Bannatyne, Ewing, and Paterson.

ABERDEEN TRAINING COLLEGE.

<i>Rector</i> ,	Alexander Ramage.
<i>Governess</i> ,	Miss Walker.
<i>Master of Method</i> ,	The Rector.
<i>Teacher of Music</i> ,	William Litster.
<i>Teacher of Drawing</i> ,	R. L. Grant.
<i>Teacher of French</i> ,	Mons. A. Jeanneret.

The Annual Privy Council Examination of Students for Certificates of Merit was held in December 1876 ; and the following were the results for our Normal Schools :—

	Edinburgh.		Glasgow.		TOTAL.
	<i>Second Year.</i>	<i>First Year.</i>	<i>Second Year.</i>	<i>First Year.</i>	
MALE STUDENTS,	42	45	29	46	162
Passed—1st Division, .	22	27	9	24	82
„ 2d Do., .	13	18	13	16	55
„ 3d Do., .	7	5	7	6	25
	— 42	— 45	— 29	— 46	— 162

	Edinburgh.		Glasgow.		Aberdeen.		TOTAL.
	<i>Second Year.</i>	<i>First Year.</i>	<i>Second Year.</i>	<i>First Year.</i>	<i>Second Year.</i>	<i>First Year.</i>	
FEMALE STUDENTS,	51	56	70	73	33	38	321
Passed—1st Division, .	34	21	23	6	13	6	103
„ 2d Do., .	15	31	38	50	17	24	175
„ 3d Do., .	2	4	9	17	3	8	43
	— 51	— 56	— 70	— 73	— 33	— 38	— 321

The attendance for the present Session in the various departments of the Normal Schools is as follows:—

	Edinburgh.		Glasgow.		Aberdeen.		TOTAL.
	<i>Second Year.</i>	<i>First Year.</i>	<i>Second Year.</i>	<i>First Year.</i>	<i>Second Year.</i>	<i>First Year.</i>	
Male Students,	44	46	46	38	...	...	174
Female do.,	54	56	69	67	38	36	320
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	98	102	115	105	38	36	494
							Total.
Practising School—Pupils, .	1032		1056	.	.	.	2088
Pupil Teachers, . . .	12		18	.	.	.	30

Note.—The School used as the Practising department of the Aberdeen Training College is not under the management of the Committee.

VI.—EXAMINATIONS IN RELIGIOUS KNOWLEDGE.

1. **EXAMINATION OF STUDENTS.**—The students attending the Normal Schools were examined in religious knowledge in October last. The examination, which was conducted, both in writing and orally, by examiners acting on behalf of the Education Committee, ranged over the following course of study which had been prescribed by the Committee for session 1876, viz. :—

For senior male students,—The Acts of the Apostles, the Epistle to the Hebrews, and the Shorter Catechism.

For junior male students,—Old Testament History to the separation of the kingdoms—particularly the Books of 1st and 2d Samuel, Luke's Gospel, and the Catechism.

For senior female students,—The Acts of the Apostles, more particularly from chapter xiii. to the end, the Epistle to the Hebrews, or Luke's Gospel; or Hebrews, chapters i. to viii., and Luke's Gospel, from chapter xv. to end; and the Catechism.

For junior female students,—Old Testament History to the separation of the kingdoms—particularly the Books of 1st and 2d Samuel, Luke's Gospel, and the Catechism.

It was agreed by the examiners,—Revs. John Kay, R. C. Smith, Archibald Smellie, and John M'Ewan—that 400 being the highest number of marks obtainable for answers in the written examination, students receiving upwards of 300 should be placed in the first class; those receiving between 200 and 300 in the second class; those receiving between 100 and 200 in the third class; and those receiving less than 100 in the fourth class. The oral examination was conducted by Messrs. Smellie and M'Ewan at Edinburgh, by Messrs. Kay and Smith at Glasgow, and by Mr. Moir at Aberdeen. All the examiners expressed great satisfaction with the manner in which the students acquitted themselves in both examinations. The following is the Class List, arranged in order of merit:—

EDINBURGH.

MALE STUDENTS—SECOND YEAR.

First Class.

Davidson, Alexander, L.
 Fraser, Thomas.
 Ross, James A.
 Wilkie, Hugh.
 { Craig, John.
 { Grant, Robert L.
 { Millar, James.
 Cranston, William.
 { Hutt, Andrew.
 { Kay, Thomas.
 { Scrimgeour, Charles.
 George, William.
 Sutherland, Charles H.
 { Christie, William.
 { M'Keith, John.
 Mavor, George.
 { Dunn, John.
 { MacGillivray, William.
 { MacRae, Donald.
 { Robertson, John.
 { Sutherland, George.
 { Massie, William.
 { Scott, John.
 Barron, William.
 Mackay, Kenneth.
 Peter, John.
 Webster, James.
 { Buist, John.
 { Proudfoot, James.
 { Morgan, Roderick A.
 { Rugg, David M.
 Cameron, George.
 Ward, William.
 Graham, Joseph C.
 Miller, Alexander D.
 Sprunt, William.
 Barraclough, Thomas W.
 Eckford, William.

Second Class.

Richardson, William.
 Walter, Eric.
 Smith, James.

MALE STUDENTS—FIRST YEAR.

First Class.

Forbes, Alexander.
 Forbes, William W.

{ Fraser, David.
 { Mudie, Charles J.
 Farish, John.
 Mackay, Thomas R.
 Hogg, William.
 { Elphinstone, James.
 { Ewing, John.
 Polson, Alexander.
 M'Gregor, John.
 Mackie, Adam.
 Dickson, George.
 Bryce, William.
 Farquharson, Charles.
 Loudon, James H.
 Isles, James.
 Heaton, William.
 { Kemp, Kenneth.
 { Low, Samuel S.
 Mason, Archibald.
 Finlayson, Peter.
 Spears, William.
 { Hogarth, Thomas.
 { Tarbat, George J.
 Macdonald, Alexander.

Second Class.

Hardy, Caleb.
 Walker, James.
 { Fleming, George.
 { Mackay, George.
 Crocket, William.
 Roberts, Alexander W.
 Anderson, Robert.
 Bremner, Robert S.
 { Cook, Robert.
 { M'Lean, Alexander.
 Nicolson, John.
 { Grieve, Andrew M.
 { Lawson, George M.
 { Macdonald, Ranald.
 Robertson, Robert C.
 Leitch, William.
 Brown, Stuart M.
 Forbes, Thomas.
 Wilkie, James T.

FEMALE STUDENTS—SECOND YEAR.

First Class.

Murdoch, Lizzie D.
 Forbes, Christina.

{ Davie, Christina C. S.
 { Ramsay, Jessie.
 { Ramsay, Margaret.
 { Grant, Ellen.
 { Hope, Annie.
 { Nelson, Euphemia.
 { Bain, Helen.
 { Clarke, Helen.
 { Farmer, Annie.
 { Ferguson, Jessie.
 { Houston, Margaret.
 { M'Kenzie, Elizabeth.
 { Leslie, Annie.
 { Riddoch, Jeannie G.
 { Selbie, Barbara H.
 { Melville, Jessie.
 { Davidson, Janet.
 { Grant, Agnes.
 { Stuart, Mary A.
 { Paterson, Helen.
 { Paterson, Jessie.
 { Speedie, Bathia.
 { Syme, Rebecca H.
 { Carmichael, Emma.
 { Low, Maggie C.
 { M'Alpine, Eliza.
 { Thoms, Catherine.
 { Turnbull, Maggie.
 { White, Maggie.
 { Constable, Catherine.
 { M'Vicar, Helen.
 { Anderson, Elizabeth.
 { Lawson, Janet.
 { Robb, Isabella.
 { Whitton, Sophia.
 { Austin, Elizabeth.
 { Dick, Georgina.
 { Fairweather, Bella.
 { Lowe, Mary K.
 { Tyrie, Helen B.
 { Kerr, Marion.
 { Morison, Marianne B.
 { Russell, Helen L.

Second Class.

{ Milne, Jessie.
 { Purves, Joanna.
 { Duncan, Maggie Y.
 { Younger, Elizabeth J.
 { Brown, Isabella.

FEMALE STUDENTS—FIRST YEAR.

First Class.

{ Newlands, Barbara A.
 { Russell, Elizabeth R.

{ Adamson, Isabella.
 { Scott, Esther D.
 { Anderson, Janet M.
 { Brown, Mary.
 { Ellison, Agnes.
 { Fraser, Jane S.
 { Macdonald, Lizzie A.
 { Anderson, Mary.
 { Goodall, Euphemia.
 { Livingstone, Maggie C.
 { Grieve, Mary A.
 { Monteith, Jane.
 { Coghill, Jane.
 { Proudfoot, Marion.
 { Malcolmson, Sara G.
 { Gair, Maggie L.
 { Hendrie, Alexandrina D.
 { M'Kenzie, Annie.
 { M'Lean, Jessie.
 { Munro, Margaret.
 { Henderson, Nelly K.
 { Douglas, Annie T.
 { Andrewa, Sarah.
 { Murray, Jessie.
 { Thomson, Isabella.
 { Cunningham, Isabella L. G.
 { Mackenzie, Maggie.
 { Miles, Maggie R. F.
 { Reid, Robertina.
 { Coventry, Elizabeth M.
 { M'Intosh, Annie.
 { Reid, Annie.
 { Anderson, Maggie S.
 { Crichton, Susan.
 { Duncan, Isabella.
 { Fowler, Janet.
 { Proudfoot, Isabella M.
 { Potter, Mary.
 { Salmond, Annie B.
 { Fraser, May T.
 { Veitch, Annie D.
 { Scott, Elizabeth B.
 { Souter, Maggie.
 { M'Laren, Jessie.
 { Smith, Barbara.
 { Leslie, Mary J.
 { Sorrel, Georgina S.
 { Thomson, Mary.

Second Class.

{ Rutherford, Annie J.
 { Whitecross, Jessie H.
 { Murray, Catherine.
 { Pitkethley, Elizabeth A.
 { Jeffrey, Annie.
 { Michie, Margaret.

GLASGOW.

MALE STUDENTS—SECOND YEAR.

First Class.

{ Auld, Robert.
 { Clanachan, John.
 { Leslie, Hugh.
 { Macintyre, Archibald S.
 { Connor, Thomas.
 { Roberts, Andrew.
 { Campbell, Daniel.
 { Mackinnon, John D.
 { Miller, John.
 { Holt, Robert.
 { Auld, John W.
 { M'Allister, Archibald.
 { Smith, Calvert M.
 { M'Lean, Archibald.
 { Tulloch, Hugh A.
 { Waddell, David.
 { Butter, James.
 { Petty, Hartly.
 { Roberts, William.
 { Kelly, James.
 { Seymour, Henry.
 { Bryce, Thomas.
 { Ainsworth, John.

Second Class.

Watmough, John W.
 Young, John.
 Thomson, Frederick.
 M'Callum, John.
 { Barton, Cooper.
 { Bissett, Hugh.

MALE STUDENTS—FIRST YEAR.

First Class.

Adams, John.
 { Beattie, Robert.
 { M'Crae, Robert S.
 { M'Fayden, Walter.
 { Prentice, Adam.
 { Stewart, William.
 { Fullarton, Alex. J.
 { M'Callum, Hugh.
 { Mitchell, Joseph.
 { Bowick, John.
 { Bowman, George.
 { M'Leod, Angus.
 { Miller, Robert.
 { Urquhart, Robert.
 { Fulton, William.
 { Brown, James.
 { Martin, James D.
 { Ramsay, Robert.

{ Holburn, Andrew C.
 { Kyle, Robert.
 { Ross, Alexander.
 { Gray, Andrew.
 { Hastings, William.
 { Maclellan, John C.
 { Sinclair, William.
 { Wilson, John.
 { Ferguson, Robert.
 { Young, Thomas.
 { Baird, Robert.
 { Horne, Colin.
 { M'Call, Donald.
 { Cameron, Donald.
 { Dove, Hector.
 { Gibb, Hugh.
 { Mackintosh, David M.
 { Walker, Peter.
 { Shearer, James.
 { Smith, William.
 { M'Intosh, Daniel.
 { Wardlaw, Thomas D.
 { Greenhorne, William.
 { Wands, John.

Second Class.

{ Hodge, Thomas.
 { Watson, James A.
 { Cunningham, Alexander.
 { Hicks, John.

FEMALE STUDENTS—SECOND YEAR.

First Class.

Laidlaw, Isabella M.
 Cowan, Mary S.
 Niven, Jessie.
 Crawford, Helen P.
 { Eaglesom, Mary.
 { Kirkland, Catherine.
 { Gillies, Mary.
 { Hodgson, Annie.
 { Holborn, Henrietta.
 { M'Ilwraith, Jane C.
 { Weir, Catherine.
 { Duff, Jane.
 { Rennie, Elizabeth.
 { Johnstone, Maggie.
 { Blair, Mary R.
 { M'Raw, Marjory.
 { Maitland, Helen L.
 { Wood, Helen B.
 { Dickson, Agnes.
 { Hislop, Agnes.
 { Lamont, Janet.
 { Readdie, Elizabeth.

{ Brocklebank, Elizabeth J.
 { Campbell, Agnes (Jun.)
 { Chalmers, Isabella.
 { Thomson, Jane.
 { Welsh, Isabella.
 { Bremner, Jeannie.
 { Dove, Isabella L.
 { Fraser, Elsie.
 { Good, Elizabeth M. S.
 { M'Arthur, Jane.
 { Malcolm, Jessie.
 { Stirling, Catherine.
 { M'Coll, Annie.
 { M'Gregor, Helen.
 { Macleod, Jessie.
 { Walker, Mary.
 { Young, Jeannie.
 { Campbell, Agnes (Sen.)
 { Hamilton, Jeanie.
 { Fergus, Catherine H.

Second Class.

M'Kinnon, Flora.
 { Crum, Annie M.
 { Duncan, Jane M.
 { Hay, Annie M.
 { Sutherland, Louisa R.
 { Macgregor, Maggie.
 { Watson, Harriet.
 { Bowie, Helen J.
 { Macintyre, Agnes.
 { Russell, Jessie.
 { Buchanan, Isabella J.
 { Fleming, Marion.
 { Neilson, Emily.
 { Stevenson, Janet.
 { Miller, Margaret.
 { Wilkie, Christina.
 { Fraser, Margaret M.
 { Munro, Maggie.
 { Dick, Christina S.
 { Bruce, Annie.
 { Brock, Euphemia K.
 { Cunningham, Janet.
 { Roy, Helen J.
 { Wright, Lizzie G.
 { Deans, Jane.
 { Campbell, Jessie M.
 { M'Dougall, Julia.
 { Campbell, Jane.

FEMALE STUDENTS—FIRST YEAR.

First Class.

{ Auld, Maggie C.
 { M'Intyre, Rose.
 { Bow, Elizabeth.
 { Pollock, Jessie T.

{ Martin, Agnes B.
 { Thomson, Isabella.
 { Mitchell, Annie M.
 { Buchanan, Janet J.
 { Bannatyne, Maggie.
 { Mackay, Annie.
 { MacAndrew, Isabella S.

Second Class.

{ Colquhoun, Margaret T.
 { Rowat, Isabella.
 { Barron, Margaret.
 { Jeffrey, Helen.
 { Todd, Jane.
 { Barclay, Annie.
 { Gray, Isabella A.
 { Logan, Jane T.
 { Mackee, Mary.
 { Gray, Grace.
 { Gray, Jessie.
 { Jack, Annie.
 { Jones, Isabella.
 { Kerr, Jane M.
 { Murray, Isabella.
 { Porter, Janet.
 { Brownlie, Mary J.
 { Johnstone, Jessie H.
 { Campbell, Jane.
 { Lyle, Jeanie.
 { Ramsay, Grace.
 { Campbell, Mary A.
 { Cowan, Isabella.
 { Gibb, Joanna.
 { Jenkins, Mary J.
 { Rutherford, Alison K.
 { Stewart, Mary.
 { Brown, Jessie.
 { Livingston, Lilly.
 { Patrick, Jeannie.
 { Crawford, Jane.
 { Dickie, Jeanie B.
 { Kerr, Margaret.
 { M'Call, Annie.
 { Macdonald, Christina.
 { Thomson, Jessie.
 { Fraser, Elsie.
 { Henry, Bessie.
 { Lang, Jane C.
 { M'Garva, Maggie.
 { Fraser, Mary.
 { Gilchrist, Jane.
 { Fenwick, Agnes.
 { Graham, Jessie E.
 { Kay, Jane.
 { Parker, Elizabeth.
 { Hutchison, Annie C.
 { M'Kenzie, Mary.
 { Stewart, Marion J.

{ Hendrie, Maggie F.
 { Montgomerie, Agnes.
 { Sharpe, Mary A.
 { Simpson, Elizabeth.
 { Sinclair, Isabella.
 { Sproul, Mary A.
 { Lang, Annie G.

{ Hislop, Annie D.
 { Shearer, Jessie M.
 { Stewart, Jessie.
 { Steele, Mary R.
 { M'Ilwraith, Maggie.
 { Robertson, Nellie.

ABERDEEN.

FEMALE STUDENTS—SECOND YEAR.

First Class.

Russell, Helen B.
 Simpson, Mary.
 { Deuchars, Maggie S.
 { Sharp, Margaret M.
 { Douglas, Annie.
 { Reid, Mary J.
 { Stewart, Lizzie S.
 { Drysdale, Maggie.
 { Watt, Helen J.
 { Urquhart, Margaret.
 { Black, Agnes B.
 { Cunningham, Helen.
 { Gordon, Isabella.
 { Williamson, Janet M.
 { Moncreiff, Euphemia.
 { Hay, Maggie S.
 { Dalgarno, Jane.
 { Finlayson, Sophia.
 { Innes, Eleanor J.

Second Class.

{ Brown, Isabella A.
 { Christie, Janet.
 { Johnston, Jane.
 { Knowles, Sarah.
 { Ogg, Jessie A.
 { Black, Isabella
 { Elmslie, Margaret.
 { Grant, Mary A.
 { Shiel, Janet H.
 { Hampton, Mary S.
 { Clarke, Mary.
 { Souter, Barbara.
 { Brewster, Euphemia J.

FEMALE STUDENTS—FIRST YEAR.

First Class.

Savage, Lizzie P.
 Watson, Helen.
 { Darling, Isabella S.
 { Watt, Maggie.
 { Cruickshank, Matilda.
 { Robertson, Mary.
 { Lumsden, Alexina.
 { Gauld, Jessie.
 { Nicolson, Jane.
 { Kellas, Elizabeth.
 { Kelly, Maggie.
 { Norrie, Mary J. L.
 { Sutherland, Helen M.
 { Gordon, Jane.
 { Stevenson, Isabella A.
 { Middleton, Jane A.
 { Templeton, Jessie.
 { Anderson, Isabella.
 { Cheyne, Flora.
 { Finnie, Elizabeth.
 { Wilson, Mary J.
 { Cassidy, Agnes.
 { Gibson, Isabella.
 { M'Lennan, Agnes M.
 { Forbes, Annie.

Second Class.

Diack, Jeannie B. S.
 Douglas, Helen.
 Beadie, Sarah J.
 { Boyd, Catherine S.
 { Jeffrey, Elizabeth C.
 { Lamb, Jane.
 { Lumsden, Mary E.
 { Shepherd, Isabella.
 { Brown, Annie.
 { Taylor, Kate.
 { Fyffe, Amelia.
 { Lamont, Jane G.
 { Brown, Georgina.

* * Isabella Boyd, who passed First in Order of Merit 1875, and Loveina Robertson, who also passed First Class, were prevented by illness from sitting the Examination.

2. EXAMINATION OF CANDIDATES.—The examination in Religious Knowledge of Candidates for admission to the Normal Schools of the Free Church was held in July last. The questions then put are appended, with the view of giving Candidates who may come forward in future an idea of the kind of questions

proposed by the Education Committee to those who seek admission into the Normal Schools of the Free Church.

OLD TESTAMENT.

One hour and a half allowed for this and the Catechism Paper.

Not more than four questions to be answered.

1. Write a list of the historical books as they occur in the Bible, separating the Pentateuch from those that follow it.
2. State the leading facts connected with the taking of Jericho, mentioning who was saved, and why.
3. Describe Achan's trespass, his detection, and the consequence.
4. State the chief events in the reign of Josiah.
5. Describe the means by which the city of Babylon was taken, and mention by which of the prophets these means were most minutely predicted.

NEW TESTAMENT.

One hour allowed for this Paper.

Not more than four questions to be answered.

1. Give a short account of John the Baptist.
2. Give a short account of Judas Iscariot.
3. State the chief events in the life of Mary the mother of Jesus.
4. Relate the events which happened between the time of Christ's condemnation and that of his burial, as recorded in the Gospels.
5. State the sin of which Ananias and Sapphira were guilty, and the circumstances of their death.
6. Give an account of the meeting of Philip and the eunuch, and of the conversation which took place between them.

SHORTER CATECHISM.

One hour and a half allowed for this and the Old Testament Paper.

All the questions to be answered.

1. Write the answer to the question, "What is Justification?" and give the proofs.
2. Write the answer to the question, "What is forbidden in the Fourth Commandment?" Give the proofs.
3. Write the answer to the question, "What is Baptism?" and explain it as to a class of children.

The result of the Examination was as follows:—

	Male Candidates.	Female Candidates.	Total.
	125	228	353
Passed 1st Class,	28	69	97
2d do.,	65	109	174
3d do.,	32	50	82
	— 125	— 228	— 353

3. COURSE OF STUDY.—The following is the course of study in religious subjects prescribed by the Education Committee for students during Session 1877, viz:—

Senior Male Students.—The Acts of the Apostles; the Epistle to the Romans, chapters i. to xi. inclusive; and the Shorter Catechism.

Junior Male Students.—Old Testament History, particularly the first Book of Kings; John's Gospel; and the Catechism.

Senior Female Students.—The Acts of the Apostles; John's Gospel; or Romans, Chapters i. to xi.; or Romans, chapters i. to vi. and John's Gospel, from the xiii. to the end; and the Catechism.

Junior Female Students.—Old Testament History, particularly the 1st Book of Kings; John's Gospel; and the Catechism.

VII.—FREE CHURCH NORMAL SCHOOLS.

PROSPECTUS FOR SESSION 1878.

1. Candidates for admission to the Normal Schools must produce from their minister a satisfactory certificate of moral character, and a certificate of good health from a medical practitioner.

2. They must also pass the examination for admission, to be held at the Normal Schools by H. M. Inspectors in July 1877, and the examination in religious knowledge appointed by the Education Committee of the Free Church. Candidates who have not been pupil-teachers must have completed their eighteenth year on or before 1st January 1878.

3. The examination will commence on Tuesday, the 3d day of July, and will continue for three or four days. One day will be devoted to an examination in religious knowledge, which will be confined to simple questions on the Old and New Testaments, and on the Shorter Catechism. While the Scholarships will be granted on the result of the examination to be held by H. M. Inspectors, the Committee retain the power of withholding a Scholarship from any Candidate who does not show due proficiency in religious knowledge. The subjects of examination by H. M. Inspectors are Reading, Writing, English Grammar, Composition, Arithmetic, Geography, British History, School Management, Theory of Music and Singing; Euclid, Algebra, and Mensuration for male candidates; Domestic Economy for female candidates, and a paper in any two of the following subjects for male candidates, and in any one for female candidates, viz.:—Latin, Greek, French, and German. Full information regarding the subjects of examination is contained in the First Schedule appended to the Scotch Code.

4. Besides continuing the Scholarships of the second-year students, and providing for students who attend during Session 1877 at their own expense, in the expectation of obtaining Scholarships for their second year, the Education Committee will grant Scholarships of £25 to young men who pass in the First Class, and of £23 to those who pass in the Second; and the following Scholarships to young women, viz.:—

At Edinburgh,	.	.	.	.	.	7 of £15 each.
Do.	.	.	.	.	.	13 of £12 „
At Glasgow,	.	.	.	.	.	7 of £15 „
Do.	.	.	.	.	.	13 of £12 „
At Aberdeen,	.	.	.	.	.	5 of £15 „
Do.	.	.	.	.	.	10 of £12 „

Female Students, holding Scholarships of the Edinburgh Normal School, whose parents or guardians are not resident in Edinburgh, must reside in the boarding establishment attached to the School. [*See note at end.*]

5. The value of the Scholarship depends on the place gained by the student at the examination, but for the second year those students only who at the end of one year's training pass in the first or second division will receive Scholarships of the higher value. The Education Committee do not undertake to continue students for a second year's attendance unless their demeanour and progress warrant the expectation that they will prove themselves satisfactory teachers.

6. With the view of encouraging the most promising of the male students to take advantage of the provisions of Article 102 (b.) of the Scotch Code by attending the University, the Committee further offer, both in Edinburgh and Glasgow, ten special scholarships to the extent of the payment of the matriculation and class fees. The classes selected shall be subject to the approval of the Committee. An examination in Latin and Mathematics for these scholarships will take place in the month of October, and will be open to all students who are then in the last quarter of their first year's attendance.

The scholarships shall be continued for a second year to those students who gain them, provided that they make satisfactory progress in their studies.

7. All Students obtaining Scholarships are required,

- (1.) To declare in writing their intention, *bona fide*, to adopt and follow the profession of teaching in Elementary Schools, and to bind themselves to repay the Scholarship, in the event of their not doing so.
- (2.) To engage to attend the Normal School for two years.
- (3.) To engage to purchase the Books and Stationery required during their course of Study through the authorities of the Schools.

Printed forms embodying these conditions will be furnished to the successful candidates after the examination.

8. No Pupil-Teacher who has deserted the service can compete for admission.

9. Candidates for admission who pass the examination, but do not get bursaries, may obtain Scholarships for a second year's attendance.

10. The Fees of Students for the Session are—For Males, Three Guineas ; for Females, Two Guineas. All Fees are payable quarterly in advance.

11. Applications for admission (in the accompanying Form, which should be detached) require to be forwarded, on or before the 15th of June, to the Rector, Free Church Normal School, Edinburgh ; the Rector, Free Church Normal School, Glasgow ; or the Rector, Free Church Normal School, Aberdeen.

PREPARATORY CLASSES.—A Class will be formed in each of the Normal Schools for the purpose of preparing candidates to pass the entrance examination. For information regarding these Classes, application should be made to the Rectors.

NOTE AS TO BOARDING HOUSE IN EDINBURGH.—If the whole accommodation is not required for the holders of Scholarships, other Female Students or Pupil-Teachers may be received as boarders. Application to be made to, and terms ascertained from, Miss SMITH, Lady Superintendent, 8 St. John Street, or from any of the

VISITORS.

MRS. DR. CANDLISH, 16 Torphichen Street.

MRS. MAIN, 7 Bellevue Crescent.

MRS. DR. ALEX. WOOD, 10 St. Colme Street.

MRS. MELDRUM, 40 Melville Street.

MISS PAUL, East Claremont Street.

MISS ANGELICA FRASER, 3 Atholl Place.

NOTE AS TO LODGINGS.—A list of respectable families who can supply lodgings at a moderate charge, is kept at the Normal Schools, in Edinburgh, Glasgow, and Aberdeen. These lodgings are open to the inspection of the Rector and Superintendent, or of any Member of the Committee.

FREE CHURCH OF SCOTLAND EDUCATION OFFICE,
EDINBURGH, November 1876.

VIII.—*Teachers to whom Retiring Allowances have been voted.*

NAME	Late School.	Age.	Retiring Allowance, with Bonus.		
Thomas Mackenzie, . . .	Inverness, . . .	81	£45	0	0
Malcolm Blair, . . .	Appin, . . .	78	25	0	0
John Munro, . . .	Logie Easter, . . .	78	30	0	0
John Watt, . . .	Strathy, . . .	75	25	0	0
John Bain, . . .	Unst, . . .	67	10	0	0
John Kerr, . . .	Clunie, . . .	77	40	0	0
Murdoch Mackay, . . .	Berriedale, . . .	77	30	0	0
Donald Macdonald, . . .	Duirinish, . . .	72	30	0	0
James Purves, . . .	Musselburgh, . . .	68	30	0	0
Archibald Maclean, . . .	Campbeltown, . . .	75	30	0	0
Angus Lamont, . . .	Assynt, . . .	76	30	0	0
Murdo M'Donald, . . .	Dornoch, . . .	77	30	0	0
George Ross, . . .	Rosehall, . . .	70	30	0	0
Alexander Cameron, . . .	Petty, . . .	76	30	0	0
Archibald Forbes, . . .	Ormiston, . . .	71	30	0	0
Ronald Matheson, . . .	Carinish, . . .	74	30	0	0
John F. Walker, . . .	Kilsyth, . . .	77	40	0	0
Alexander Grant, . . .	Urray, . . .	75	30	0	0
Peter Cruickshank, . . .	Leslie, . . .	66	15	0	0
Hugh M'Kay, . . .	Oleshore Beg, . . .	72	20	0	0
William Tulloch, . . .	Deerness, . . .	76	25	0	0
James Miller, . . .	Alves, . . .	74	20	0	0
John Rose, . . .	Kilmorack, . . .	74	30	0	0
Robert King, . . .	Killearn, . . .	64	15	0	0
John Lamb, . . .	Carronshore, . . .	71	25	0	0
Alexander Robertson, . . .	Kinghorn, . . .	68	20	0	0
Duncan Macdonald, . . .	Easdale, . . .	75	30	0	0
Duncan M'Laren, . . .	Ardeonaig, . . .	56	15	0	0
Donald M'Intyre, . . .	Killin, . . .	68	15	0	0
Alexander Stewart, . . .	Dairsie, . . .	57	15	0	0
Hector M'Kenzie, . . .	Walls, . . .	71	25	0	0
William Mitchell, . . .	Stobhill, . . .	67	15	0	0
James Riach, . . .	Ardclach, . . .	62	15	0	0
John Ferguson, . . .	Cray, . . .	73	30	0	0
George W. Officer, . . .	Collessie, . . .	61	20	0	0
Murdo Kennedy, . . .	Killearnan, . . .	75	30	0	0
Peter Fraser, . . .	Muckle Roe, . . .	67	5	0	0
John M'Lean, . . .	Ellishadder, . . .	60	20	0	0
Robert Lillie, . . .	Dunse, . . .	65	20	0	0
Fullarton Baird, . . .	Portobello, . . .	65	20	0	0
James Macfie, . . .	Glasgow—John Knox's, . . .	72	25	0	0
Mrs. Ellen Campbell, . . .	Helmsdale, . . .	65	10	0	0
Mrs. Margaret Simpson, . . .	Knockando, . . .		10	0	0
Miss Barbara Munro, . . .	South Uist, . . .	79	10	0	0
Mrs. Mary M'Leod, . . .	Bracadale, . . .	80	10	0	0
Miss Isa Gordon, . . .	Strathy, . . .		10	0	0
Mrs. Mary M'Donald, . . .	Uig, . . .		10	0	0
Miss Elizabeth M'Intosh, . . .	St. Ninian's, . . .	66	10	0	0
			£1085	0	0

COMMITTEE.

1877-78.

MINISTERS.

Mr. W. NIXON.	Mr. J. C. MACPHAIL.
Dr. BEGG.	Mr. JOHN THOMSON, Leith.
Mr. THOS. BROWN.	PROFESSOR M'GREGOR.
Dr. W. FRASER.	Mr. JAMES DODDS.
Mr. T. MAIN.	Mr. PETER C. PURVES.
Dr. ELDER.	Mr. ALEX. WILSON.
Dr. T. M'LAUCHLAN.	Mr. JAMES INNES.
Mr. ALEX. RANKIN.	Mr. DAVID SIMPSON, Laurencekirk.
Mr. W. TASKER.	Mr. R. C. SMITH.
Mr. GEORGE PHILIP.	Mr. ANDREW MELVILLE.
Mr. ALEX. MACKENZIE, Edinburgh.	Mr. ALEX. F. MOIR.
Mr. FINLAY M'PHERSON.	Mr. JAS. IVERACH.
Mr. JOHN LAIRD.	Mr. GEORGE CLAZY.
Mr. J. MILLER, Newton-on-Ayr.	Mr. JOHN KAY.
Mr. JOHN CONNELL.	Mr. JAMES EWING, Dundee.
Mr. JOHN M'EWAN.	Mr. ALEX. M'KENZIE, Falkland.
Dr. A. B. DAVIDSON.	

ELDERS.

Mr. JAMES WILSON.	Mr. ALEX. THOMSON.
Mr. WILLIAM DICKSON.	Mr. WM. HENDERSON.
Mr. W. KIDSTON.	Mr. ALEX. S. BAIRD.
Mr. JOHN GIFFORD.	Mr. ROBERT BROTHIE.
Mr. CHARLES COWAN.	Mr. JAMES PARLANE.
Mr. J. M. M'CANDLISH.	Mr. ROBERT LUMSDEN.

Mr. MAIN, *Convener*.

Free Church of Scotland.

REPORT

OF THE

HOME MISSION AND CHURCH EXTENSION COMMITTEE.

MAY 1877.

THE Free Church has been honourably distinguished by her Home Mission efforts. This is not wonderful, considering the signal advantages she has enjoyed. The greatest of her fathers and founders, Dr. Chalmers, threw himself into this department of her work with an enthusiasm which instead of abating kindled into a brighter and more resistless flame as life advanced. Not only did he seek to arouse the Church to a sense of duty in this respect, and to urge her forward to the discharge of it by his matchless eloquence, but he personally engaged in the labour of reclaiming the spiritual waste, originating and superintending a Territorial Mission in the once notorious district of the West Port, Edinburgh. He sought to demonstrate by actual experiment, by one crucial case, what could be done in the very worst parts of our large cities, and the wonderful success of the enterprise has long since become matter of history. He was ably seconded and followed by some of our most distinguished men, such as Dr. Buchanan and the Rev. A. Gray, now gone, and by Dr. Roxburgh, Dr. Wilson, and others, who still survive. Nor were the ministers alone forward in this good work, for the scheme enjoyed the benefit of being watched over and carried forward by laymen so able, experienced, and warmly interested in it as Mr. Handyside and Mr. Meldrum. It would have been strange if in these circumstances the Free Church had not taken a leading place in this department of Christian effort.

Another advantage possessed has been the singular qualification of a number of her ministers for the actual prosecution of Home Mission labours. Not a few of the ablest and best equipped of her younger men have devoted themselves to the cultivation of this field, and their marvel-

lous adaptation to the work has been proved by the remarkable results which have been realised. Turning sometimes away from the wealthiest congregations and the most inviting spheres, they have chosen rather to go down into the lowest streets and lanes of our crowded cities, or out into the highways and hedges of our neglected country districts, to invite the poorest, the darkest, the worst of the people to come in and sit down at the great supper which has been prepared in Mount Zion. They have had their reward in the multitudes who have been gathered into the church of Christ, many of whom have not only been enrolled among its visible members, but evidently written among the living in Jerusalem. In little more than thirty years the number of charges has been doubled, having risen from under 500 to about 1000, and that has been largely effected by the operations of our Home Mission agencies. And then this outward result, however striking and valuable, is only a small part of what has been aimed at and accomplished. It has never been the main object of the Free Church to build material edifices, and to multiply her nominal members and adherents. No quantity of mere stone and lime, no number of congregations, however large and prosperous, can satisfy her desires. Her heart has been and is set on spiritual fruit, on the salvation of the lost, on the plucking of brands from the burning. This is the great object sought to be effected by means of the varied instrumentalities employed, and other things are prized only as they stand connected with it, as they lead to or flow from its realisation. Man's judgment here is far from infallible, it is subject to errors on every hand, but still the tree is known by its fruit, and, tried by this scriptural test, much of the Church's work in the Home Mission field is of the soundest and most precious description.

During the past year the operations of the Committee have been carried on with unabated vigour, and have extended over a wider field than formerly. There has been considerable extension in various directions, as will appear from the account of the separate departments which follows. It is matter of regret that there has not been the same intense and widely diffused religious interest as in the period which preceded, but still it is believed that much solid good has been done, and that a foundation has been laid for great future results. There must be liberal sowing if we would reap abundantly, and it is only by continuing the sowing beside all waters, that we can be prepared to carry back many sheaves when the Lord graciously vouchsafes a spiritual harvest. The Committee now proceed to present a more detailed view of the work carried on by them during the past year.

L—CHURCH EXTENSION STATIONS AND CHARGES.

1. *Stations.*—The previous year the number of these was thirty-two; this year it is thirty-four. Four were sanctioned as ministerial charges by last Assembly:—Granton and Wardie, Shettleston, Kelty, and Fordyce; one, Knox's, Haddington, was suppressed, and the mission work it was designed to overtake transferred to St. John's congregation in that town; another, Inkerman, ceased to be connected with the Committee as formerly, a different arrangement having been entered

into. Eight have been added in the interval, some of them being of a peculiarly interesting character.

Bourtreebush, in the Presbytery of Aberdeen, was separated by last Assembly from the charge of Maryculter, of which it had previously constituted a part, and made a separate preaching station. The difficulty of working it in connection with that charge, and the very considerable population in the district, seemed to render the step advisable.

Langloan, Coatbridge, was started in consequence of the removal of Mr. Henderson and his congregation to their new church in the town of Coatbridge. The old church being in the midst of a dense and necessitous population of miners and iron-workers, and being more conveniently situated so far as a considerable section of the former congregation was concerned, the Presbytery resolved to establish a station there, with the view of its being raised at no distant day to the position of a full ministerial charge. Already such progress has been made that there is an application before this Assembly for sanction.

Walls and *Westray* are both in Orkney, the stations being designed to supply the means of grace to considerable districts otherwise poorly provided for, and in connection with both strenuous efforts are being made to erect churches, as the present accommodation is alike insufficient and precarious. In the case of Walls the grant is for the present temporary and tentative, but it is hoped that circumstances will justify its continuance. The Secretary visited these places, preached twice on a Sabbath to the people in both, and was much interested in all he saw and heard of the work among them.

Ettrick, hallowed by the labours and the memory of Thomas Boston, was greatly in need of some additional provision for the spiritual wants of the people. In the whole district, stretching from Selkirk up to the head of Ettrick, a distance of twenty-six miles, there is no Free church. A number of members connected with Eskdalemuir congregation, formerly belonging to the Reformed Presbyterian body, along with others attached to Yarrow, in all about forty, with adherents besides, united in an application to be erected into a station, and that with a view to the ultimate establishment of a regular ministerial charge. The Presbytery of Selkirk, after the fullest inquiry, granted the request, and the Committee, on the report of Dr. Adam, who visited the district, preached to a large congregation, and conferred with the promoters of the movement, cordially voted the usual grant. The progress of the work in this once favoured region will be watched with much interest, and many prayers will be offered that Ettrick may be blessed as it was in former times.

Mintlaw and *Fetterangus* are neighbouring villages in Aberdeenshire, which with the country district lying around them have a population of about 1000. They are at a considerable distance from a church of any denomination. In and near them there are upwards of sixty members of the Free Church, and they were not the only persons who promised hearty support to the movement. The Presbytery were unanimous, and the Committee, after full investigation by the Secretary, who visited the locality, and met with some of the people, as also with the Presbytery, acceded to the application for the usual grant.

St. Monance.—The population of this town on the Fifeshire coast, between Elie and Pittenweem, is about 2000. For a number of years a station has existed in it, but not supported by or connected with

the Home Mission Committee. There is a comfortable church, holding between 400 and 500, and it is without the encumbrance of debt. The membership previous to the change about to be referred to was 180. The work was carried on by a layman, and when the Presbytery felt that the time had more than come for putting the station into other hands, he with a portion of the people went off and formed themselves into an independent congregation. On an application from the parties interested, Dr. Adam visited St. Monance, preached in the church on a Sabbath, when the attendance was large both during the day and in the evening. There can be no doubt that under judicious management the Station will soon recover its former strength, and rapidly ripen into fitness for sanction as a charge. The Committee cordially voted the usual grant.

The expenses for the year connected with these 34 Stations amount to £959, but as several of them have been only recently sanctioned, it is calculated that next year's liabilities connected with their maintenance may be put down at £1100. With two or three exceptions which will soon be overtaken, they have been visited by the Secretary. In not a few of them he has preached on the occasion of anniversary services, the dispensation of the Lord's Supper, and at other times. Many of them were found to present most hopeful features. Some of them labour under very great difficulties, and need all the encouragement and support which the Church is able to afford. These outposts, instead of being abandoned, as a timid and parsimonious policy would suggest, should be strengthened in every way possible, and that not merely for the sake of the people connected with them, though they are worthy of great consideration, but of the districts where they are situated, and in which they are fitted to be, often are, centres of spiritual life and evangelistic effort. This end should ever be kept steadily in view by all belonging to them, and especially by those having the charge of them, the licentiates of the Church.

2. *Charges.*—Of these there are 39, one more than last year's number. Two of the former list were placed on the Platform of the Equal Dividend—Campsie and Alford,—while the grant to Monifieth South expired, thus reducing the 38 to 35. Four new ones were sanctioned by last Assembly, as already stated, viz. Kelty, Shettleston, Fordyce, Granton and Wardie, bringing up the number to 39. Congregations of this class enjoy grants of £40, which after the expiry of the third year from the time of the minister's settlement are reduced by £5 annually until they are extinguished. The sums required to meet these grants for the year now reported on is £1416, which largely exceeds the previous outlay. A goodly proportion of the charges in question are making most satisfactory progress, and are doing a great work, none more so than those situated in the mining districts, of which the number is considerable. It were invidious to single out and speak of individual cases. Many of them have been visited on various occasions, and the Committee is always ready to respond to any call from them, and to render any assistance to them in its power. In not a few of these extension charges the ministers have severe difficulties to encounter at the present time when so aggressive a spirit is manifested in certain quarters, and they feel deeply the need of countenance and encouragement from the Church in whose service they are devotedly labouring. Numerous are the applications for help of this kind which are received by the Secretary, and they are always cordially complied with, so far as practicable. It is the great Master who alone can effec-

tually strengthen and bless His servants, but brotherly intercourse and sympathy have in their own place a powerfully beneficial influence. It is a great pleasure to be permitted in any way to sustain and cheer those who are bearing the burden and heat of the day, and that to a large extent this class of ministers are at present doing.

II.—TERRITORIAL MISSIONS AND CONGREGATIONS.

1. *Missions*.—Last year there were five of these Missions. Four of them applied to last General Assembly for sanction as charges, and received it—Dura Street and Wilson Territorial Church, Dundee, Oatlands and Cranstonhill, Glasgow. Since then other three have been added:—

Kelvinside Mission, Partick.—This was formerly a congregational mission, but one of a specially vigorous and complete kind. There was an iron church holding 250 sittings, a communion-roll of 130, and an average attendance of 200, with large Sabbath-schools, Bible-classes, and other appliances. The time had evidently come for its being raised to the position of a regular station, which it was by the Presbytery, and on application made in the regular way, the Committee agreed to give a grant of £60. There is need for a fully equipped new charge in the district, which is populous and rapidly increasing. An eligible site for the church has been secured, a suitable agency is employed, and there can be no doubt that under the fostering care of Kelvinside congregation the station will soon be ripe for sanction. The example is one which should be noted and followed in other quarters. There should be far higher aims and worthier efforts on the part of large and influential congregations, not a few of which content themselves with doing little or nothing in the mission-field,—with either not working at all, or working on a very limited scale, and in a feeble unsystematic manner.

Port-Glasgow.—This new station is situated in a district of the town having a population of between 2000 and 2500, and it is rapidly extending. The Rev. Mr. Bell and his office-bearers, who are the promoters of the mission, have erected an iron church, seated for 450, and capable of enlargement, the cost of which was about £1000. It was opened for public worship on the 2d September last, when the audiences were large and the collections liberal. There is every reason to hope that if vigorous efforts are put forth, and the Divine blessing accompanies them, the station will soon rise to the position of an important ministerial charge. In this case the full grant of £80 was voted.

London Road, Glasgow.—The circumstances of this case are well known throughout the Church. The minister of London Road congregation, with a portion of the people, went over to the Establishment, leaving the office-bearers and members who were steadfast in their adherence to the principles which had been professed by all, in a weakened and disorganised condition. For the time they had to be practically regarded and treated as a Territorial Station, but arrangements having been made by which a minister of proved ability and large experience, the Rev. H. M'Intosh, Gartly, took charge of the work, it is fully expected that the General Assembly will confirm the congregation in or restore it to all the rights it formerly enjoyed, and authorise such a grant from the funds of this Committee as will enable it to put forth vigorous efforts for the

spiritual good of the very populous and necessitous district of Glasgow in which it is situated.

2. *Congregations*.—These number 22; last year there were 21. Two were placed on the Platform—M'Donald Church, Glasgow, and Inverness West, and four were added by sanction of the Assembly—Ogilvie (Dura St.), Dundee; Wilson Territorial, Dundee; Oatlands, or Buchanan Memorial Church, Glasgow; and Cranstonhill, also of Glasgow. The expenditure of the Committee connected with these Territorial Charges amounted to £2898, a sum of nearly £900 above that of last year, while it was £400 in excess of the former. This is owing to the heavy addition recently made to the number receiving the special £200 grants. It is earnestly to be hoped that several of these will soon reach a position which will enable them to dispense with this exceptionally large amount of assistance, and thus relieve the funds of the Committee from so heavy a pressure. There is no intention of conveying the idea that the money is not well expended. It serves the valuable purpose of providing for the support of able and experienced ministers, who have left regular charges and fixed incomes to engage in the arduous and trying work of forming congregations in necessitous districts, and often from among the lapsed masses of our great cities. That work requires other than raw recruits, and until it has reached a certain progress liberal help must be given by the Church. When any measure of success is attained there is no proportion between the outlay and the return. It will be remembered that as regards these grants the Committee only carry out the instructions of the Assembly.

III.—CONGREGATIONAL MISSIONS.

These are missions connected with existing congregations where the erection of a new charge is not contemplated. The majority of them are carried on by students, and a less number by probationers or catechists. A good many of them have been visited in the course of the year; while in some cases considerable defects in the working and a lack of interest on the part of congregations have been too apparent, in others a state of things the very opposite of all this has been manifest. Often the missionaries have been found to be most conscientious, zealous, and useful, and often have they been seen supported in the most efficient way by ministers, office-bearers, lady visitors, Sabbath-school teachers, and other fellow-labourers in their districts. This department had extended so largely of late, and the expenditure connected with it had become so heavy, that the Committee were obliged to make a pause, and for a time granted no new applications. But lately they felt constrained to take up the cases which they had deferred, some of them being of the most urgent kind, and, believing that though the outlay was in excess of the income, and probably disproportioned to the sums devoted to other branches of the work, yet as they could not plead the absolute want of funds, in consequence of the balance from former years at their credit, and were persuaded that the Church would not fail to supply their need when it should arise, they made a considerable addition to the number of their grants. They are divided into two classes:—

1. Those conducted by *Students*. Last year the number of these missions was 52, or including double grants, 55; this year the number

of them is 61, or with double grants, 64. Two of the old ones were discontinued, Melville,—Aberdeen, and Cromdale; four were transferred to Class No. 2, because of the employment of probationers or catechists instead of students, viz., Anderston, Cowcaddens, St. George's, and St. John's, all in Glasgow; and one, Kelvinside, was raised to the position of a Territorial Station—thus reducing the 54 to 47. Eleven new ones were added:—

Anstruther, for Cellardyke.	Finnieston, Glasgow.
Cowgate, Edinburgh.	Maryhill, „
Moray, „	Paisley Road, „
Cathcart.	Sighthill, „
Blochairn, Glasgow.	Lochgelly.
Buchanan Church, Glasgow.	

Six were transferred from Class No. 2, in consequence of the employment of students in place of other agents:—

High Church, Edinburgh; Wellpark, Glasgow; Middle, Paisley; Chryston; Bridgegate, Glasgow, two grants. Adding these 17 to 47, the number is 64, inclusive of the double grants, or 61 as appears in the Appendix.

The amount expended on these missions for the present year is £1503. The grant is £30, of which the sum of £18 is payable in summer, and £12 in winter, the difference arising from the fact that less time is allowed to be devoted to the work at that season of the year, when the young men are specially engaged in the prosecution of their studies. The congregations are taken bound to contribute at least an equal amount. Many aspirants to the ministry thus obtain a most valuable training for their future work, and indeed not a few would have the greatest difficulty in finding their way to the sacred office, but for the means of support which, along with large opportunities of usefulness, are thus provided. The regulations laid down by the Church are intended and fitted to guard against the too possible danger of burdens being imposed on those thus employed, which would prevent due time and attention from being given to studious preparation for the ministry.

2. Those conducted by *Probationers and Catechists*. Of these missions there were last year 32. Five have been discontinued, at all events so far as connection with the Committee is concerned; Dumfries Territorial, St. Peter's (Dundee), St. Paul's (Edinburgh), High Church (Elgin), and Maitland Church (Glasgow). Six passed into the class of Students' Missions as already stated, one of these having a double grant. The number was thus reduced to 22. The following have been added:—

<i>From Class No. 1.</i>	<i>New Grants.</i>
Anderston, Glasgow.	Bellshill.
Cowcaddens, „	Fairbairn, Glasgow.
St. George's, „	Paisley Road, „
St. John's, „	Huntly.

Adding these 8 to 22 the number is 30, or 2 fewer than last year. The outlay connected with them is £880. In the case of Probationers the grant is £30, of Catechists £20, annually. The remarks made with reference to the former class are in the main applicable to this, for the two largely and naturally partake of the same features. The difficulty in

finding suitable licentiates, while not the only, is one reason why here there is a decrease in the number, whereas in the other class there is so material an increase.

IV.—EVANGELISTIC AGENCIES.

1. *Assembly Deputies*.—On a special report by this Committee, last General Assembly adopted a somewhat new method of carrying on that evangelistic work which has always been a prominent feature of the Church's Home Mission operations. It was then agreed that six brethren in the ministry, possessed of proved fitness for this kind of service, should be selected and invited by the Committee to give themselves to it for two months in the year, and that they should be solemnly designated to it by special religious exercises at one of the diets of the Assembly. The brethren recommended and set apart as the first band of spiritual labourers in connection with this new plan were: Rev. John Macpherson, Dundee; J. Kelman, Leith; W. Fraser, Edinburgh; A. C. Fullarton, Glasgow; S. R. Macphail, Elgin; and J. Morgan, Edinburgh. Interesting reports have been received from them all, but it is not possible to do more here than give the briefest sketch of their work, with a few extracts from these reports.

Mr. Macpherson spent three weeks of July within the bounds of the Presbytery of Wigtown, visiting in succession Whithorn, Isle of Whithorn, Sorbie, Garlieston, Newton-Stewart, and various places in the neighbourhood. He says:—

“On three successive Sabbaths I occupied the pulpit at the ordinary diets of worship, and a special service was held on almost every night during these three weeks. The meetings were held in churches, in school-rooms, in halls, in a smithy, in the open air, on the street, at the seaside among the stones of the beach, beneath the shadows of the tall trees within the policies of a noble house, and in a quiet sequestered nook beside a railway station in the country; in short, wherever access to the people could most conveniently be obtained. This part of the country being purely agricultural, the towns are small and the population is sparse. Taking that circumstance into account, the attendance at the services was fair, in some instances, indeed, uncommonly good. The interest was well sustained, and for the most part went on deepening from one meeting to another, while sometimes there was marked impression.”

In November Mr. Macpherson laboured for several weeks in Falkirk and the large neighbouring villages of Camelon and Shieldhill. In his report he specially refers to a part of Falkirk where a mission is at present carried on, and states it as his conviction that nothing but a fully equipped Territorial charge will meet the necessities of the case. After giving a number of interesting details of the work, he concludes with this general summary:—

“In the course of my six weeks' service, besides prayer-meetings, inquiry-meetings, and a good deal of speaking in other forms, I enjoyed the opportunity of preaching the Gospel some forty-five times, inclusive of addresses to Christians, Christian workers, and children, as well as to the unconverted of every class. A good deal of time also was spent in interviews and conversations with ministers, elders, Sabbath-school teachers, and other labourers in the vineyard of Christ. If the hands of brethren in the ministry have been strengthened, if Christian workers have been stimulated, if believers have been refreshed and lifted a little higher in the experience of grace, if inquirers have been guided aright, and if sinners have been aroused to flee from the wrath to come, then surely time

and strength given to the work are more than recompensed. I came away with a deepened conviction that the field for evangelistic labour, even in Scotland, is immense, and that the call to our Church to arise and throw herself into the work is louder and more urgent than ever it was before."

Mr. Kelman's field was first Wishaw and then Dundee. He writes:—

"I was in the former place in August, and in the latter (in four congregations—M'Cheyne Memorial, Dudhope, Chalmers, and Chapelshade) in November and December. Altogether I spent about six weeks—seven Sabbaths—in the work. On the Sabbaths I preached twice (the second service, that in the evening, being always of a decidedly evangelistic character), and I held an evangelistic meeting every evening of the week except Saturday. Besides these, I held five meetings for children, and for three weeks we had a small prayer-meeting daily in the middle of the day. The work was exceedingly delightful and encouraging. I never was engaged in any work in which I enjoyed more conscious nearness to the Master, or more of a sense of His presence. And others appeared to have a similar experience.

"It is impossible to give any exact estimate of the amount of good done on such occasions. But I think it worth mentioning (and I think I can say it without hesitation) that in connection with the meetings in *every one* of the five places where meetings were held, there were persons who professed to be brought out of darkness into God's light, cases of what appeared to me to be, so far as man can judge, genuine conversion (of course I would not say this to the persons themselves). From several of the ministers I have heard since, and have learned that those who professed to have received saving benefit still remain steadfast. Another result upon which I put very great value is this, that in all the five congregations, those of the people of God who threw themselves into the movement received much blessing, and were greatly quickened and encouraged. And in this way, no doubt, the work of God in the several congregations received an impulse that would be of permanent value.

"From my experience, I believe that the line of operations which the Committee have entered on is one fitted to be singularly useful; and I am grateful for having been permitted to be engaged in it. At the same time, there are some peculiar difficulties connected with the plan, and dangers in the way of its usefulness: and I think I could give hints that will lead to obviate these, and would conduce to the success of the movement."

Mr. Fraser laboured first in East Lothian, holding a number of services at Haddington, Prestonkirk, and Garvald; then at a later season in Cromarty and Caithness, where Halkirk, Thurso, Keiss, Canisbay, Wick and Pulteneytown were visited; and finally in the island of Cumbræ. The following extract from Mr. Fraser's report will convey some idea of the work done, and its probable results:—

"Canisbay was reached on the 14th September. The minister, Mr. M'Gregor, like his neighbour, Mr. Gunn of Keiss, made excellent arrangements for the evangelist, and accompanied him to his work. It was judged best to go to three districts of this large parish. At the Drill Hall at May, and in the school-houses at Duncansbay and Freswick, there were crowded audiences, and much appearance of devout attention. It was interesting to preach the Gospel at John o' Groat's Bay, but still more so to visit the island of Stroma in the Pentland Firth. For one unaccustomed to the winds and tides of the Pentland there was some romance in boating three and a half miles out between the 'boars' (or breakers) of Duncansbay and May. The intelligence and godliness as well as hearty hospitality of the lone islanders were very pleasing. In a wonderfully brief time word was passed over the island, the harvest-fields were forsaken, and the school-house, early on a Saturday afternoon, was well filled. Those who know the island mark a great improvement in its population in recent years; certainly there are not a few in earnest sympathy with the good work in the land. The work in Canisbay was closed with an address to the young, and preaching to the congregation on

the Sabbath-day. In Keiss and Canisbay there are efforts made by the ministers, and others who pray and labour with them, which show that the revival influence has been there. The visit of Evangelist Deputies seemed welcome as an encouragement, and has been followed by renewed efforts and prayers. Many tracts were given away, and some books sent to Stroma."

Mr. Fullarton's fields of labour were Lewis, specially Stornoway, and Buckie in Banffshire. It is matter of painful regret that he returned from the latter place seriously unwell, and has been laid aside from his ministerial duties for several months in consequence. He is now in a great degree restored, and there is every prospect of a permanent and complete recovery. He thus writes regarding his work in Lewis:—

"I spent twenty-three days in Stornoway, including the four Sabbaths of the month. I found there a fleet of 500 fishing-boats, of which 400 came regularly into the inner harbour, and about 100 made their stations about Holm and other places at the mouth of the harbour. Each boat has a crew of five men, and adding those employed in cooking, curing, etc., there were above 3000 persons in Stornoway during the month of June connected with the fishing alone. Many of these were from the east coast, where the revival of late years produced a considerable change. Many of them were my own children in the Gospel, and many others were earnest religious men. During the twenty-three days I spent among them I preached forty times. I began in the open air, and went on sometimes in the open air and sometimes in the churches, sometimes in Gaelic, and sometimes in English, as circumstances seemed to require. On Sabbath I preached in the forenoon in Gaelic in the Gaelic Church, and in English in the afternoon in the English Church, and in the evening in the open air. On week-days I preached sometimes in Stornoway, inside doors or outside doors as might best suit, and sometimes in the country districts, and rejoiced that I could preach to these people in their native Gaelic the glorious Gospel of the blessed God.

"As regards spiritual conversion-work it is perhaps premature to speak. Time will test and tell. However, the meetings were everywhere well attended—the Gaelic best. A warm breathing was felt in the meetings; heads were often bent, handkerchiefs used to wipe off the tears, and petitions breathed into the ear of Him who seeth and heareth in secret. The professed people of God were refreshed, and were not slow to express their feelings. The strangers who were willing to come to hear had the Gospel preached to them, and multitudes of them came to hear. I may also mention that I found in Stornoway, walking in the beauty of holiness inside the communion of the Church, fruit that was the result of a week's work in Stornoway six years ago, and of which at that time I knew nothing. And I believe that hereafter similar fruit may be found resulting from the present visit."

Mr. Macphail's principal field was Caithness, but he also did a certain amount of evangelistic work in Inverness and Aberdeen. He devoted five weeks of incessant labour to the following places in Caithness, Westerdale, Bower, Reay, Thurso, Lybster, preaching also at Bruan, Halkirk, Watten, and Latheron. His journal is full of interesting details, but here only its concluding sentences can be given:—

"This closed my Caithness work, which was to me, if hard, yet most pleasant and refreshing, and left the most kindly and grateful recollections behind. I had not of course the means of access to the people in *after meetings* which I have in my ordinary work, but I feel assured from the deep and kind interest in the work shown by the ministers, and their intimate acquaintance with all those present—for nearly all in the country districts visited are Free Church people—that this was less required than generally in my work of this kind, where often there is none to follow up impressions with instruction unless done on the spot. My own conviction is that a cordial welcome will be given by all the brethren I had the pleasure of visiting to any brother sent by the Assembly, and I know of no field where a better attendance, and a more eager and willing attention

will be given to the word spoken. Men who may have a peculiar aptitude for addressing young men might be particularly selected for the Caithness field, where the youths who attend such services are not only many, but have every appearance of being most intelligent."

Mr. Morgan was not able to render the full amount of expected service. He reports as follows:—

"The only work I was able to accomplish, I am sorry to say, was in connection with the Wool Fair at Inverness in July last. The Fair is always a time of unusual interest and activity. The town is crowded with strangers who come to buy and sell and get gain. Mr. Moody happened to be in Inverness at this season in 1874, and it was turned to good account, and many got blessing of a kind they had not anticipated. The Young Men's Christian Association there have endeavoured to keep up the interest, and both in 1875 and 1876 there have been special efforts made in connection with this great annual gathering. It was my privilege to take part in last summer's work. We had a daily prayer-meeting at noon, and evangelistic meetings in the open air every night, followed by an inquiry-meeting in the Association Rooms. Great crowds came to hear, and the impression was often very deep and solemn. Many who had got blessing in 1874 came to testify that their new life was permanent, as well as to seek to have it more abundantly. Some could testify that having been blessed themselves, they had been instrumental in carrying it to far-off mountain homes and Highland glens, and there in turn were made a blessing. Mr. Grant of Tain gave valuable help by preaching in Gaelic, and not a few were reached in this way who could not follow the English service. On the closing night, when the town was densely crowded, we had a large meeting on the Castlehill, and at the close adjourned to the Free High Church."

The Committee are happy to state that arrangements for next year are far advanced, and, it is believed, will prove satisfactory. The following ministers have kindly agreed to put their services at the disposal of the Church, and, on receiving its call, are ready to enter on the work: Rev. Dr. Black, Inverness; A. Inglis, Dundee; T. Grant, Tain; R. Cowan, Perth; A. Keay, Glasgow; J. Riddell, Glasgow. It is recommended that these brethren should be formally appointed by the Assembly, and commended to God in prayer at one of its diets.

2. *Lay Evangelists.*—The Committee have had three of these employed during the year, and they have laboured for longer or shorter periods at the following places:—

<i>Mr. Binnie.</i>	<i>Mr. Steven.</i>	<i>Mr. Peden.</i>
Slamannan.	Partick.	West Calder.
Fife (Synod).	Torrance.	Slamannan.
Campsie.	Campsie.	Lassodie.
Shieldhill.	Galatown.	Markinch.
Addiewell.	Lealie.	Laurencekirk.
Blochairn (Glasgow).	Abbotshall.	Woodside (Aberdeen).
Chryston.	West Calder.	Whiteinch.
Partick.	Coatbridge.	Edzell.
Rothsay.	Harthill.	Skene.
Kincardine O'Neil	Kinnethmont.	Fettercairn.
(Presbytery).	Marnoch.	Elgin.
Forfar.	Pitcaple.	Hawick.
Crofthead.	Glamis.	Queensferry.
	Selkirk.	Forfar.
	Dundee.	Keith.
		Chapel of Garioch.
		Drumblade.

Their services have been much valued, and in many places attended with evident tokens of spiritual blessing. A single testimony may suffice as a specimen of the way in which their characters and labours have been appreciated. A minister thus writes:—

“Mr. — left us on Saturday. In spite of the storm, which somewhat interrupted our services, we had good attendances at our meetings, deep interest, and, I have no doubt, real blessing. By his genial, kindly manner, together with the power, fervour, and soundness of his addresses, Mr. — made himself universally acceptable to my people, and I look on his visit with the deepest satisfaction. He entered with the greatest heartiness into all the arrangements I had made as to services, while his company and conversation in the manse were in the highest degree pleasant and edifying. We shall all be delighted to have another visit, if possible, next summer, when I am sure he will be heartily welcomed in the district.”

V.—MINERS' MISSION.

The origin, nature, and progress of this department of the work were fully set forth in last year's Report, and the Committee will here confine themselves to what has been done by them since it was submitted. In addition to the former grants for Churches, Halls, and Manses in the Mining districts, and the annual ones to ministers and missionaries labouring there, which still subsist, making a heavy demand on the special fund raised for the purpose, the following grants have been voted during the year now closed:—

CHURCHES—

Bellshill,	£425	0	0
Dreghorn (sum contingent),			
Addiewell (Repairs),	120	0	0

MANSSES—

West Calder,	50	0	0
Greengairs,	100	0	0
Crofthead,	100	0	0

MINISTERS—

Forth and Wilsontown,	30	0	0
Kelty,	30	0	0

(Both for three years.)

MISSIONS—

Candlish Memorial, Glasgow,	15	0	0
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The work is going most hopefully on in many of the districts occupied by the agents of the Committee. Some of the congregations formed are making rapid progress, and putting forth the most creditable efforts for the support of ordinances; while all have not equally realised expectations, not one of them has proved a failure. That great spiritual good has been done, and is being done, in connection with the scheme, will not be doubted by any who are acquainted with the work and its results.

VI.—SPECIAL GRANTS.

These number 13, and they amount to the sum of £183, 6s. 8d. They are very various in their nature, and the Committee do not deem it necessary to enter here into those details which would be necessary to bring out the grounds on which they have proceeded. Some of them are designed to provide the means of grace for the many thousands of fisher-

men who at certain seasons frequent stations on the north coast, or in the western islands. Others of them are applied in the way of providing religious services for the crowds of summer visitors, where Gaelic is the language chiefly understood by and preached to the native population. Several are devoted to the support of missions which are of a tentative and peculiar kind, as that of Queensferry. In every instance full inquiry is made, and the grant given or continued only when a real want is seen to exist.

An application was presented for a renewal of the grant of £50 to aid in the support of Mr. Inglis, the valuable agent of the Sabbath-school Teachers' Union. Considering that this matter had been originally remitted to them by the General Assembly, and believing that the services of Mr. Inglis in this department are highly acceptable and useful, the Committee granted the application, without, however, binding themselves in any way as regards the future. A short account of the work done, in so far as it relates to the Free Church, will be found in No. III. of the Appendix to this Report.

Having thus presented a view of what has been done by the Committee in connection with the several departments of the Scheme, it only remains to advert briefly to two or three matters of a general kind which it is necessary to bring under the notice of the Assembly and the Church.

FEEING-MARKETS.

The subject of feeing-markets for farm-servants was brought before the Committee. In certain parts of the country great evils are connected with these markets. It was however found, after some steps had been taken, not only that the matter had been recently before the Assembly in connection with the Temperance Committee, but that the subject is a large and difficult one, and that the time which could be given to the consideration of it before the meeting of Assembly was too short to do anything like justice to it, and in these circumstances it was resolved simply to refer the matter to the Assembly, before whom it will come also by overture, leaving it to the Supreme Court to issue any instructions to this Committee, or take any other steps regarding it which may be deemed most advisable.

SECRETARY'S DUTIES.

The future management of the Scheme in certain respects has forced itself on the attention of the Committee, in consequence of the lamented death of Mr. Meldrum, one of the Secretaries. His services to the Church in various departments of its work are universally known, and those which he rendered in connection with Home Missions were not the least valuable. He watched for years over the finances of the Scheme, and its interests generally, not only from a sense of official duty, but with the warm sympathy of a Christian man, bringing to bear in the management of its affairs great knowledge, tact, and experience. The Committee, in common with the whole Church, mourn over his loss, while they rejoice to think that to himself death was only gain. They are of opinion that the duties which devolved on him should be connected with those allotted to the other Secretary, and that both should be discharged by whoever may

hold that position. Such a combination being practicable, as it is believed to be, the advantages of it are obvious, and do not require to be detailed. It remains for the Assembly to say whether it approves of the proposal.

INCOME AND EXPENDITURE.

The income proper for the year is £8075. The annual collection yielded a few pounds more than in 1875-76; the sum remitted from Mission Stations was fully £150 less; the donations, £438, were only about half of what they have been for some preceding years; and the available legacies, £3244, were very largely in excess of the ordinary amount from that source. As regards expenditure matters stand thus:— On Mission Stations of the two classes, Church Extension and Territorial, there is a decrease of about £800, while on ministerial charges of the corresponding descriptions there is an increase of £1200, the outlay on them alone reaching £4315. Congregational Missions cost £2385, about £60 less than formerly. There is a saving of nearly £140 on Evangelistic Deputies, the result of the new plan adopted. The balance at 31st March 1876 was £5074; at the same date this year it is £3930, that is to say, the expenditure has exceeded the income by the difference between these two sums, which is £1144. But this is rather apparent than real, for the half of the biennial collection for the evangelisation of the masses, amounting to £1347, which was applicable to the present year, was included in the former balance, and when it is taken into account the fund is actually about £200 better instead of being in a worse condition. It would however be a great mistake to infer from this that the finances are in a satisfactory state. The result stated has been brought about simply by the unusual amount of legacies, a most uncertain and unreliable source of revenue. As was intimated in the notice for last collection, about £1000 more is absolutely necessary in the shape of ordinary income, if the work is to be permanently carried on to the same extent as now, to say nothing of its extension as necessities arise.

In the above statement shillings and pence have been omitted, and the verification of all the particulars will be found in the detailed accounts appended to this Report.

The Committee cannot close their Report without remarking that this Scheme should draw forth in an increased measure the interest and support of the whole Church. Larger contributions are necessary, as has been shown, but, still more, fervent prayers and personal efforts. A great and varied agency is at work, but it would be both more complete and more effective, did God's people generally put their hand to the plough, and did they wrestle habitually at the throne of grace for the outpouring of the Spirit. The salvation of souls is the grand end aimed at, and all our expenditure and exertions are lost in so far as that end is not accomplished. It is a truth never for a moment to be forgotten, that it belongs exclusively to the Lord to give the increase, but He has said, "Ask, and ye shall receive," "Open thy mouth, and I will fill it." Let all then labour and pray more abundantly for the fulfilment, as regards this land, of the gracious prediction, "And they shall build the old wastes, and they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

JOHN ADAM, *Secretary.*

A P P E N D I X

I. ACCOUNTS.

CHARGE.

I. Balance of last Account ending 31st March 1876, viz,—			
1. On General Fund,	£5,074	0	7
2. For Chalmers' Endowments,	1,898	5	5
	<u>£6,972</u>	<u>6</u>	<u>0</u>
II. Contributions during the year—			
1. Congregational Collections,	£3,486	15	11
2. Mission Stations,	276	13	4
3. Donations,	438	0	11
4. Legacies,	3,244	3	11
5. Juvenile Offerings,	204	10	2
6. Interest on Investments,	425	1	0
	<u>£8,075</u>	<u>5</u>	<u>3</u>
III. Proceeds of Stations from Sustentation Fund Committee for year to 15th March 1877,			
		1,388	14 4
IV. Investment realised,			
		321	14 5
V. Chalmers' Endowments—			
1. Legacy by late Mrs. Donald, Paisley, less duty,	£45	0	0
2. Interest on Investments,	173	0	10
3. Interest accrued,	4	9	5
	<u>222</u>	<u>10</u>	<u>3</u>
VI. Interest accrued,			
		60	6 9
	<u>£17,040</u>	<u>17</u>	<u>0</u>

DISCHARGE.

I. Church Extension Stations—Salaries of Probationers and Catechists,			
	£2,106	0	0
II. Church Extension Ministerial Charges—Grants in aid of,			
	1,416	17	7
III. Territorial Operations—			
1. Grants to Ministerial Charges in large Towns,	£2,898	11	1
2. Grants to Territorial Stations,	379	3	6
3. Chalmers' Endowments—			
Chalmers' Ch., Glas.,	£27	13	11
Young Street, do.,	27	13	11
Broomielaw, do.,	27	13	11
Lyon Street, do.,	16	18	3
Maitland, do.,	20	15	8
	<u>120</u>	<u>15</u>	<u>8</u>
		3,398	10 3
Carry forward,			
	<u>£6,921</u>	<u>7</u>	<u>10</u>

	Brought forward,	£6,921 7 10
IV. Students employed as Missionaries,	1,503 8 0	
V. Congregational Missions,	850 11 8	
VI. Evangelistic Deputations,	102 6 0	
VII. Pre-Disruption Probationers—Sums paid them,	230 0 0	
VIII. Lay Evangelists and Expenses,	398 4 8	
IX. Grant to Sabbath School Teachers' Union for Travelling Agent,	50 0 0	
X. General Charges,	232 7 0	
XI. Annual Collection—		
1. Printing Notices,	£20 13 6	
2. Postages thereof,	8 5 6	
	<hr/>	28 19 0
XII. Expenses—		
1. Secretary, one year,	£25 0 0	
Do. Rev. Dr. Adam,	507 0 0	
2. Do. do. his outlay,	44 2 11	
3. Clerk,	80 0 0	
4. Postages, etc.,	19 12 8	
5. Printing and Stationery,	33 12 10	
6. Travelling Expenses of Members attending Meetings of Committee,	53 16 1	
	<hr/>	763 4 6
		<hr/>
		£11,110 8 8
XIII. Sum invested,	2,000 0 0	
XIV. Balance in favour of Scheme,	£3,930 8 4	
		<hr/>
		£17,040 17 0
		<hr/>

ABSTRACT OF EXPENDITURE ON MISSION STATIONS AND MINISTERIAL CHARGES.

ABSTRACT.

I. MISSION STATIONS—	No. at close of year.	Expenditure
1. Church Extension,	33	£2106 0 0
2. Territorial,	5	379 3 6
Total of these two classes; the payments embracing both the Committee's grants, and the sums remitted by the Stations to the Sustentation Fund, and returned to them,	38	<hr/> £2485 3 6
Deduct amount of the sums remitted from Stations, as shown in the Charge, viz:—		
Through the Sustentation Fund, £1388 14 4		
Through General Treasurer for Home Mission,	278 13 4	
	<hr/>	1665 7 8
Remains net Expenditure by Committee,		<hr/> £819 15 10
Carry forward,		£819 15 10

Brought forward,		£819 15 10
II. MINISTERIAL CHARGES—		
1. Church Extension,	39	1416 17 7
2. Territorial,	22	2898 11 1
These sums embrace only the Committee's grants, the contributions being received and returned through the Sustentation Fund, without passing through the accounts of the Committee.		
Number of Stations and Charges,	99	—
Total Expenditure of the Committee's Funds towards Church Extension,		£5135 4 6

Note.—No deduction has been made here of the amount contributed through the *general collection* to the funds of the Home Mission by the above stations and charges, the same being included in the aggregate of congregational collections.

MINERS' FUND—EASTERN DIVISION.

CHARGE.

I. Balance of last account at 31st March 1876,	£2661 6 5
II. Subscriptions and Donations received during the past year,	332 5 7
III. Interest accrued,	38 0 5
Amount of Charge,	£3031 12 5

DISCHARGE.

I. Grants for Buildings—		
1. Lassodie, for Manse,	£100 0 0	
2. Kelty, for enlargement of Church,	50 0 0	
3. Addiewell, for repairs, etc.	120 0 0	
		£270 0 0
II. Grants for Salaries—		
1. Gorebridge, for Missionary,	£1 13 4	
2. Cockpen, do.	20 0 0	
3. Crofthead, for Minister,	35 0 0	
4. Addiewell, for Missionary,	29 7 2	
5. West Calder, for Minister,	30 0 0	
6. Tranent, for Missionary.	20 0 0	
7. Newton-Grange, do.	*40 0 0	
8. Niddrie, do.	20 0 0	
9. Chryston, do.	5 0 0	
		201 0 6
Amount of Discharge,		£471 0 6
III. Balance in favour of the Fund,		2560 11 11
		£3031 12 5

* This sum includes a contribution of £10 from the station.

MINERS' MISSION—WESTERN DIVISION.

CHARGE.

I. To Balance from last year,	£1893 18 1
II. „ Amount of Subscriptions paid,	1640 0 0
III. „ Interest,	47 1 6
Amount of Charge,	<u>£3580 19 7</u>

DISCHARGE.

I. Grants for Buildings :—		
Forth and Wilsontown, for Manse,	£100 0 0	
West Hillhead,	100 0 0	
West Church, Coatbridge, for Church,	190 0 0	
Cleland, for Church,	98 15 0	
Wishaw,	200 0 0	
Bellshill,	212 10 0	
	<u> </u>	£901 5 0
II. Grants for Salaries—		
Candlish Memorial, Glasgow,	£7 10 0	
Muirkirk,	15 0 0	
Forth and Wilsontown,	7 10 0	
New Cumnock,	40 0 0	
Burnbank,	20 0 0	
Greengairs,	40 0 0	
Ballieston,	45 0 0	
West Church, Coatbridge,	20 0 0	
Wishaw,	40 0 0	
Chryston,	20 0 0	
Cleland,	30 0 0	
Whifflet,	18 10 0	
Bellshill,	15 0 0	
Braehead,	20 0 0	
Cumnock,	10 0 0	
	<u> </u>	348 10 0
Cheque Book and Postage, . . . . .	. . . . .	0 4 2
Balance, 31st March, . . . . .	. . . . .	2331 0 5
		<u>£3580 19 7</u>

II. GRANTS.

No. 1.—MISSION STATIONS.

Names of Stations.	Presbyteries.	Amount of Grant.	Population of District.	Attendance.	Number of Communicants.	Church or not.
1. Addiewell, .	Linlithgow, .	£30 0 0	2000	80	71	Yes.
2. Airth, .	Stirling, .	40 0 0	1396	60 to 90	73	Yes.
3. Balfron, .	Dumbarton, .	30 0 0	1500	20 to 100	...	No.
4. Bank, Cumnock, .	Ayr, .	.....	2000	150 to 200	110	Yes.
5. Birnie Mission, .	Elgin, .	40 0 0	600	130	...	...
6. Blackridge, .	Linlithgow, .	35 0 0	150	75	60	Yes.
7. Bourtreebush, .	Aberdeen, .	40 0 0	1000	70	86	Yes.
8. Braehead, .	Hamilton, .	20 0 0	1500	25 to 60	...	...
9. Cambusbarron, .	Stirling, .	40 0 0	1400	150	130	No.
10. Cleland, .	Hamilton, .	.....	2100	120 to 150	57	Yes.
11. Coatbridge, .	Hamilton, .	40 0 0	5000	150	115	Yes.
12. Durrisdeer, .	Penpont, .	30 0 0	1189	40 to 80	46	Yes.
13. Eaglesham, .	Glasgow, .	30 0 0	1700	90 to 100	85	Yes.
14. Estrick, .	Selkirk, .	40 0 0	...	...	...	...
15. Gargunnoch, .	Stirling, .	50 0 0	675	70 to 100	72	Yes.
16. Glamis, .	Forfar, .	40 0 0	...	...	...	...
17. Lochgoilhead, .	Dunoon, etc.,	40 0 0	...	100	60	Yes.
18. Mintlaw, .	Deer, .	40 0 0	...	...	...	...
19. Muiravon, .	Linlithgow, .	35 0 0	1700	130	130	Yes.
20. Newbyth, .	Turriff, .	40 0 0	2200	...	...	Yes.
21. Newluce, .	Stranraer, .	40 0 0	630	48	65	Yes.
22. Newton-Grange, .	Dalkeith, .	30 0 0	2000	80 to 190	34	Yes.
23. Nitsbill, .	Paisley, .	40 0 0	1500	100 to 120	88	...
24. Quarff and Burra, .	Shetland, .	30 0 0	200	80 to 100	57	Yes.
25. Roberton, .	Selkirk, .	40 0 0	593	34	39	Yes.
26. Rothesay Mission, .	Dunoon, etc.,	20 0 0	...	...	...	...
27. Sanday, .	Orkney, .	30 0 0	...	...	...	...
28. Sandness, .	Shetland, .	35 0 0	...	...	...	...
29. Torrance, .	Glasgow, .	40 0 0	750	100	68	Yes.
30. Walls, .	Orkney, .	40 0 0	400	50 to 100	...	No.
31. Westray, .	Orkney, .	40 0 0	800	80 to 150	38	No.
32. West Yell, .	Shetland, .	35 0 0	600	100 to 200	93	Yes.
33. Whifflet, .	Hamilton, .	40 0 0	7000	110	98	Yes.
34. St. Monance, .	St. Andrews, .	40 0 0	...	...	...	...

**No. 2.—CHURCH EXTENSION CHARGES drawing Grants under
the Regulations applicable thereto.**

Congregation.	Presbytery.	Minister.	Amount of Grant, 1876-77.
1. Auchterless, .	Turriff, . . .	A. J. Chrystal, .	£23 15 0
2. Baillieston, .	Hamilton, . . .	John White, . .	40 0 0
3. Bellshill, . .	Do.,	Wm. Macdonald, .	40 0 0
4. Buckhaven, .	Kirkcaldy, . . .	Wm. M'Ghie, . .	40 0 0
5. Cowdenbeath, .	Kinross,	A. Anderson, . .	40 0 0
6. Crofthead, . .	Linlithgow, . . .	John Russell, . .	26 5 0
7. Crossford, . .	Lanark,	J. Matthewson, .	25 0 0
8. Culross, . . .	Dunfermline, . . .		18 15 0
9. Dalton,	Dumfries,	David Paton, . .	20 0 0
10. Dunrossness, .	Shetland,	Alex. Martin, . .	40 0 0
11. Durris,	Aberdeen,	John Hendry, . .	11 5 0
12. Fetlar,	Shetland,	J. J. Smith, . . .	40 0 0
13. Fordyce, . . .	Fordyce,	E. M'Lean, . . .	40 0 0
14. Forth & Wilson- town,	Lanark,	J. Bain,	23 15 0
15. Galatoun, . . .	Kirkcaldy,	A. D. Donaldson, .	40 0 0
16. Greengairs, . .	Hamilton,	A. S. Houston, . .	40 0 0
17. Harthill, . . .	Linlithgow, . . .	A. C. Henderson, .	30 0 0
18. Holm,	Orkney,	D. M'Neill, . . .	17 10 0
19. Kelty,	Kinross,	Wm. Stephen, . .	40 0 0
20. Kirkmichael, .	Lockerbie,	John Geddes, . .	31 5 0
21. Lassodie, . . .	Kinross,	James Clark, . . .	40 0 0
22. Longformacus, .	Dunse, etc., . . .	George Taylor, . .	21 5 0
23. Neilston, . . .	Paisley,	A. Ferguson, . . .	37 10 0
24. New Aberdour, .	Deer,	W. M'Robbie, . .	40 0 0
25. Ormiston, . . .	Dalkeith,	James Brodie, . .	40 0 0
26. Portknockie, .	Fordyce,		40 0 0
27. Port-William, .	Wigtown,	James Thomson, .	40 0 0
28. Sandbank, . . .	Dunoon, etc., . . .	J. Headrick, . . .	7 10 0
29. Shettlestone, .	Glasgow,	J. Smith,	40 0 0
30. Slains,	Ellon,	George Manson, . .	40 0 0
31. South Kingarth, .	Dunoon, etc., . . .	Wm. Meiklejohn, .	28 15 0
32. South Ronaldshay,	Orkney,	Robert Kay, . . .	20 0 0
33. Strathblane, . .	Dumbarton,	Thomas Robertson, .	23 15 0
34. Tollcross, . . .	Glasgow,	J. Drysdale, . . .	25 0 0
35. Torry,	Aberdeen,	W. Innes,	37 10 0
36. Wardie & Granton,	Edinburgh,	P. C. Purves, . . .	40 0 0
37. Weisdale, . . .	Shetland,	A. Macdonald, . .	40 0 0
38. West Calder, . .	Linlithgow,	D. Taylor,	17 10 0
39. Wishaw,	Hamilton,	D. Brunton, . . .	40 0 0

No. 3.—TERRITORIAL MISSIONS—NON-MINISTERIAL.

Name of Mission.	Amount of Grant and Contributions, 1875-76.	Amount of Grant and Contributions, 1876-77.
1. Edinburgh, Tolbooth,	£40 0 0	.....
2. Glasgow, Kelvinside,	60 0 0	.....
3. Port Glasgow,	80 0 0	.....
4. London Road, Glasgow, . . . . .	.....	.....

No. 4.—TERRITORIAL CHARGES—MINISTERIAL.

Names of Charges.	Ministers.	Grants, 1875-76.	Grants, 1876-77.
1. Glasgow, Cowcaddens,	Gabriel Kerr,	£47 10 0	£35 0 0
2. Aberdeen, Rutherford,	Alex. Yule,	60 0 0	50 0 0
3. Hawick, West Port,	Robert Fordyce,	80 0 0	70 0 0
4. Glasgow, Sighthill,	George Hanson,	90 0 0	80 0 0
5. Dundee, Bonnet Hill,	James A. Simpson,	100 0 0	95 0 0
6. Aberdeen, Greyfriars',	H. Fitzpatrick,	95 0 0	85 0 0
7. Stirling, Marykirk,	Chas. Wedderburn,	97 10 0	87 10 0
8. Glasgow, Cunningham,	Alex. Andrew,	200 0 0	162 10 0
9. Peterhead, Territorial,	Alex. Bisset,	100 0 0	100 0 0
10. Edinburgh, Fountainbridge,	R. M. Massie,	100 0 0	100 0 0
11. Glasgow, Candlish Memorial,	James Stuart,	200 0 0	200 0 0
12. Greenock, Mount Park,	G. A. Marshall,	100 0 0	100 0 0
13. Glasgow, Whiteinch,	G. W. Cumming,	100 0 0	100 0 0
14. „ Blochairn,	Robert Murdoch,	95 0 0	100 0 0
15. „ Rose St. Territorial,	William Tullo,	200 0 0	200 0 0
16. „ Fairbairn Church,	Gilbert Laurie,	116 13 4	200 0 0
17. „ North Woodside,	D. R. Kilpatrick, . . . . .	.....	200 0 0
18. „ Paisley Road,	J. Riddell,	75 0 0	200 0 0
19. Dundee, Ogilvie,	John F. Ewing,	80 0 0	90 0 0
20. „ Wilson Territorial,	George Milne,	80 0 0	90 0 0
21. Glasgow, Buchanan Memorial,	A. C. Fullerton,	83 0 0	200 0 0
22. „ Cranston Street,		80 0 0	70 0 0

No. 5.—LIST OF CONGREGATIONS CARRYING ON MISSIONARY WORK
where a New Charge is not contemplated.

1. *Where Students are Employed.*

1. Aberdeen, Trinity.	31. Glasgow, Bell Street, Calton.
2. " Rutherford.	32. " Buchanan Memorial.
3. " Students' Association, 2 Grants.	33. " Candlish Memorial.
4. " Union,	34. " College Church.
5. Anstruther, for Cellardyke.	35. " Cunningham.
6. Cathcart.	36. " Finnieston.
7. Chryston.	37. " Maryhill.
8. Edinburgh, Chalmers' Territorial.	38. " Paisley Road.
9. " Cowgate.	39. " Sighthill.
10. " Fountainbridge.	40. " St. Enoch's.
11. " Greyfriars'.	41. " St. Mark's.
12. " High Church.	42. " Trinity.
13. " Holyrood.	43. " Union.
14. " John Knox's.	44. " Wellpark.
15. " Lady Glenorchy's.	45. " West.
16. " Moray.	46. " Wynd.
17. " Pilrig, 2 Grants.	47. Govan, St. Mary's.
18. " Roseburn.	48. Haddington, St. John's.
19. " St. Bernard's.	49. Inverurie.
20. " St. Cuthbert's.	50. Keith.
21. " St. John's.	51. Kilwinning.
22. " St. Mary's.	52. Leith, North.
23. " St. Peter's.	53. " South.
24. " St. Stephen's.	54. " St. John's.
25. " Stockbridge.	55. " St. Ninian's.
26. Elgin, South Church.	56. Lochgelly.
27. Glasgow, Barony.	57. Partick.
28. " Blochairn.	58. New Marnoch.
29. " Bridgegate, 2 Grants.	59. Paisley, Martyrs'.
30. " Bridgeton.	60. " Middle.
	61. Perth, St. Leonard's.

2. *Where Probationers or Catechists are Employed.*

1. Arbroath, Ladyloan.	16. Glasgow, St. George's.
2. Bellshill.	17. " St. John's.
3. Blairgowrie, for Bridge of Cally.	18. " Paisley Road.
4. Carnbee, for Bonerbo.	19. " Young Street.
5. Cockpen.	20. Huntly.
6. Crieff.	21. Partick, High Church.
7. Edinburgh, Dean.	22. Rutherglen.
8. " St. David's.	23. Greenock, St. Andrew's.
9. Forfar, First.	24. " Middle Church.
10. Glasgow, Anderston.	25. Hamilton, Burnbank.
11. " Augustine.	26. Muirkirk.
12. " Broomielaw.	27. Paisley, High.
13. " Cowcaddens.	28. " St. George's.
14. " Fairbairn Memorial.	29. Portobello, for Niddrie.
15. " Finnieston.	30. Strathkinnes, for Duraden.

No. 6.—SPECIAL GRANTS.

1. Kilmodan.	8. Barra.
2. Lybster.	9. Stornoway.
3. North Queensferry.	10. Fraserburgh.
4. Oban.	11. Whiting Bay.
5. Tigbnabruich.	12. Edinburgh Sabbath School Union.
6. Tranent.	13. Grange.
7. Unst, for Assistant.	

No. 7.—MINERS' FUND.

	<i>Eastern Division.</i>	<i>Western Division.</i>
1. Cumnock, for Missionary,	£20 0 0	£10 0 0
2. Bellshill, for Missionary,	30 0 0	30 0 0
3. Greengairs,	20 0 0	40 0 0
4. Baillieston,	30 0 0	30 0 0
5. Coatbridge, Langloan,	20 0 0	20 0 0
6. Glasgow, Candlish Memorial,	15 0 0	15 0 0
7. Cockpen,	20 0 0	.....
8. Newton-Grange,	30 0 0	.....
9. Portobello, for Niddrie,	20 0 0	.....
10. Muirkirk, for Missionary,	30 0 0	15 0 0
11. Addiewell,	30 0 0	.....
12. Forth and Wilsontown,	30 0 0	30 0 0
13. Kelty,	30 0 0	.....
14. Tranent,	20 0 0	.....
15. Braehead,	.....	20 0 0
16. Whifflet,	.....	40 0 0
17. Crofthead,	35 0 0	.....
18. Wishaw,	.....	40 0 0
19. Chryston,	.....	20 0 0
20. West Calder,	30 0 0	.....
21. Bank, New Cumnock,	.....	40 0 0
22. Cleland,	.....	40 0 0
23. Slamannan, for Roughrigg,	20 0 0	.....

III. VISITATION OF SABBATH SCHOOLS.

Classes, Teachers' Meetings, Congregations, etc., of the Free Church in connection with the Religious Instruction of Young People—May 1876 to April 1877.

The following places have been visited during the past year :—

Aberdeen.	Cockpen.	Larbert.
Aberuthven.	Cambusbarron.	Loanhead.
Auchterarder.	Dollar.	Muthil.
Ancrum.	Denny.	Musselburgh.
Alva.	Dalkeith.	Newburgh.
Bannockburn.	Doune.	Ormiston.
Bo'ness.	Dunblane.	Penicuik.
Bucklyvie.	Gartmore.	Roslin.
Braco.	Grangemouth.	Skene.
Crosspoles.	Gargunnock.	Stirling.
Cupar-Fife.	Gorebridge.	Tullibody.
Carlops.	Kippen.	Tillicoultry.
Cockenzie.	Kelso.	

In all these places Congregations, Sabbath-schools, Young Men's Meetings, Teachers' Meetings, were addressed, visited, or conferred with, according to circumstances; the number of meetings, over and above numerous private conferences, being 160. A number of lectures have been given on providing better accommodation for Sabbath-schools, Classes, Prayer-meetings, and the like, illustrated by diagrams and models, resulting in the building or refitting of church-halls, etc., and increased attention to this subject. It may be also noticed that there is a real desire on the part of many earnest teachers to be better qualified for their work, a desire which showed itself specially in those meetings where classes were taught in their presence as an example.

CHARLES S. INGLIS.

12 DICK PLACE, GRANGE,
EDINBURGH, 20th April 1877.

No. IV.

Free Church of Scotland.

HIGHLAND MISSION.

REPORT OF THE COMMITTEE

FOR THE

HIGHLANDS AND ISLANDS.

MAY 1877.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1877.

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FORM OF BEQUEST.*

I leave and bequeath the sum of _____ pounds sterling (*the amount to be stated in words, not figures*) to the Committee for the Management of the HIGHLAND MISSION FUND of the Free Church of Scotland, and I appoint the same to be paid at the first term of Whitsunday or Martinmas after my death, to JOHN MACDONALD, Esq., General Treasurer to the Free Church of Scotland, and his Successors in office, Treasurers aforesaid ; and I declare that the discharge of the said JOHN MACDONALD, Esq., or of such Treasurer for the time being, shall be a sufficient discharge to my Executors.

* It is desirable that parties bequeathing legacies for the benefit of the general Home Missions of the Church should know that the Home Mission is not understood to include the Highlands.

REPORT.

ABSTRACT of the INCOME and EXPENDITURE of the COMMITTEE for
the year ending 31st March 1877.

CHARGE.

I. Balance of last Account, ending 31st March 1876 :—

1. On General Fund,	£2768	0	9	
2. On Endowment Funds,	730	19	2	
				<u>£3498 19 11</u>

II. Contributions during the year :—

1. Congregational Collections,	£20	6	2	
2. Donations,	500	9	4	
3. Legacies,	894	16	2	
4. Juvenile Offerings,	78	19	4	
5. Interest on Investments,	183	3	11	
6. Donation from "Four Highlanders" for increasing Stipends of Ministers of Church Extension Charges,	358	18	2	
				<u>2036 13 1</u>

III. Proceeds of Stations from Sustentation Committee for year to 15th March 1877,	430	14	4
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IV. Investment realised,	321	14	6
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V. Endowment Fund :—

1. General—Interest,	£19	1	6	
2. For Kilberry, do.,	16	5	9	
3. For Shieldag, do.,	6	7	8	
4. For Morven, do.,	1	11	6	
5. For Glenquoich, Donations and Interest,	200	11	6	
6. For Kilninian, etc., do.,	20	13	6	
				<u>264 11 5</u>

VI. Interest accrued,	25	11	11
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£6578 5 2

DISCHARGE.

I. Supply of Stations :—

1. Probationers' Salaries, . . .	£1360	3	1	
2. Catechists' Salaries, . . .	1127	4	6	
				<u>£2487 7 7</u>

II. Expenses of Ministers on Evangelistic Deputations, Tracts, etc.,

265 9 10

£2752 17 5

III. Aid to Students :—

1. Bursaries at Edinburgh, . . .	£30	0	0	
Do. at Glasgow, . . .	20	0	0	
Do. at Aberdeen, . . .	10	0	0	
2. Students, . . .	75	0	0	
3. Do. engaged in Missionary Work, . . .	245	0	0	
				<u>380 0 0</u>

IV. Grants-in-Aid to Ministers of Church Extension Charges,

468 18 2

V. General Charges,

143 11 0

VI. Expenses :—

1. Clerk, . . .	£70	0	0	
2. Postages, etc., . . .	41	18	2	
3. Stationery, . . .	8	6	6	
4. Printing Report, etc., . . .	16	4	0	
5. Travelling expenses of Members attending Meetings of Committee, . . .	66	17	10	
				<u>203 6 6</u>

VII. Balance in favour of Scheme, viz. :—

On General Fund, . . .	£1634	1	6	
On Endowment Fund, . . .	357	13	7	
On Kilberry Endowment, . . .	188	19	6	
On Shieldag Endowment, . . .	36	18	9	
On Glenquoich Endowment, . . .	239	3	4	
On Morven Endowment, . . .	106	12	11	
On Kilninian Endowment, . . .	66	2	6	
				<u>2629 12 1</u>
				<u>£6578 5 2</u>

Collection, 1863, . . .	£3025	9	6	Expenditure, 1863-64, . . .	£3296	16	9
				„ 1864-65, . . .	3011	17	3
				Total, . . .	<u>£6308</u>	<u>14</u>	<u>0</u>

Collection, 1865, . . .	£3084	15	9	Expenditure, 1865-66, . . .	£2955	12	4
				„ 1866-67, . . .	3007	6	4
				Total, . . .	<u>£5962</u>	<u>18</u>	<u>8</u>

Collection, 1867,	£2902	1	2	Expenditure, 1867-68,	£3350	0	0
				" 1868-69,	3051	1	5
				Total,	£6401	1	5
Collection, 1869,	£2999	16	5	Expenditure, 1869-70,	£3018	1	9
				" 1870-71,	3107	9	11
				Total,	£6125	11	8
Collection, 1871,	£3102	0	1	Expenditure, 1871-72,	£3053	8	0
				" 1872-73,	3447	13	1
				Total,	£6501	1	1
Collection, 1873,	£3033	7	10	Expenditure, 1873-74,	£3180	0	0
				" 1874-75,	3254	16	4
				Total,	£6434	16	4
Collection, 1875,	£3139	8	1	Expenditure, 1875-76,	£3153	11	11
				" 1876-77,	3948	13	1
				Total,	£7102	5	0

The Committee are glad to observe that the foregoing financial statement is on the whole satisfactory. The balance in hand on the General Fund is considerably larger than it had been at the corresponding period before the biennial collection two years ago. This is almost entirely owing to the large sums received this year in donations and legacies, which, by the way, is an encouraging evidence to them that their cause is kept in constant remembrance by friends of the Church and of the Highlands. Without the aid thus so liberally supplied, it would be quite beyond the power of the Committee to carry on their operations, until they benefit from the biennial collection, which, according to usual arrangements, falls to be made in October next. As it is, the race will be a very close one, and there is a possibility of a deficiency occurring in this respect. While referring to these circumstances, the Committee cannot refrain from commending anew their cause to the kind consideration of the Church, and asking that, when the time the Assembly may be pleased to appoint shall have arrived, a liberal collection may be made on behalf of their funds. They note with interest the move that is being made in various Presbyteries towards obtaining for them an annual, instead of a biennial collection, and if the Assembly can see its way to give effect to the proposal, it is very desirable that it should be done. The Committee have long felt that their revenue would not be on a satisfactory footing until such an arrangement were made. Indeed, if they are to occupy the field committed to their care with efficiency, an annual collection will henceforth, so far as appears at present, become a necessity. It is the reverse of the Committee's duty to conceal their opinion with reference to this matter, as they consider that the time has fully arrived when the Church must give it due consideration.

The Committee beg to refer the Assembly to the Appendix to this report, for a summary of the proceedings of the Board, appointed in

terms of the instructions of the Assembly of 1875, for the Distribution of the Funds for the liquidation of debts on churches and manses in the Highlands. The Committee rejoice that the arrangements have been so satisfactorily completed.

SANCTIONED CHARGES.

When last year's report was laid before the Assembly, there were nineteen regular ministerial Gaelic charges—including two newly sanctioned Church Extension charges—vacant throughout the Highlands. In the course of the year pastors were placed over ten of these, as follows :—

Congregations.	Presbyteries.	Pastors.
1. Port Ellen, . .	Islay, . . .	Rev. D. M'Master.
2. Torosay, . . .	Mull, . . .	„ John R. M'Neil.
3. Glenlyon, . . .	Breadalbane, . . .	„ John M'Coll.
4. Strathfillan, . .	Do. . . .	„ D. Mackay.
5. Duthil, . . .	Abernethy, . . .	„ E. M'Leod.
6. Cromdale, . . .	Do., . . .	„ A. M'Diarmid.
7. Campbeltown, Gael.	Kintyre, . . .	„ D. Graham.
8. Kilberry, . . .	Do., . . .	„ James M'Leod.
9. Whiting Bay, . .	Do., . . .	„ Angus Stewart.
10. M'Donald Ch. Glas.	Glasgow, . . .	„ A. Murchison.

Four of the appointments caused an equal number of vacancies, as the pastors were called from other congregations. The charges at Bracadale, Cross, Shiskan, and Lawers have become vacant by the removal by death of their much respected pastors. Lochalsh also has become vacant by the removal of the pastor to another congregation. The following is a list of the congregations that are now vacant :—

Congregations.	Presbyteries.	Congregations.	Presbyteries.
1. Poolewe, . .	Lochcarron.	10. Kilfinnan, .	{ Dunoon and Inverary.
2. Lochalsh, . .	Do.	11. Kilmartin, .	
3. South Uist, . .	Skye and Uist.	12. Kilbrandon, .	Lorn.
4. Bracadale, . .	Do.	13. Ballachulish,	Abertarff.
5. Nairn, . . .	Nairn.	14. Back, . . .	Lewis.
6. Inverness, . .	{ Inverness.	15. Cross, . . .	Do.
East, Ch., . . .		16. Helmsdale, .	Dornoch.
7. Moy, . . .	Do.	17. Lawers, . . .	Breadalbane.
8. Lochranza, . .	Kintyre.	18. Tyree, . . .	Mull.
9. Shiskan, . .	Do.		

ASSISTANTS HAVE BEEN EMPLOYED AT—

1. Lawers.	4. Fodderty (Summer).	7. Eddrachillis.
2. Dornoch.	5. Ross of Mull, and Iona.	8. Cawdor.
3. Knockbain.	6. Killin.	

Colleagues and Successors have now been appointed in connection with the last two on the list.

CHURCH EXTENSION CHARGES.

The sum required this year for completing the stipends of the ministers of such of the Church Extension Charges as are not on the Equal Dividend Platform was £358, 18s. 2d. This sum was supplied by William Mackinnon, Esq., of Balnakill, and friends, with their usual and considerate liberality.

The Committee have continued to take special interest in Tyree. They appointed two deputies to the island in summer, whose services were highly valued by the people; but they regret that a pastor has not yet been settled among them. Through the efforts of Mr. Stewart, their late missionary, who, on account of family circumstances that demanded his presence elsewhere, was compelled to leave them, and by the kind liberality of friends, the congregation has been put in possession of sufficient means to meet the expense of erecting a church, but the necessary preliminary arrangements have not been completed, and the work has not therefore been commenced.

LIST OF CHURCH EXTENSION CHARGES in the HIGHLANDS at 15th March 1877, in ORDER of SANCTION, with DATE of SETTLEMENT.

Name of Charge.	Presbytery.	Date of Sanction.	Minister.	Date of Settlement.
1. Bowmore, .	Islay, . . .	1859	Rev. A. Macintosh,	March 26, 1874.
†2. Fortingall, .	Breadalbane, .	1860	„ D. M. Connell,	May 20, 1862.
*3. Kilberry and } S. Knapdale }	Kintyre, . .	1862	„ J. M'Leod,	Dec. 20, 1876.
†4. Lochfyneside, {	{ Dunoon and } Inveraray, }	1863	„ Jno. Clarke,	Sept. 9, 1867.
*5. South Uist } and Barra, }	Skye and Uist,	1864		
6. Ardrishaig, .	{ Dunoon and } Inveraray, }	1865	„ John Stewart,	June 9, 1868.
7. Glenshiel, .	Lochcarron, .	1865	„ Angus Mackay,	July 1867.
8. Altnaharra, .	Tongue, . .	1869	„ J. S. Mackay,	Sept. 27, 1871.
9. Kilcalmonell,	Kintyre, . .	1870	„ Alex. MacRae,	April 20, 1875.
10. Ardow, } Torloisk, . }	Lorn and Mull,	1872	„ Alex. Paterson,	Feb. 27, 1873.
11. Coigach, . .	Lochcarron, .	1872	„ Arch. Beaton,	Oct. 1, 1872.
12. Ardnamurchan	Lorn and Mull,	1873	„ Nicol Campbell,	Jan. 1, 1874.
13. Strathconon, .	Dingwall, . .	1873	„ D. Macfarlane,	Jan. 6, 1876.
14. Govan, Gaelic,	Glasgow, . .	1874	„ A. Cameron,	Aug. 21, 1874.
15. Portnahaven, .	Islay, . . .	1874	„ J. G. M'Neill,	May 5, 1875.
16. Dunoon, } Gaelic, }	{ Dunoon and } Inveraray, }	1875	„ D. M'Nicol,	Mar. 30, 1876.
17. Whiting Bay,	Kintyre, . .	1875	„ A. Stewart,	July 25, 1876.
18. Tyree, . . .	Mull, . . .	1875		

* These have been put on the Dividend Platform.

† There is a special arrangement made by which these get a grant from the Platform Committee.

STATIONS.

I. Regular Stations.—These have been formally disjoined from Charges of which they had once formed part. They send their contributions direct to the Sustentation Fund, and have each a session of their own. Some of them have had a separate existence since the Disruption. When the inconvenience arising from the extreme distance from church of outlying districts connected with extensive and populous parishes is considered, it is not to be wondered at that, as years pass by and people become less willing, and possibly less able, to endure the fatigue of travelling long distances to church, oftentimes over marshy moors and pathless hills, both pastors and people should become increasingly convinced of the necessity of erecting these districts into permanent Stations, and that in course of time they should become regular ministerial charges. Two of these Stations, Morven and Garve, as the Assembly are aware, are applying for sanction this year, and the Committee cannot withhold their cordial support from them in this their application, and have already suggested, as in the minute sent up to the Assembly, an arrangement which may meet the difficulties arising from the low state of the congregational funds.

The following is a list of the stations under this head:—

Stations.	Presbyteries.	Post Towns.
1. Jura and Colonsay, .	Islay,	Lochgilphead.
2. Kilchrennan, . .	Lorn,	Inveraray.
3. Kilfinichen (Brolas), .	Mull,	Arca, Mull.
4. Morven,	Do.,	Fort-William.
5. Acharacle,	Do.,	Strontian.
6. Amulree,	Breadalbane,	Dunkeld.
7. Strathglass and Mauld,	Inverness,	Inverness.
8. Strathgarve,	Dingwall,	Dingwall.
9. Kildonan,	Dornoch,	Helmsdale.
10. Arisaig,	Abertarff,	Fort-William.
11. Small Isles,	Skye and Uist,	Arisaig.
12. Boreray and Bernara, .	Do.,	Lochmaddy.
13. St. Kilda,	Do,	Stornoway.
14. Gigha (Catechist), . .	Kintyre,	Tayinloan.
15. Carradale and Skipness,	Do.,	Tarbert.
16. Croick,	Tain,	Ardgay.
17. Struan,	Dunkeld,	Blair Athole.
18. Craignish,	Dunoon and Inveraray, .	Lochgilphead.
19. Kinlochewe,	Lochcarron,	Dingwall.
20. Wick (Gaelic),	Caithness,	Wick.

II. Miscellaneous Mission Stations.

These embrace outlying districts where services are kept up more or less regularly during the whole or part of the year, though not formally disjoined from the charges of which they form part; and temporary missions among Highlanders engaged in public works throughout the Lowlands.

The missions at Shinness and Kilmarnock are still in operation, but the Inverkeithing mission has been discontinued, the labourers for whom the mission was started having left the district.

Those now in operation are as follows :—

Station.	Presbytery.	Post Town.
1. Athelstaneford (Catechist),	Haddington and Dunbar,	Drem.
2. Glengarry and Tomdoun,	Abertarff,	Fort-William.
3. Glencoe (three months), .	Do.,	Do.
4. Glen Etive and Glen Creran,	Lorn,	Taynuilt.
5. Oban (three months), .	Do.,	Oban.
6. Greenock (Gaelic), . . .	Greenock,	
7. Broomielaw (Gaelic Mis.),	Glasgow,	Glasgow.
8. Kilmarnock,	Irvine,	Kilmarnock.
9. Barra (Catechist), . . .	Skye and Uist,	Lochmaddy.
10. Lochgoilhead (Catechist), .	Dunoon and Inveraray, .	Inveraray.
11. Shinness,	Dornoch,	Lairg.
12.*Easdale,	Lorn,	Oban.
13. Springburn,	Glasgow,	Glasgow.
14. Partick,	Do.,	Do.

FISHING STATIONS.

III. The Committee send deputies to various fishing Stations to officiate among the Highlanders during the herring fishing season. These are :—

1. Stornoway.	} Western Islands.	8. Burghead.	} Moray Firth.
2. Lochmaddy.		9. Lossiemouth.	
3. Benbecula.		10. Buckie.	
4. Lochboisdale.		11. Macduff.	
5. Wick.	} Caithness.	12. Rosehearty.	} On the coast of Ireland.
6. Helmsdale.		13. Fraserburgh.	
7. Lybster.		14. Peterhead.	
		15. Howth.	
		16. Ardglass.	

PROBATIONERS.

Several of the probationers have been placed as pastors over congregations in the course of the year, and one received an appointment in connection with the college at Madras, India.

The following is a list of the probationers now on the Roll :—

1. Probationers licensed before last year.

1. Rev. Murdo M'Intyre, Pre-Disruption Probationer.

2. Rev. Colin Fraser.	7. Rev. Jas. Ross.
3. „ Peter M'Intosh.	8. „ Dun. MacMurchy.
4. „ Jas. Fletcher.	9. „ Charles G. Ross.
5. „ Ewan Matheson.	10. „ Alexr. Grant.
6. „ Angus M'Kenzie.	11. „ Alexr. M'Neill.

* Formerly connected with the Reformed Presbyterian Church.

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|---------------------------|------------------------|
| 12. Rev. Malcolm M'Phail. | 20. Rev. Jas. Dewar. |
| 13. „ Duncan Finlayson. | 21. „ Duncan Campbell. |
| 14. „ W. Mackinnon. | 22. „ Duncan Black. |
| 15. „ Peter M'Iver. | 23. „ Donald M'Innes. |
| 16. „ David Ferguson. | 24. „ John Campbell. |
| 17. „ Wm. Fraser. | 25. „ Nicol Nicolson. |
| 18. „ Alex. Chisholm. | 26. „ Donald M'Donald. |
| 19. „ D. C. Mackenzie. | |

Ordained Minister—Rev. George M'Leod.

2. Licensed since last Assembly :—

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|-------------------------|---------------------------|
| 27. Rev. Alex. Cumming. | 29. Rev. Arch. MacTavish. |
| 28. „ D. M'Rae. | 30. „ Ewan M'Lean. |

Ordained Missionaries.

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|------------------------------|--------------------------|
| Rev. John Mackay, St. Kilda. | * D. M'Lachlan, Easdale. |
|------------------------------|--------------------------|

Gaelic-speaking Students who have just finished their theological curriculum :—

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|-------------------------------|--------------------------------|
| Mr. N. Macpherson, Edinburgh. | Mr. Dugald M'Cormick, Glasgow. |
| Mr. Robert Munro, do. | Mr. Donald A. M'Donald. |
| Mr. George Campbell, do. | |

LIST OF CATECHISTS AND THE STATIONS THEY OCCUPY.

- | | |
|---|---------------------------------------|
| 1. Neil M'Donald, East Lothian. | 16. Charles M'Leod, Islay. |
| 2.† Alex. Murray, Edinburgh & Leith. | 17. Kenneth M'Pherson, Ness. |
| 3. Alex. Gilmore, Strathpeffer. | 18. Roderick Forbes, Poolewa. |
| 4. Duncan Cameron, Gigha. | 19. Duncan Black, Kiltarn (retired). |
| 5. William Campbell, Halkirk (retired.) | 20. John M'Naughton, Laggan. |
| 6. Colin Sinclair, Leith. | 21. James M'Kenzie, Assynt and Stoer. |
| 7. Norman Munro, Stenscholl. | 22. Malcolm M'Donald, Kilmalie. |
| 8.† Peter M'Intosh, Campbelton. | 23. Donald Henderson, Urray. |
| 9. Ronald M'Donald, Uig, Skye. | 24. Norman M'Lean, Barra. |
| 10. John M'Lean, North Uist. | 25. Donald Cameron, Acharacle. |
| 11. Donald M'Queen, Bracadale. | 26. Robert Simpson, Ferintosh. |
| 12. Neil Stewart, Grimsay. | 27. Duncan M'Beth, Applecross. |
| 13. John Stewart, Abernethy. | 28. Alexander M'Donald, Dingwall. |
| 14. Murdoch M'Leod, Lochs. | 29. Allan Fraser, Ullapool. |
| 15. Donald Cattanach, Rothiemurchus. | |

DEPUTATIONS.

“He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap,” is a saying of Holy Writ which is full of meaning, and capable of being variously applied. At the commencement of the season the Committee felt great anxiety in connection with this important department of their work, on account of the unusually large number of vacancies that existed, and the consequent demand they anticipated would be made for the services of the probationers on their roll, and, had appearances prevented the Committee from occupying this field, it would have been left both unsown and unreaped. But they observed not the wind,

* Formerly connected with the Reformed Presbyterian Church.

† Deceased.

and regarded not the clouds, and they are glad to be able to report that they were enabled to carry on their deputation work in summer and autumn as usual.

At the Stations the congregations look forward to the deputation season with much interest and earnest expectations. These expectations are awakened, in the case of many, by the memory of past experience. They have often been refreshed at such seasons by rich showers of Gospel blessings accompanying the preaching of the Word, and making, as it were, "the wilderness and the solitary place glad; and the desert to rejoice and blossom as the rose."

At the fishing Stations the usual interest has been kept up. It is very remarkable that, notwithstanding the almost total failure in the herring-fishing last season, owing to the stormy weather that prevailed during almost the whole season, and resulting in the loss of many lives and much property, the collections towards aiding to defray the expense connected with the scheme were exceptionally large, exceeding those of the preceding year, which were also larger than they had been for several years before. This, alone, is ample proof of how highly the services of the Committee's deputies have been appreciated, and of the gratitude of the Highlanders for the interest taken in their welfare. The reports from deputies bear ample corroborative testimony in the same direction, as well as to the admirable behaviour of the men.

The following is a list of the Deputies and the Stations they visited in the course of the year:—

Wick,	{	Rev. Colin Sinclair, Invergordon.
	{	„ John M'Lean, Stratherrick.
Lybster,	{	„ William Fraser, Nigg.
	{	„ D. Sutherland, Kilmonivaig.
Peterhead,	{	„ D. Matheson, Kiltarn.
	{	„ A. Mackay, Glenshiel.
Fraserburgh,	{	„ J. Lamont, Snizort.
	{	„ D. Shaw, Laggan.
Macduff,		Mr. Farquhar M'Kenzie.
Barra,		„ Norman M'Lean.
Ardglass,	{	Rev. James Ross, Probationer.
	{	„ H. Fraser, Halkirk.
Howth,		„ Neil Dewar, Kingussie.
Brolas,	{	„ Thomas Grant, Tain.
	{	„ Allan M'Arthur, Barvas.
Morven,		„ James Dempster, Renton.
Carradale and Skipness,		„ Alex. F. Russell, Glendaruel.
Struan,		„ Charles Tulloch, Lossiemouth.
Tyree,	{	„ Allan M'Arthur, Barvas.
	{	„ Thomas Grant, Tain.
Ladies' Association Schools,		„ The Convener.

ENDOWMENT SCHEME.

The Committee desire anew to call the attention of friends of the Church and of the Highlands to this important scheme. It is gratifying to find that though the yearly progress of the scheme may appear slow enough, yet it has made considerable headway since it was started some years ago. Within the last three years the sum of £3990 was apportioned for the

benefit of poor congregations, and altogether there is a sum of £12,990, including the Fodderty endowment of £2700, apportioned for behoof of various congregations. There are nine congregations having sums ranging from £100 to £500 apportioned them. It is the desire of the Committee to see them made up to the full complement of £1000 each. There are besides a few other congregations which they would gladly see endowed to the same extent, if they had the means. In the case of one of these, Amulree, a nucleus has been formed this year in the shape of £200 paid over to the congregation by a native of the district. The Committee cannot feel that the scheme has been a complete success until all these congregations shall have an endowment of £1000 each. To accomplish this a sum of about £10,000 is still needed, and even if they had the assurance that the progress in the future would go on at the same pace as in the past, it will take years to get this great object carried to a successful issue, yet they do not despair of seeing it one day accomplished, and they embrace this opportunity of renewing their appeal on behalf of the scheme to all friends who may feel disposed to help forward with their means this great and, in many respects, necessitous undertaking.

The regulations under which such endowments are asked, and which have been approved by the General Assembly, are as follows:—

“That a sum of not less than £1000 be aimed at, to be apportioned for the benefit of each such charge; it being understood that this endowment shall not be available except in those cases in which the General Assembly is satisfied that the Congregation is doing its duty to the Sustentation Fund.

“That such Endowments be funded in the names of the General Trustees for the Church, but under the control of this Committee, as subject to the supervision and direction of the General Assembly.

“That the proceeds of such Endowments be annually paid in, on behalf of each Charge, to the General Sustentation Fund.

“That it shall be lawful for this Committee, with the authority of the General Assembly, to transfer such endowments from any one Charge in the Highlands to another similar Charge, if at any time the continuance of the Charge first endowed be deemed unnecessary, or the circumstances be so changed as not to require it.”

THOS. M'LAUHLAN, *Convener*.

LIST OF EXISTING ENDOWMENTS.

South Uist,	.	.	.	.	.	£1,000	0	0
Strath,	.	.	.	.	.	500	0	0
Kilmuir,	.	.	.	.	.	500	0	0
St. Kilda,	.	.	.	.	.	500	0	0
Fodderty (Legacy),	.	.	.	.	.	2,700	0	0
Ardchattan,	.	.	.	.	.	500	0	0
Kilmartin,	.	.	.	.	.	1,000	0	0
Bowmore, Invested,	.	.	.	.	.	600	0	0
Torossay,	.	.	.	.	.	800	0	0
Ardow and Torloisk,	.	.	.	.	.	1,000	0	0
Raasay,	.	.	.	.	.	1,000	0	0
Kilberry,	.	.	.	.	.	140	0	0
Shieldag,	.	.	.	.	.	150	0	0
Morven received, ready to be invested,	.	.	.	.	.	100	0	0
Portnahaven,	.	.	.	.	.	1,000	0	0
Ardnamurchan,	.	.	.	.	.	500	0	0
Badenoch, for Catechist,	.	.	.	.	.	500	0	0
Tyree,	.	.	.	.	.	1,000	0	0
TOTAL,						£12,990	0	0

APPENDIX.

REPORT OF THE BOARD FOR LIQUIDATING DEBTS ON CHURCHES AND MANSES IN THE HIGHLANDS AND ISLANDS.

IN carrying out the object which the originators of this scheme had in view, the Board laid down the following rules for their guidance in administering the funds placed at their disposal:—

1. That the scheme having been intended for congregations in the Highlands and Islands that are by their constitution Gaelic Charges, only such shall be entitled to receive benefit therefrom.

2. That the funds shall be applied to the liquidation of debts on churches and manses only.

3. That no grant shall be paid save for the extinction of *bona fide* debts, and only such as existed when the scheme was first proposed by the originators, and that, in order to secure this the 31st December 1874 be fixed upon as the latest date up to which the scheme shall apply.

4. That it be a condition, in giving a grant to any congregation, that all the relative debts shall be wiped off entirely, the congregation itself making up the deficiency, and that, as evidence of this having been done, all the documents constituting the debts shall be returned to the Board fully discharged.

In order to ascertain the amount of debts on the congregations entitled to benefit from the scheme in accordance with these regulations, a Schedule of Queries was drawn out, and a copy sent to the ministers of all the Gaelic Charges throughout the Highlands. Returns were received from seventy-two congregations, showing a debt of £12,002, 3s. 7½d.

Of these, 66, with a total debt of £10,900, 6s. 8d., came within the class embraced in the object of the scheme. These may be classified as follows:—

37 Congregations with a debt under £100.

12	"	"	amounting to £100 but under £200.
7	"	"	200 " 300.
3	"	"	300 " 400.
2	"	"	400 " 500.
3	"	"	500 " 600.
1	"	"	800 " 900.
1	"	"	" nearly 1500

—
66

24 Congregations had debt only on Manse.

23	"	"	" Churches.
12	"	"	" on Churches and Manse.
7	"	"	" on Churches and Manses, but not kept distinct.

—
66

Of the total debt on these 66 congregations there was returned:—

For Churches,	£5,306	12	1½
For Manse,	5,168	15	1½
For Churches and Manse, but not kept distinct,	424	19	5
	<hr/> £10,900 6 8 <hr/>		

Although this sum is much larger than the Board had anticipated before they received the returns, they are glad to be able to report that, with the aid of the congregations, they were enabled to adopt such measures as resulted in the total extinction of this large debt.

It is impossible to over-estimate the generous liberality of the four friends with whom this scheme originated. The sum contributed by them amounts to £3682, 8s., and this, with an equal sum on the part of the Church, together with the contributions of the congregations receiving grants, enabled the Board to bring this scheme, which has implied considerable anxiety for them, and much benefit for those whose interests it was intended to promote, to a satisfactory and successful conclusion. This result is highly gratifying to the Board, and they feel assured it will be equally gratifying to the Church, which showed, by its liberal contributions, its warm interest in the object. If there is anything to mar this feeling, it is that they were not in a position to give grants on behalf of congregations whose debts were incurred at a later date than that to which the scheme extended. However, they cannot but feel that a great burden has been removed from congregations, which if left to their own efforts they could not remove for years to come. The congregations themselves, encouraged by the aid offered by the Board, were stimulated to do the utmost in fulfilling the conditions on which the grants were made, in order that they might not lose the benefit of the scheme. This effort, so successfully carried out, cannot fail to have a beneficial influence in stimulating their liberality.

The Board have been led from their experience to conclude, that, next to the Sustentation Fund, there is no fund of more importance for the poorer districts of the country, than the fund for aiding in the erection and maintenance of ecclesiastical buildings. The proposal which they understand is to be made for raising a large fund over the Church for this purpose is one which they feel to be of the utmost value, and they cannot but express their earnest prayer to God that it may be eminently successful. Such a fund would be of immense service to both Highlands and Lowlands.

Free Church of Scotland.

REPORT:
OF
COLLEGE COMMITTEE.

MAY 1877.

THE Treasurer's Statement of the General College Fund for the past year is as follows :—

COLLEGE GENERAL FUND.

Balance of last year,	£35 14 5
Income for year 1876-77—	
Collections,	£2,599 11 0
Donations,	31 10 0
Legacies,	532 19 4
	<u>3,164 0 4</u>
	£3,199 14 9
Payments,	<u>2,814 10 1</u>
Balance in favour of Fund,	<u>£385 4 8</u>

NEW COLLEGE.

The late David Meldrum, Esq. of Craigfoodie, has bequeathed that estate for the endowment of the New College. This will ultimately prove an important addition to the permanent funds available for that purpose. But as there are burdens on the estate which it will take several years to clear off, the New College derives no immediate benefit from it.

With reference to the proposal, mentioned in last Report, by J. Fulton, Esq., to provide, by an investment of £8000, for the training of the students attending the New College, in the art of elocution, the Committee beg to submit to the General Assembly the following Extract Minute from the Records of the New College Senatus :—

SENATE HALL, *April 12, 1877.*

The Senatus being met and duly constituted :

Inter alia,—

“ It was agreed to forward to the College Committee, for the information of next General Assembly, the following statement :—Shortly after the rising of last General Assembly, the Senatus advertised for candidates for the office of ‘Fulton Teacher of Elocution,’ under Mr. Fulton’s deed of gift. After much careful inquiry, the Senatus appointed one of the candidates to the office—D. Anderson Moxey, M.D., M.R.C.P. Lond.,—the appointment being from year to year. During the past session all students of the First Year attended the Fulton Class one hour a week, as enjoined by last Assembly. The class, which has been very successful, has, with few exceptions, been attended by the other students also. While the Senatus do not think it expedient to make any permanent arrangements till they have had fuller experience of the working of the class, would humbly suggest to next General Assembly that attendance at the class, one hour a week, should be made obligatory on all students of the First and Second Years.”

GLASGOW COLLEGE.

The movement begun last year for enlarging the endowment fund of this College, and providing more adequate salaries for the Professors, is still in progress : the amount reached is now about £8000, in addition to the £4000 of the White legacy.

The recent acquisition by the Glasgow College of the library of the late Professor Tischendorf, of Leipsic, is a circumstance of no little interest to all the friends of the institution. The collection consists of about 2500 volumes. The greater part of the library has reference to subjects, strictly Biblical, comprising 300 volumes on Palaeography, and the manuscripts of Scripture, and 550 volumes on the Holy Land and other Bible countries. There is also a complete collection of the works of Tischendorf himself, numbering about 100 volumes ; including the splendid facsimile reproduction of the Codex Sinaiticus, published at the expense of the present Emperor of Russia. The whole collection has been acquired and brought to this country at a cost of £460—a very moderate price in the opinion of those best able to judge. For this most interesting acquisition the Glasgow College and the Free Church are especially indebted to the zeal and energy of Professor Lindsay. He has already collected a large part of the amount required ; and it is hoped that wealthy friends in the west

will not leave him in anxiety as to the balance. There is no respect in which a wise munificence may be better exercised on the part of those who take an interest in our theological institutions, and in the cultivation amongst us of sacred learning, than by enabling our several College libraries to acquire, as opportunity offers, rare and valuable books beyond the reach of private individuals, and scarcely to be found in any of our public libraries.

Intimation has been received that the Theological Library of the Reformed Presbyterian Synod—with the exception of books and records connected with the history and principles of the Reformed Presbyterian Church, and publications of its ministers, which are to be retained for the Library of the New College, Edinburgh—had been given, according to a decision of the Synod in March last, to the Library of the Glasgow College.

STUDENTS.

The number of students attending the several Colleges during the past year was as follows :—

	New College.	Glasgow.	Aberdeen.
Ordinary, . . .	86	51	24
Others, . . .	21	12	1
	<hr/> 107	<hr/> 63	<hr/> 25

The following overtures were remitted by last Assembly to the Committee to report on :—1. An overture for the suspending or modifying of Act II. 1873, which enacts that, from and after November 1877, students entering the Divinity Hall in any of the Colleges of the Free Church, shall be required to produce evidence that they have passed the classical examination for the Arts degree in one of the Universities. After full consideration, the Committee recommends that this enactment be suspended for two years, to give time for further inquiry.

2. Two overtures on the subject of the University degree of Bachelor of Divinity : one having reference to the appointment of examiners for that degree, other than the theological professors in the Universities ; the other overture proposing that Free Church students, having the degree of B.D., shall be exempted from the Exit Board Examination, in those subjects which the B.D. examination embraces. The Committee, having carefully considered the subject of these overtures, is of opinion that, however desirable the change pointed at in the first, it is not expedient, in the meantime, for the Assembly to take any formal action in the

matter ; and further, that, until the examination for the B.D. degree is put on a more satisfactory footing, such an enactment as that proposed in the second overture would be premature.

In regard to local bursaries, provided in various parts of the Church, schedules have been forwarded to Synod and Presbytery clerks, with the view of obtaining full information. Returns have been received from ten Synods and thirty-six Presbyteries. The results are tabulated in Appendix II.

The Committee has devoted much time and anxious attention to the subject of Professor Smith's article "Bible" in the *Encyclopædia Britannica*. But a separate Report having been prepared on this subject, which is now submitted to the Assembly, any further reference to it here is unnecessary.

WM. LAUGHTON,
Convener.

APPENDIX.

EDINBURGH.

LIST of ORDINARY THEOLOGICAL STUDENTS who attended the New College, Session 1876-77.

FIRST YEAR.

No.	Name.	County.	University.	Presbytery.	Gaelic.	Discourses Delivered.
1		Perth,	Edinburgh,	Perth,	No.	Homily.
2		Fife,	Edinburgh,	Cupar,	No.	Homily.
3		Perth,	Edinburgh,	Auchtermoider,	No.	Homily.
4		Aberdeen,	Aberdeen,	Breadalbane,	No.	Homily.
5		Aberdeen,	Aberdeen,	Kincardine O'Neil,	No.	Homily.
6		Forfar,	Edinburgh,	Arbroath,	No.	Homily.
7		Fife,	St. Andrews,	St. Andrews,	No.	Homily.
8		Cromarty,	Aberdeen,	Chanonry,	Yes,	Homily.
9		Aberdeen,	Aberdeen,	Edinburgh,	No.	Homily.
10		Perth,	Edinburgh,	Skye and Uist,	Yes,	Homily.
11		Perth,	Edinburgh,	Breadalbane,	Yes,	Homily.
12	M'Kenzie, Alexander,	Moray,	Aberdeen,	Elgin,	No.	Homily.
13	M'Kenzie, J. Hutton,	Dumfries,	Edinburgh,	Penpont,	No.	Homily.
14	M'Lennan, Donald,	Ross,	Edinburgh,	Edinburgh,	Yes,	Homily.
15	Mackay, John J., M.A.,	Caithness,	Edinburgh,	Edinburgh,	Yes,	Homily.
16	Miller, Alexander,	Inverness,	Edinburgh,	Edinburgh,	Yes,	Homily.
17	Philip, Adam, M.A.,	Lanark,	Edinburgh,	Edinburgh,	No.	Homily.
18	Troup, G. Elmalie, M.A.,	Middlesex,	Aberdeen,	Garioch,	No.	Homily.

EDINBURGH.

LIST OF ORDINARY THEOLOGICAL STUDENTS who attended the New College, Session 1876-77.
SECOND YEAR.

No.	Name.	County.	University.	Presbytery.	Quals.	Discourses Delivered
1	Rushmore R W M A	Edinburgh,	Edinburgh,	Edinburgh,	No,	Heb.
2		Forfar,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
3		Fife,	St. Andrews,	Edinburgh,	No,	Heb. Lect.
4		Forfar,	Edinburgh,	Brechin,	No,	Heb. Lect.
5		Forfar,	St. Andrews,	Dundee,	No,	Heb. Lect.
6		Orkney,	Edinburgh,	Orkney,	No,	Heb. Lect.
7		Aberdeen,	Otago,	Deer,	No,	Heb.
8		Perth,	Edinburgh,	Perth,	No,	Heb. Lect.
9		Edinburgh,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
10		Perth,	Edinburgh,	Perth,	No,	Heb. Lect.
11	M.A.,	Leicestershire,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
12		Aberdeen,	Edinburgh,	Edinburgh,	No,	Heb.
13		Caithness,	Edinburgh,	Mell,	No,	Heb.
14	Macdonald, David, M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
15	Macfar Andrew	Down,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
16		Ayr,	Edinburgh,	Irvine,	No,	Homily Lect.
17	M.A.,	Wigton,	Edinburgh,	Stranraer,	No,	Heb. Lect.
18		Inverness,	Edinburgh,	Skye and Uist,	Yes,	Heb. Lect.
19		Sutherland,	Edinburgh,	Lochcarron,	Yes,	Heb. Lect.
20	M.A.,	Inverness,	Edinburgh,	Abertarf,	Yes,	Heb. Lect.
21		Roos,	Edinburgh,	Lewis,	Yes,	Heb. Lect.
22		Aberdeen,	Edinburgh,	Strathbogie,	No,	Heb. Lect.
23		Forfar,	Edinburgh,	Arbroath,	No,	Heb. Lect.
24	M.A.,	Belkirk,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
25	Smith, George A., M.A.,	Calcutta,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
26	Stewart, Peter,	Perth,	Edinburgh,	Lochbroom,	No,	Heb. Lect.
27	Tait, Gavin J., M.A.,	Inverness,	Edinburgh,	Inverness,	No,	Heb. Lect.
28	Warrick, John, M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Heb. Lect.

EDINBURGH.

LIST of ORDINARY THEOLOGICAL STUDENTS who attended the New College, Session 1876-77.

THIRD YEAR.

No.	Name.	County.	University.	Presbytery.	Gaelic	Discourses Delivered.
1	Bruce, John, .	Shetland,	Edinburgh, .	Lexington, .	No,	Exeg., Ex. and add.
2	Burns, Stewart,	Forfar, .	St. Andrews,	Dundee, .	No,	Ex. and add.
3	Carnegie, David,	Forfar, .	Aberdeen, .	Arbroath, .	No,	
4	" "	Forfar, .	Edinburgh, .	Dundee, .	No,	Ex. and add.
5	" "	Inverness,	Glasgow, .	Inverness,	Yes,	Exeg., Ex. and add.
6	" D.,	Caithness,	Edinburgh, .	Caithness,	No,	Ex. and add.
7	Goodellow, Alex.,	Forfar, .	Edinburgh, .	Dundee, .	No,	Exeg., Ex. and add.
8	Home, George,	Forfar, .	Edinburgh, .	Forfar, .	No,	Exeg., Ex. and add.
9	" "	Edinburgh,	Edinburgh, .	Edinburgh,	No,	Exeg., Ex. and add.
10	" A.,	Stafford,	Edinburgh, .	Edinburgh,	No,	Exeg., Ex. and add.
11	" "	Edinburgh,	Edinburgh, .	Edinburgh,	No,	
12	" "	Caithness,	Edinburgh, .	Edinburgh,	No,	Exeg., Ex. and add.
13	" "	Inverness,	St. Andrews,	Edinburgh,	No,	Exeg., Ex. and add.
14	" "	Kincardine,	Glasgow & Edinburgh,	Abertarf,	No,	Exeg., Ex. and add.
15	" "	Ross, .	Aberdeen & Edinburgh,	Edinburgh,	No,	Exeg., Ex. and add.
16	" "	Fife, .	Edinburgh, .	Lewis, .	Yes,	Exeg., Ex. and add.
17	" M.A.,	Haddington,	St. Andrews,	St. Andrews,	No,	Exeg., Ex. and add.
18	" "	Nairn, .	Edinburgh, .	Hamilton, .	No,	Exeg., Ex. and add.
19	" "	Ross, .	Edinburgh, .	Nairn, .	No,	Exeg., Ex. and add.
20	Scott, James, .	Natal, .	Edinburgh, .	Edinburgh,	Yes,	Exeg., Ex. and add.
21	Shaw, Charles,	Perth, .	Lovedale, .	Edinburgh,	No,	Exeg., Ex. and add.
22	" M.A.,	Caithness,	Edinburgh, .	Dalkeith, .	No,	Exeg., Ex. and add.
23	" "	Edinburgh,	Edinburgh, .	Dunkeld, .	Yes,	Ex. and add.
24	Vernon, Edward, M.A.,	Edinburgh,	Edinburgh, .	Edinburgh,	No,	Exeg., Ex. and add.

EDINBURGH.

LIST of ORDINARY THEOLOGICAL STUDENTS who attended the New College, Session 1876-77.

FOURTH YEAR.

No.	Name.	County.	University.	Presbytery.	Gaelic.	Discourses Delivered.
1	Agnew, William, . . .	Edinburgh, .	Edinburgh, .	Edinburgh, .	No,	Popular Sermon.
2	Brown, John, . . .	Fife, . . .	Edinburgh, .	Kirkcaldy, .	No,	Exeg., Popular Sermon.
3	Cameron, Richard, M.A., .	Moray, . .	Aberdeen, .	Edinburgh, .	No,	Exeg., Popular Sermon.
4	Campbell, George, . . .	Ross-shire, .	Edinburgh, .	Edinburgh, .	Yes,	Exeg., Popular Sermon.
5	Dymock, William, . . .	Perthshire, .	Edinburgh, .	Perth, . .	No,	Popular Sermon.
6	Fraser, Alexander, M.A., .	Aberdeen, .	Aberdeen, .	Edinburgh, .	No,	Popular Sermon.
7	Forbes, Alexander M., M.A., .	Aberdeen, .	Aberdeen, .	Turriff, . .	No,	Exeg., Popular Sermon.
8	Fowler, Thomas, M.A., . .	Fife, . . .	Edinburgh, .	Edinburgh, .	No.	Lect., Popular Sermon.
9	Jeffray, John, . . .	Stirling, . .	Edinburgh and Glasgow, .	Edinburgh, .	No,	Popular Sermon.
10	Kennedy, John, . . .	Edinburgh, .	Edinburgh, .	Edinburgh, .	No,	Popular Sermon.
11	M'Pherson, Norman, . . .	Inverness, .	Edinburgh, .	Edinburgh, .	Yes,	Ex. & add., Exeg., Pop. Ser.
12	Mitchell, David, M.A., . .	Perth, . . .	Edinburgh, .	Edinburgh, .	No,	Popular Sermon.
13	Munro, Robert, . . .	Sutherland, .	St. Andrews, .	Tongue, . .	Yes,	Popular Sermon.
14	Miller, James, . . .	Edinburgh, .	Edinburgh, .	Edinburgh, .	No,	Exeg., Popular Sermon, Heb.
15	Pearson, Thomas, M.A., . .	Dumfries, . .	Edinburgh, .	Dumfries, . .	No,	Popular Sermon.
16	Walker, Johnstone, M.A., .	Edinburgh, .	Edinburgh, .	Edinburgh, .	No,	Popular Sermon.

EDINBURGH.

LIST OF THEOLOGICAL STUDENTS (not Ordinary), or Students not fully enrolled, who attended the New College, Session 1876-77.

No.	Name.	No.	Name.
SCOTLAND.		UNITED STATES.	
1	W. Th. Blumenreich.	12	J. G. Black.
2	James Duncan.	13	Joseph Hughes.
3	W. P. Grant.	14	J. A. Pollock.
4	Alexander Smellie.		
5	C. Ed. Taylor.		
6	W. H. Telford.		
ENGLAND.		15	V. Valis.
7	Donald Matheson.		
WALES.		16	Andrew Bethlendi.
8	Ezra Jones.	17	L. Csernaton Csiky.
		18	Lewis Levay.
AUSTRALIA.			
9	John MacNeil.	19	Benzion Landau.
IRELAND.			
10	Robert Watson.	20	J. A. Vinay.
11	Samuel L. Wilson.	21	J. Felix Rochat.

GLASGOW.

LIST OF THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1876-77.

FIRST YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourse.
1	Andrew, Robert, M.A.,	Paisley,	Glasgow,	No,	Renfrew,	Homily.
2	Booth, George,	Glasgow,	Edinburgh & Glasgow,	No,	Banff,	
3	Carroll, John Smyth, M.A.,	Glasgow,	Glasgow,	No,	Tyrone, Ireland,	Homily.
4	Connell, Donald,	Abertarf,	Glasgow,	Yes,	Argyll,	Homily.
5	Cunningham, R. T., M.A.,	Dundee,	St. Andrews,	No,	Forfar,	Homily.
6	James Thompson,	Glasgow,	Glasgow,	No,	Lanark,	Excused on score of health.
7	John,	Skye and Uist,	Glasgow,	Yes,	Inverness,	Homily.
8	MacKenzie, Colin,	Inverness,	Glasgow,	Yes,	Ross,	Homily.
9	MacNeill, Nigel,	Inverness,	Glasgow,	Yes,	Argyll,	Read last year.
10	Main, James T., M.A.,	Greenock,	Glasgow,	No,	Renfrew,	Homily.
11	Miller, David,	Glasgow,	Glasgow,	No,	Lanark,	Homily.
12	Muirhead, Lewis A., M.A.,	Channonry,	Glasgow,	No,	Ross,	Homily.
13	Rankin, William M., M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Excused on score of health.
14	Shaw, Alexander,	Hamilton,	Glasgow,	No,	Lanark,	Homily.
15		Dunoon & Inverary,	Glasgow,	Yes,	Argyll,	Homily.
16		Kincardine O'Neil,	Aberdeen,	No,	Aberdeen,	Homily.
17	James, William, M.A.,	Glasgow,	Glasgow,	No,	Fife,	Homily.
18	Wilson, Alex. S., M.A.,	Arbroath,	Aberdeen,	No,	Forfar,	Homily.
19		Glasgow,	Glasgow,	No,	Lanark,	Homily.

GLASGOW.

LIST OF THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1876-77.

SECOND YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourse.
1	Aitken, Alexander, . . .	Kintyre, . . .	Glasgow, . . .	No, . . .	Argyll, . . .	Greek Exercise and addition.
2	Andrew, Adam, . . .	Glasgow, . . .	Glasgow, . . .	No, . . .	Ayr, . . .	Greek Exercise and addition.
3	Daly, John Fairley, M.A., . . .	Glasgow, . . .	Glasgow, . . .	No, . . .	Lanark, . . .	Greek Exercise and addition.
4	Fisher, Malcolm, . . .	Glasgow, . . .	Glasgow, . . .	No, . . .	Dumbarton, . . .	Greek Exercise and addition.
5	Gillies, David, . . .	Glasgow, . . .	Glasgow, . . .	No, . . .	Stirling, . . .	Greek Exercise and addition.
6	Jamieson, John, M.A., . . .	Arbroath, . . .	Glasgow, . . .	No, . . .	Forfar, . . .	Greek Exercise and addition.
7	M'Gregor, Peter, . . .	Glasgow, . . .	Aberdeen, . . .	No, . . .	Inverness, . . .	Greek Exercise and addition.
8	M'Grouther, Robert, . . .	Glasgow, . . .	Glasgow, . . .	No, . . .	Perth, . . .	Greek Exercise and addition.
9	M'Kenzie, Hector, . . .	Lochcarron, . . .	Glasgow, . . .	Yes, . . .	Ross, . . .	Greek Exercise and addition.
10	MacLachlan, Neil D., M.A., . . .	Greenock, . . .	Glasgow, . . .	No, . . .	Renfrew, . . .	Greek Exercise and addition.
11	M'Leod, Duncan, . . .	Lewis, . . .	Glasgow, . . .	Yes, . . .	Ross, . . .	Greek Exercise and addition.
12	M'Nair, John Virtue, . . .	Glasgow, . . .	Glasgow, . . .	No, . . .	Lanark, . . .	Greek Exercise and addition.
13	Purves, David, M.A., . . .	Dumfries, . . .	Glasgow, . . .	No, . . .	Kirkcudbright, . . .	Greek Exercise and addition.
14	Speirs, Ebenezer B., M.A., . . .	Greenock, . . .	Glasgow, . . .	No, . . .	Bute, . . .	Greek Exercise and addition.

GLASGOW.

LIST OF THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1876-77.

THIRD YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourse.
1	Alexander, Archibald, M.A.,	Glasgow, .	Glasgow, .	No,	Dumbarton, .	Controversial Discourse.
2	Brown, David, . . .	Glasgow, .	Glasgow, .	No,	Argyle, . . .	Controversial Discourse.
3	Henderson, Henry F., M.A.,	Glasgow, .	Glasgow, .	No,	Lanark, . . .	Controversial Discourse.
4	MacCallum, Archibald, .	Glasgow, .	Glasgow, .	No,	Lanark, . . .	Controversial Discourse.
5	MacIver, John, . . .	Lochcarron, .	Glasgow, .	Yes,	Ross, . . .	Controversial Discourse.
6	Morrison, Murdoch, . .	Glasgow, .	Glasgow, .	Yes,	Ross, . . .	Controversial Discourse.
7	Patrick, William, M.A.,	Glasgow, .	Glasgow, .	No,	Lanark, . . .	Controversial Discourse.
8	Pollock, John I. W., M.A.,	Glasgow, .	Glasgow, .	No,	Stirling, . . .	Controversial Discourse.
9	Thomson, James H., . .	Glasgow, .	Glasgow, .	No,	Forfar, . . .	Controversial Discourse.

GLASGOW.

LIST OF THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1876-77.

FOURTH YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourses.
1	Bell, Matthew,	Paisley,	Glasgow,	No,	Renfrew,	Sermon, Popular Lecture, Heb. Crit., Greek Exercise and addition.
2	Blackie, John,	Glasgow,	Glasgow,	No,	Lanark,	Sermon, Lecture.
3	Currie, Hugh Hart, M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Controversial Discourse, Ser., Lect.
4	Harper, J. W.,	Dunoon and Inverary,	Glasgow,	No,	Stirling,	Sermon, Lecture.
5	Hauxwell, Francis M.,	Paisley,	Glasgow,	No,	Renfrew,	Controversial Discourse, Sermon, Lec- ture, Greek Exercise and addition.
6	Kennedy, David,	Glasgow,	Glasgow,	No,	Renfrew,	Controversial Discourse, Ser., Lect.
7	M'Cormick, Dugald,	Dunoon and Inverary,	Glasgow,	Yes,	Argyll,	Sermon, Lecture, Hebrew Critical.
8	Macdonald, D. A.,	Glasgow,	Glasgow,	Yes,	Argyll,	Sermon, Lecture.
9	Rutherford, John, M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Sermon, Lecture.

GLASGOW.

STUDENTS (not Ordinary, or not fully enrolled) who attended the
Glasgow College, Session 1876-77.

No.	Name.	No.	Name.
1	Anderson, Thomas.	7	Hannington, Robert.
2	Bhabha, Shapurji D.	8	Macdonald, John.
3	Cochet, Irenée.	9	M'Intyre, Isaac.
4	Crosser, William Weir.	10	M'Laren, John.
5	Drysdale, Henry.	11	Maclauchlan, Lauchlan.
6	Dyke, Henry.	12	M'Kensie, Murdo.

ABERDEEN.—LIST OF MATRICULATED STUDENTS IN FREE CHURCH COLLEGE, ABERDEEN, 1876-77.

NAME.	Native Parish.	Geolic.	University.	Presbytery.	Discourses Delivered.
<i>Fourth Session.</i>					
1. George P. Robertson, M.A.,	Pettareano, .		Aberdeen, .	Fordoun, .	Heb. Ex. and add., Lect., Sermon.
<i>Third Session.</i>					
1. James Hendry, M.A.,	St. Andrews- Llanbride, .		Aberdeen, .	Strathbogie, .	Gr. Ex. and add.
2. John Berry, .	Old Machar, .		Aberdeen, .	Aberdeen, .	Gr. Ex. and add., Controversial Discourse.
3. James Cameron, M.A.,	Glenmuick, .		Aberdeen, .	Kin. O'Neill, .	Homily.
4. Robert H. Abel, .	Skene, .		Aberdeen, .	Aberdeen, .	Gr. Ex. and add., Controversial Discourse.
5. Alex. Alexander, M.A.,	Fergus, .		Aberdeen, .	Turriff, .	
6. James Henderson, M.A.,	Marylebone, .		Aberdeen, .	Aberdeen, .	Gr. Ex. and add.
<i>Second Session.</i>					
1. A. Murray Scott, M.A.,	Laurenskirk, .		Aberdeen, .	Fordoun, .	
2. John Charles Grant, M.A.,	Cromdale, .	Yes, .	Aberdeen, .	Abernethy, .	
3. David Bisset, M.A.,	Maryculter, .		Aberdeen, .	Aberdeen, .	
4. James A. Russell, M.A.,	Edinburgh, .		Aberdeen, .	Aberdeen, .	
5. Robert Scott, M.A.,	Inveraven, .	Yes, .	Aberdeen, .	Aberdeen, .	
6. D. MacIver, M.A.,	Strathconan, .		Aberdeen, .	Inverness, .	
7. W. Gordon Lawrence, .	Strathdon, .		Aberdeen, .	Aberdeen, .	
<i>First Session.</i>					
1.	Inverurie, .		Aberdeen, .	Garioch, .	
2.	Kintore, .		Aberdeen, .	Garioch, .	
3.	Maryculter, .		Aberdeen, .	Aberdeen, .	
4.	Banff, .		Aberdeen, .	Fordyce, .	
5.	Turriff, .		Aberdeen, .	Turriff, .	
6.	New Machar, .		Aberdeen, .	Ellon, .	
7.	Old Machar, .		Aberdeen, .	Aberdeen, .	
8.	Burra, near Stornoway, .	Yes, .	Aberdeen, .	Lewis, .	
9.	Fordyce, .		Aberdeen, .	Fordyce, .	
10.	Leuchel-Cushnie, .		Aberdeen, .	Alford, .	
STUDENT (not Ordinary), John Cullen.					

APPENDIX II.—BURSARIES NOT ADMINISTERED

No.		Number.	Value.	Where held.
	SYNODS.			
1	Angus and Mearns, .	Last year, 6,	£15 to £20,	University or Hall,
2	Argyll,	Last year, 12,	Total, £135,	University and Hall,
3	Galloway,	One or two,	£15 to £20,	Hall,
4	Glenelg,	Three,	£8 each,	University, 2, Hall, 1,
5	Perth and Stirling, .	Last year, 6,	Total, £65,	University,
	PRESBYTERIES.			
6	Aberdeen,	Four,	.....	Tutorial Class,
7	Arbroath,	Last year, 16,	Lowest, £15, highest, £25,	.....
8	Auchterarder, . . .	One,	£5,	Hall,
				SPECIAL
9	Dunkeld,	One,	£8,	New College,
10	Paisley,	Three,	£20 each,	University and Hall,
11	Edinburgh,	Ten, Two, Two, Varies, Two or Three,	..... ..... ..... ..... £15 to £18,	..... ..... ..... ..... New College,

BY THE SENATES OF THE SEVERAL COLLEGES.

Conditions.	Patrons.	Sources of Income.	OTHER INFORMATION.
Help desirable. Competition. Marks 50 per cent. of full attainable value.	Synod.	Voluntary Contributions.	In nine years eighty Bursaries awarded, amounting to £1393.
Competition. Candidates natives of district, or residing within the bounds.	Synod.	Contributions and Collections.	Scheme instituted in 1845.
Competition by written papers.	Synod.	Subscriptions and Donations.	Bursary to be refunded, if Bursar gain a College Scholarship of double value.
Competition annually.	Synod.	Contributions and Collections.	.....
Competition.	Synod	Subscriptions.	Bursar to resign, if he obtain any other Bursary of greater value than £10.
.....	.....	Congregational Collections.	.....
Competition. Bursar must have been brought up or educated within the bounds.	Presbytery.	Capital sum invested in house property. Yearly income £250.	The Duncan Bursaries.
Competition. Tenable for one year.	Presbytery.	£100 in 5 percent. Preference Railway Shares.	Being added to yearly.
TRUSTS.			
Holder must be named Kilgour or Bisset.	Lethendy Kirk-session.	Interest of capital sum of £200.	Preference given to natives of Perthshire.
Must be examined by three ministers.	Deacons' Court of Free St. George's, Paisley — Two. Renfrew Free Church Kirk-session and Senatus of the New College—One.	Interest of £1000, held by Free St. George's. Interest of £500, held by Renfrew Kirk-session.	Free St. George's Bursaries—sum bequeathed by James Hervey, Esq. Renfrew Bursary—sum bequeathed by Mrs. Shields and her sister Miss M. Hogg.
.....	.....	.....	Davidson Bursaries.*
.....	.....	.....	Hamilton Scholarships.*
.....	.....	.....	Miller Scholarships.*
.....	.....	.....	Webster Bursaries.*
Examined by Presbytery of Edinburgh.	Whyte Trustees.	Bequest by W. Whyte, Esq.	Whyte Bursaries:—Preference to Mr. Whyte's relatives, and to students of the name of Whyte or Davidson.

* For information concerning these, see *College Calendar*.

MACPHAIL

No.		Number.	Value.	Where held.
	SYNODA.			
12	Moray,	Varies.	£18 each.	Grammar School.
13	Ross,	Same.	Same.	Same.
14	Sutherland & Caithness,	Same. ✓	Same.	Same.
	PRESBYTERIES.			
15	Breadalbane, . .	Same.	Same.	Same.
16	Dornoch,	Same.	Same.	Same.
17	Lewis,	Same.	Same.	Same.
18	Lochcarron, . . .	Same.	Same.	Same.
19	Skye and Uist, . .	Same.	Same.	Same.

SCHEME.†

[illegible]

Free Church of Scotland.

SPECIAL REPORT

OF

THE COLLEGE COMMITTEE

ON

PROFESSOR SMITH'S ARTICLE "BIBLE."

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,

PRINTERS TO THE QUEEN AND TO THE UNIVERSITY.

1877.

COLLEGE COMMITTEE.

MINISTERS.

REV. DR. RAINY, Principal of the New College, Edinburgh, and Professor of Divinity and Church History.

REV. DR. DOUGLAS, Principal of the Free Church College, Glasgow, and Professor of Hebrew and Old Testament Exegesis.

REV. DR. BROWN, Principal of the Free Church College, Aberdeen, and Professor of Apologetics and New Testament Exegesis.

REV. DR. SMEATON, Professor of Exegetical Theology, New College, Edinburgh.

REV. DR. CANDLISH, Professor of Systematic and Pastoral Theology, Glasgow.

REV. SIR HENRY WELLWOOD MONCREIFF, Bart., D.D., Minister of St. Cuthbert's Free Church, Edinburgh.

REV. DR. WILLIAM WILSON, Minister of St. Paul's Free Church, Dundee.

REV. DR. GOOLD, formerly Professor of Theology, Reformed Presbyterian Church, Minister of Martyrs' Free Church, Edinburgh.

REV. DR. PURVES, Minister of the Free Church, Jedburgh.

REV. WILLIAM LAUGHTON, Minister of St. Thomas' Free Church, Greenock.

REV. ALEXANDER WHYTE, M.A., Minister of St. George's Free Church, Edinburgh.

ELDERS.

MR. DAVID MACLAGAN, F.R.S.E., Edinburgh.

MR. N. C. CAMPBELL, Sheriff of Ayrshire.

MR. WILLIAM HENDERSON of Devanha, Aberdeen.

MR. ROBERT LUMSDEN, Banker, Aberdeen.

MR. WILLIAM FERGUSON of Kinmundy, Aberdeen.

MR. JOHN COWAN of Beeslack, Edinburgh.

JOHN PRINGLE, M.A., M.D., Deputy Inspector-General of Hospitals, Edinburgh.

HUGH MILLER, M.D., of Broomfield, Helensburgh.

WALTER G. BLACKIE, Ph.D., Glasgow.

Convener—**REV. W. LAUGHTON.**

Free Church College Committee.

Special Report on Professor Smith's Article 'Bible.'

THE College Committee, on the 17th of May 1876, had their attention called to the article "Bible" in the new edition of the *Encyclopædia Britannica*, written by Professor Smith of Aberdeen, as containing statements which had awakened anxiety in the minds of ministers and members of the Church. The Committee thought fit, in the first instance, to take informal and private means to call the attention of Professor Smith, and also of the various members of the Committee itself, to the impressions which existed, and to the prospect of its becoming necessary more formally to examine into the grounds of them. At a meeting of Committee, held on September 19, a Sub-Committee was appointed in the following terms :—

"The Committee, after deliberation, appointed the following Sub-Committee to consider the article 'Bible,' and also the article 'Angels,' contributed by Professor Smith to the *Encyclopædia Britannica*, and to report to the Committee at its next meeting as to whether there is any ground, and, if any, what, for the Committee taking action in the matter, namely, Mr. Laughton, Convener, Principal Rainy, Principal Douglas, Sir Henry Wellwood Moncreiff, Bart., Professor Smeaton, Dr. Goold, and Professor Candlish."

On the 17th of October the Sub-Committee gave in an interim report, herewith submitted. (Appendix I.) As they did not find it necessary to make any report on the article "Angels," the Committee have limited themselves to the article "Bible." (Dr. Smeaton and Dr. Brown dissent.—Appendix IV.)

The Committee directed the report of the Sub-Committee to

lie on the table, and ordered a copy of it to be sent to Professor Smith, in order that he might, if he thought fit, communicate to the Committee any remarks he had to make upon it. The Committee again met on November 14th, when they received from Professor Smith a statement in reply, which also is herewith submitted (see Appendix II.). The Committee having deliberated on these documents, and on the whole matter, have now to report to the Assembly the opinion which they have formed, in so far as regards the responsibilities which devolve upon the College Committee in a case of this kind.

They have to state, by way of preface, the view which they take of their own functions with reference to such cases. By the terms of Act IX., 1861, they are authorised "to originate and prosecute before the Church Courts processes against any of the Professors for heresy or immorality, reserving the rights competent to all parties, according to the present laws of the Church." It does not appear that the authority to "originate a process" invests the Committee with any Presbyterial powers. It appears simply to lay on the Committee the duty of relieving the Presbytery from occupying the position of prosecutors; so that, when either the minutes of a preliminary dealing by the Presbytery, or the particulars of a *fama*, or any unquestionable facts, creating suspicion or anxiety, are laid before them, they are called to consider whether the materials are such as to justify them in originating a formal process. It appears further, that the authority given by the Act applies only to cases of heresy or immorality, and that it does not lie with them to originate any proceedings designed to lead merely to conference, advice, or admonition. There might, unquestionably, be elements in a case requiring to be dealt with in some of these forms, though there might not be materials for a charge of heresy. The Presbytery, and ultimately the Assembly, have the necessary powers for dealing with anything of this kind. The Committee's duty then was to determine the question, whether they were called upon to originate and prosecute a process for heresy against Professor Smith; and they have now to report their judgment on that question, and the reasons for it.

After carefully examining the article "Bible," and considering with attention the explanations which Professor Smith has

been good enough to furnish, the Committee have not found in the article any ground sufficient to support a process for heresy against Professor Smith. The Committee cannot suitably exhibit the views in connection with which this conclusion has been reached without indicating, in the first place, some features of the article, and stating the impression which these have made on the mind of the Committee. Such a statement may not only enable the Assembly to form a judgment as to the correctness of the Committee's decision on the point before them, but may also aid the Assembly in determining whether, apart from questions of heresy, there is or is not matter which may call for the interposition, in some form, of the Supreme Court of the Church.

In the first place, the Committee observe that the subject of his article led Professor Smith to express or imply an opinion on the leading questions of criticism, which have been raised in connection with the Biblical writings, and particularly on those which have been recently under discussion. It appears that his opinions on such points, for example, as the date, authorship, and literary history of books, and portions of books, frequently differ from those which have been most usually maintained in our churches; and they are in some cases such as have been prominently advocated by writers, who, at the same time, treat the Scriptures as merely human compositions. The Committee do not assume that this circumstance is of itself a ground either of suspicion or of complaint. They suppose it to be universally admitted, that in questions of criticism, as in other questions, believers may have to learn from those who are opposed to them. Nor does any one dispute that the inspiration and authority of Scripture may be maintained amid very considerable differences of opinion as to the age and authorship of books. The *Confession of Faith* abstains from deciding such points, and it is important that much liberty of judgment about them should be maintained. And while in any questions arising on this ground, due reverence for the oracles of God ought always to mark the discussion, yet when men are led, in the use of their liberty, to dissent from views which have been generally received, and to agree with others which have been associated with unbelieving theories, the Committee think they owe it to themselves and to the Church to take some way

of showing, that what to believers is the main truth about the Bible has not been disregarded nor sacrificed. In any case, the Church cannot be indifferent to the question, how far the line of thought, promoted by men in the influential position of Professors, in matters which touch the Bible, is wise and well-grounded; and whenever a new tendency of thought in connection with such matters appears, this solicitude will naturally be increased. Many of these points, however, belong to the judicious and becoming exercise of the discretion conceded to each Professor in his own department. In regard to them, every Professor is responsible to the Church, and may be dealt with by his Presbytery, or, at all events, by the General Assembly. But they are not matters in which it appears to be the duty of this Committee to give any further opinion.

(2.) In the second place, the Committee have observed with regret, that the article does not adequately indicate that the Professor holds the doctrine of the Divine inspiration of the books, whose history he investigates and describes. Neither does he adequately state the view taken of the Bible by the Christian Church as a whole. A clear note on this point, they consider, was the more needed, in view of the critical opinions maintained by Professor Smith, and referred to under the last head. The Committee are very willing to believe that the feature they regret was not due to indifference in regard to that fundamental truth. It may have arisen rather from an over confidence that no serious misconstruction was possible; or from an impression that frank dealing with critical questions, on their own merits only, might be the best way of proving that Christian faith about the Word of God has no misgivings as to the result of critical inquiries. Whatever the cause, the Committee are compelled to regard this feature of the article with disapprobation. It is not sufficient to say, in answer to this view, that Professor Smith was precluded from prefixing any theological preface, or giving explanations of the relation of his critical views to the Protestant doctrine of the Word of God. A single sentence or clause of a sentence, at successive stages of his statement, might have prevented the injurious effect which the Committee deprecate. Giving decided opinions in favour of some critical positions maintained by theologians of the destructive school, he could not have been prevented from showing

decisively that he did not agree with their destructive inferences. The effect of his not doing so is, that the article has been felt by many to convey, both to the Churches and to the world, an erroneous impression of the views entertained and allowed in the Free Church of Scotland. It is to the same false principle, as the Committee must regard it, in the structure of his article, that they ascribe his not making his readers aware of the naturalistic point of view of many of the writers, whose theories and arguments are so largely embodied.

The Committee are obliged to refer particularly to this feature of the article, for this largely contributed to produce impressions as to the drift of many particular statements, which have been so painful to many, and, no doubt, to Professor Smith himself. On the other hand, when Professor Smith's views are completely stated, many grounds of misconception are removed. For example, with respect to two topics referred to in the report of the Sub-Committee, viz., the view of prophecy as primarily addressed to the contemporary Church, and the view of the Synoptic Gospels, the Committee, on the understanding that Professor Smith admits direct prediction of the Messiah in the Old Testament, and that he receives the three Synoptic Gospels as authentic and inspired, do not find it necessary to take further notice of these points. (Professor Smeaton dissents, Appendix IV.)

(3.) In the third place, the Committee have to refer to the position maintained by Professor Smith with respect to portions of the Pentateuch, and more particularly to the Book of Deuteronomy. That position differs from many of those referred to in the first head of this Report, by the serious bearing which it appears to have on the contents and matter of the book. The precise point here is important. It is one thing to maintain (on philological grounds, for example) that the book, in its present form, could not have been written until eight hundred years after the time of Moses. Such a view might be regarded as groundless or hazardous. But there might be no difficulty in connecting it with the position, that the author, whatever his date, was inspired, and faithfully recorded the history as it occurred. It is another thing to maintain that instructions and laws which, in the Book of Deuteronomy, appear as uttered by Moses, are certainly post-Mosaic, and so could not, as a matter of

of showing, that what to believers is the main truth about the Bible has not been disregarded nor sacrificed. In any case, the Church cannot be indifferent to the question, how far the line of thought, promoted by men in the influential position of Professors, in matters which touch the Bible, is wise and well-grounded; and whenever a new tendency of thought in connection with such matters appears, this solicitude will naturally be increased. Many of these points, however, belong to the judicious and becoming exercise of the discretion conceded to each Professor in his own department. In regard to them, every Professor is responsible to the Church, and may be dealt with by his Presbytery, or, at all events, by the General Assembly. But they are not matters in which it appears to be the duty of this Committee to give any further opinion.

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fact, have been uttered by him. The latter is Professor Smith's position. The explanation of his view on this point is given in the interim report of the Sub-Committee in these terms :—

“ Professor Smith holds—

“ 1. That various portions of the Levitical institutions, to which a Mosaic authorship is assigned in the Pentateuch, are of later date, having come into the form in which they are exhibited, only by degrees, and in days long subsequent to the age of Moses. This is held to be established by discrepancies between different parts of Scripture, which are held to arise when the Mosaic origin is assumed.

“ 2. In particular, the Book of Deuteronomy, in portions of it which, *ex facie*, bear to be the record of utterances by Moses, makes reference to institutions and arrangements much later than his time.

“ 3. This is to be accounted for by assuming that some prophetic person, in later times, threw into this form a series of oracles, embracing at once Mosaic revelations, and modifications, or adaptations, which were of later development; all together being thrown into the form of a declaration and testimony by Moses.

“ 4. That, viewed especially with reference to the literary conceptions and habits of that time and people, the method thus employed was legitimate, and was such as the Divine Spirit might sanction and employ. It was designed to teach that the whole body of laws delivered were the fruit of the same seed, had received the same sanction, and were alike inspired by the Spirit which spake by Moses.

“ 5. The Sub-Committee do not understand the Professor to mean that this involved any fraud upon those to whom the book was delivered. It was given and taken for what it was,—however it may subsequently have been misunderstood, in the Professor's view, in so far as it came to be believed to be an ordinary historical record of actual Mosaic utterances.”

The Committee, after fully considering Professor Smith's explanations, are obliged to say that they continue to regard this position with grave concern. They do not admit the force of the evidence which is supposed to establish the non-Mosaic origin of some Deuteronomic laws. And the hypothesis of inspired personation, applied to the contents of such a book as

Deuteronomy, appears to them highly questionable in itself and in its consequences. The explanations produced by Professor Smith in his statement have not relieved the apprehensions of the Committee. They appear rather to make more evident the stumbling-block for readers of the Bible, arising from a theory which represents a book of Scripture as putting into the mouth of Moses regulations that are at variance with institutions which the same theory supposes him to have actually sanctioned. (Professor Candlish dissents, Appendix IV.)

On a survey of the whole case, the Committee, as they have already indicated, do not find sufficient ground to support a process for heresy. The article defends some positions as to the history of Biblical books, which in point of fact have frequently been associated with the denial of inspiration, having formed part of theories, which explain the history of the Bible on the footing of excluding Divine influence. Whether these positions are well grounded is indeed a serious question, and the Committee have a deep sense of the responsibility attaching to the maintenance of them. They cannot profess to be surprised that the article, from what it contained and what it omitted, awakened anxiety or created suspicion with reference to Professor Smith's views on the inspiration of Scripture. But, in addition to his character and public engagements, the Committee are bound to draw attention to his declarations, submitted with this Report. These declarations of his adherence to the doctrine regarding the Word of God laid down in the *Confession of Faith* and in the Reformed Confessions generally, appear to the Committee to be clear, decided, and hearty. They are glad to be assured by Professor Smith that his faith in Deuteronomy, as part of the inspired record of revelation, rests on grounds apart from his critical conclusions, viz., "on the witness of our Lord and the *testimonium Spiritus Sancti*."

The question remains, no doubt, whether Professor Smith has maintained critical opinions which, in their own nature, subvert the doctrine he professes. It is in this connection that those views of Professor Smith come into consideration, of which his theory of Deuteronomy is the leading instance. The Committee have freely stated their view of that theory, that it appears liable to objection, and is fitted to create apprehension. The objection to it is, that it ascribes to the author

of the book the use of a device, or as Professor Smith prefers to term it, a literary form, which to many thoughtful minds, familiar with the subject in all its aspects, appears unworthy and inadmissible in connection with the divine inspiration and divine authority of such a book as Deuteronomy. The apprehension felt in connection with it is, that the theory of an inspired and non-deceptive personation will not generally command assent; and then, the admission that the statements of the book regarding Moses are not true in the obvious sense, will operate, it may be feared, in the way of unsettling belief. Notwithstanding, the Committee are not prepared to say that Professor Smith's views infer a denial on his part, either directly or constructively, of the doctrine, that in the books of the Old and New Testaments, the revelation of God and the declaration of His will are committed "wholly unto writing," and that "they are all given by inspiration of God to be the only rule of faith and life." The Committee lay stress on this, because the doctrine now referred to is not only the technical ground in the *Confession* which must regulate ecclesiastical procedure, but is really the essential and fundamental truth which it is vital to maintain.

The Committee gladly recognise Professor Smith's high character, and express their cordial sense of his great learning. All the more they lament that an article written by him should have given rise to anxiety and suspicion. They cannot withhold the expression of their opinion, that the article, in opposition to Professor Smith's avowed intention, is of a dangerous and unsettling tendency. But as regards the grounds on which his critical judgments are based, and the general line of his thinking, those are points on which the Committee have touched only so far as seemed necessary in order to explain the views under which they have decided the question before them.

(Professors Candlish and Smeaton, Rev. Mr. Whyte, and Principal Brown, dissent.—Appendix IV.)

WILLIAM LAUGHTON, *Convener*.

APPENDIX I.

REPORT of SUB-COMMITTEE of COLLEGE COMMITTEE on Professor SMITH's article "Bible" in *Encyclopædia Britannica*, submitted to College Committee on 17th October 1876, and recommitted for further adjustment.

THE Sub-Committee have carefully considered how they may best fulfil the purpose of their appointment. In doing so, they have been anxious to keep in view the precise function allotted to the College Committee, in cases in which allegations are made with respect to the doctrine taught by Professors. The Committee are "empowered to originate and prosecute before the Church Courts processes against any of the Professors for heresy and immorality, reserving the rights competent to all parties, according to the laws of the Church." It does not appear that these words invest the Committee with Presbyterial functions, so as to warrant them to assume a right of dealing with a Professor in a preliminary inquiry, as a Presbytery might do. Unless the Committee should see it to be their duty to frame a libel for heresy against Professor Smith, they cannot go further, as it would appear, than to report to the Assembly their reasons for declining to take that step, and their views as to the nature of the questions which the article "Bible" in the *Encyclopædia Britannica*, as written by one of our Professors, may be held as raising for the consideration of the Church.

On the whole, the Sub-Committee have thought it best to do no more than place before the Committee a general account of those features of Professor Smith's article which, as they think, have given occasion to dissatisfaction or anxiety. They are aware that the remit under which they act may be held to point to something more, viz., to a specification whether any, and, if any, what points in the article fall under the cognisance of the Committee, as empowered to originate processes in cases of unsound doctrine. But the Sub-Committee think that a

decision on that question, either way, ought not to be summarily suggested, but should be reached in a manner fitted to secure the fullest consideration. Feelings of dissatisfaction or anxiety which exist may be believed to have respect to various features of the article, or to various elements in it. Some understanding must be reached as to the way in which these are severally to be appreciated, and any ambiguity as to the meaning of the writer, and the bearing of his positions, must be cleared away before the Committee can arrive at a judgment with respect to the duty which devolves upon them in connection with this case.

In his article on the Bible, Professor Smith, while recognising the Bible at the outset as "the records of the religion of Revelation," confines himself to the object of giving "a general account of the historical and literary conditions under which the unique literature of the Old and New Testaments sprang up, and of the way in which the Biblical books were brought together into a canonical collection, and handed down from age to age." The reasons for this limitation of the subject are not stated. Whether it was in itself proper, or wise, or not, it necessarily required him to deal chiefly with the human side of the Biblical books, and hindered him from expounding his views and beliefs on such topics as the Divine inspiration, authority, evidences, value, and use of the Bible. The article, therefore, is not to be taken as a complete exhibition of his faith, or a sample of his teaching with reference to the Bible, on occasions when he treats the whole subject, in all its aspects. But, just because of this limitation of his plan, the Sub-Committee think it was fitting that he should express more clearly and strongly than he has done in the article, his faith in the Divine inspiration and authority of the Bible. It was all the more desirable that he should do so, because, while the article dwells so much on the human side of the Biblical books, it exhibits great freedom and decision in disposing of the questions which arise in this field, and in applying, for this purpose, canons of internal criticism. More particularly, Professor Smith very summarily and positively rejects opinions that have been generally held by the Church as to the age and authorship of Old Testament books—for example (to name leading specimens), portions of the Pentateuch, of Isaiah, of Zechariah; and

while he does not, in all cases, decide the questions raised, but indicates that scholars differ in opinion, and gives their views as hypothetical or alternative, he does not sufficiently indicate that competent scholars still adhere to older views, and think the arguments upon the other side inconclusive. The reader, finding the positions laid down as tenable or preferable to be such as seem to bring age, authorship, and the like into doubt, and such as are, often at least, associated with disbelief in the inspiration and authority of Scripture—and finding no explanation on that point—is led to regard the absence of it as significant either of indifference or of hostility.

The Sub-Committee are by no means disposed to assume that the want of fuller explanation on the topic arises from such causes. They believe that this feature of the article must be capable of being accounted for in some other way. Further, with respect to the detailed opinions advanced or preferred by Professor Smith, they would not represent the circumstance that he often diverges from the views on critical questions maintained by most believing theologians, especially in this country, and favours others which have more commonly been propounded by men who deny the inspiration and authority of the Scriptures, as in itself a ground for cherishing suspicion of his principles and aims. Whatever may be thought of the wisdom and safety of some of these positions, the Sub-Committee fully admit that the views of orthodox theologians on points of criticism are subject to revision. It is possible for a fresh mind to be impressed with the idea that over-anxiety about consequences has led those theologians to resist evidence, and to encumber their faith with bulwarks which are useless and prejudicial. That may be Professor Smith's conviction. It remains true, however, that the re-modelling which he advocates must, in any case, awaken anxiety as to its wisdom, its evidence, and its tendency. The Sub-Committee regret that Professor Smith does not seem to have foreseen the danger that anxiety of this kind, which was inevitable, might be enhanced and aggravated by misunderstanding as to his own theological position.

The statement now made appears to cover many of those details in the article, which, taken together, and looking to the manner in which they are presented, have awakened disapprobation or suspicion. Of the debateable statements in the article, some

are of no theological importance; and others, whatever their importance may be, on various accounts, are still such as would not in themselves call for any proceedings apart from the impressions as to the writer's sympathies and tendencies, to which the general structure and drift of the article have given rise. The attention of the Sub-Committee has been specially called to a statement in the article with respect to the revelations to the prophets being always spoken directly to their own time; to a statement with respect to the Synoptic Gospels as non-apostolical digests; and also to a line of statement, in the article on Angels, appearing to throw doubt on the personality of these beings. Although language has been used, on these and various other points, which appears to the Sub-Committee defective or incautious, especially when viewed in connection with the impressions which most readers are likely to bring to the perusal of them, and although on this account satisfactory explanations would be useful and desirable, the Sub-Committee do not feel called upon to report upon them further.

A closer consideration, however, is required in the case of some conclusions to which Professor Smith has been led. The question arises whether in themselves, or in their plain tendency, they do not imperil the faith in the inspiration and trustworthiness of the Scriptures, and do not suggest views inconsistent with these attributes. Reference is here made especially to his propositions with respect to some portions of the Pentateuch.

From the statements of the article on this subject, it would appear that Professor Smith holds—

1. That various portions of the Levitical institutions, to which a Mosaic authorship is assigned in the Pentateuch, are of later date, having come into the form in which they are exhibited only by degrees, and in days long subsequent to the age of Moses. This is held to be established by discrepancies between different parts of Scripture, which are held to arise when the Mosaic origin is assumed.

2. In particular, the Book of Deuteronomy, in portions of it which, *ex facie*, bear to be the record of utterances by Moses, makes references to institutions and arrangements much later than his time.

3. This is to be accounted for by assuming that some prophetic person in later times threw into this form a series of

oracles, embracing, at once, Mosaic revelations and modifications, or adaptations, which were of later development—all together being thrown into the form of a declaration and testimony by Moses.

4. That, viewed especially with reference to the literary conceptions and habits of that time and people, the method thus adopted was legitimate, and was such as the Divine Spirit might sanction and employ. It was designed to teach that the whole body of laws delivered were the fruit of the same seed, had received the same sanction, and were inspired by the Spirit who spake by Moses.

5. The Sub-Committee do not understand the Professor to mean that this involved any fraud upon those to whom the book was delivered. It was given and taken for what it was, however it may subsequently have been misunderstood in the Professor's view, in so far as it came to be believed to be an ordinary historical record of actual Mosaic utterances.

On this view, it would appear, in the case of one book of the Pentateuch, that the literal historical character, in the ordinary sense of the term, is given up. The objections which have been brought against it in that character, on account of alleged discrepancies between its statements and those of Leviticus and later historical books, are admitted to be insuperable. And in order to account for the statements of the book, it is held that, in the intention of the writer of it, the ascription to Moses of the whole series of utterances which form the chief contents of Deuteronomy was, and was to be taken as, virtual and ideal only. This is a representation which certainly appears to many minds to impute an insincere and untruthful use of the name of Moses, and so to be inconsistent with the fidelity and veracity of the Divine Word. It appears objectionable also, as sacrificing the historical character of a book which we have been accustomed to think was received in its obvious sense by the whole Church, Jewish and Christian, and by our Lord Himself. The grounds alleged for it, so far as stated in the article, seem to be far from constraining, or proportioned to the importance of the conclusion adopted. It is natural to apprehend, moreover, that the method here suggested may be extended in the way of surrendering to objectors the literal credibility of other books of Scripture heretofore received as historical, and

admitting that they embody statements which are only ideal, and were never meant to be literally understood. The book of Deuteronomy appears to be carefully articulated, by its introductory verses, into an admittedly literal history. The assertion that the dramatic personations, appropriate in poetry and parable, ought to be resorted to for the explanation of such a book, certainly must appear to many too violent and improbable to be a safe position from which to defend the historical truth and inspired authority of the Bible.

This subject has been specially dwelt on by the Committee, not only because of its importance, but because Professor Smith speaks decidedly and unambiguously on the point; whereas, in some other cases, he declines to pronounce absolutely on the merits of the speculations which he reports. Perhaps, however, it is not to be assumed that he adopts the theory described with all the decision which his language seems to imply.

It is right, probably, that the Sub-Committee should remark, in conclusion, that the case thus presented is a different case from that of an attack on the credit and authority of the Scriptures, conducted by the methods of destructive criticism. The Sub-Committee anticipate that, as the matter proceeds, Professor Smith will make it amply apparent that the inspiration and the authority of the Word of God are dear to him; and that the positions which he has taken up, however questionable any of them may be, or may appear, are in his view consistent with those great principles, and are supposed by him to afford the proper ground for successful vindication of them. He has already given some public evidence of his desire to do so, in connection, for example, with the Book of Deuteronomy itself.¹ But while the case is thus to be distinguished from other cases with which it may be confounded, the questions which may arise out of it are serious, whether these respect the theological consistency of the positions laid down, or the influence they are likely to exert on other minds, or the liberty to be taken and given on matters which closely affect the common faith, though not all of them forming part of its body and substance.

Meanwhile the Sub-Committee once more state their impression that the general character of the article has been the chief occasion of the feelings of disapprobation and anxiety which

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have been called forth. The broad ground for these has been, that Professor Smith appeared to declare his agreement with critics of the negative school on points connected with the history of the Old Testament canon; while he has not marked distinctly and unmistakeably wherein he differs from them, and how he comes to differ from them as to the nature and authority of those books. As a natural consequence, those who do not know him, or know him only from this article, have been led to the conclusion that he is at one with that distinctive school of criticism, and has no real belief in the inspiration and Divine authority of the Old Testament. In exposing himself to this misunderstanding, Professor Smith is felt to have done injustice to himself and also to our Church. With this feeling is associated a feeling of anxiety as to the influence likely to be exerted on students under Professor Smith's tuition. Apprehension exists that the line adopted may lead some of them to conclusions adverse to the inspiration of the Scriptures. Even if such conclusions should not necessarily follow, it is still felt that wisdom and caution would be needed to counteract the tendency in that direction which the history of opinions seems to exhibit as existing in fact. In this view, it is felt to be unsatisfactory that Professor Smith does not seem alive to danger on this side, nor conscious of the risk he runs of awakening distrust.

For the reasons already given, the Sub-Committee postpone any more precise appreciation of the merits of the questions involved, or of the duty which may devolve on this Committee in connection with them.

WILLIAM LAUGHTON, *Convener*.

APPENDIX II.

REMARKS by PROFESSOR W. R. SMITH on a Memorandum of the Sub-Committee on the Article "Bible" in the *Encyclopædia Britannica*.

In responding to the invitation of the College Committee to remark on the Report upon my article "Bible," I think I ought to begin by saying a word about the reason why that article was written in the form and with the limitations of plan which seem to have given rise to misunderstanding.

The plan of the *Encyclopædia Britannica* excludes everything of the nature of constructive theology. Accordingly, when I was asked to write a critical article running rapidly over those topics of Biblical Introduction of which some account seemed necessary to link together the detailed articles on individual Books, I was quite aware that I could have no opportunity of prefixing to my critical statement any theological preface such as I would in other circumstances have thought desirable, explaining the relation of critical views to the Protestant doctrine of the Word of God. I did not think then, and I do not think now, that this was any reason for declining to write the article. It is right that an *Encyclopædia* should contain a fair and impartial account of the present state of critical questions, and the account was more likely to be fair and impartial if written by a person whose criticism was not enlisted in the service of a destructive theology.

I would not have undertaken the article if I had thought that a critical statement, within the limits of the plan of the *Encyclopædia*, would tend to cast any doubt on the Divine authority of Scripture. But I am convinced that there is nothing in what I have written to touch a faith which moves in the lines of sound Protestant doctrine, and rests on the bases indicated in the first chapter of our *Confession*; and I

cannot be answerable for the effect of my teaching on men whose belief in the Bible moves in other lines, and rests on other foundations.

And now—to pass to details on which the Report seems particularly to invite remark—I cannot but judge that the persons who specially called the attention of the Sub-Committee to “a statement in the article with respect to the revelations to the prophets being always spoken directly to their own time, and to a statement with respect to the Synoptical Gospels as non-apostolical digests,” must themselves have overlooked the bearing of certain features in the doctrine of our Standards on the subject of Holy Scripture.

While fully acknowledging the Messianic element in prophecy, and the truth that Jesus found the Prophecies and the Psalms to be directly and unmistakeably fulfilled in Himself, I say (p. 640¹) that there is no reason to think that a prophet ever received a revelation which was not spoken directly and pointedly to his own time. Our *Confession* teaches exactly the same doctrine when it says, that “it pleased the Lord at sundry times and in divers manners to reveal Himself and to declare that His will [*i.e.* His will which is necessary unto salvation] *unto His Church.*” For these words mean nothing if they do not teach that every revelation, in its very nature, and therefore in its direct and immediate purpose, was spoken to the Church as then existing for its instruction in the way of salvation. And this is clearly what is meant in Heb. i. 1, where we read that the revelation spoken through the prophets was addressed “to the fathers.” Any other view would be incompatible with the fundamental Reformation principle that the Word of God is always a living and personal Revelation of Himself; and criticism would deserve the best thanks of the Church if it did no other service than to emphasise afresh a truth so vital to the interests of living Christianity, and so necessary to be kept in mind, that the Bible may be a living word to him who reads it.

And now for the Synoptical Gospels. My statement is that

¹ P. 640 a. Prophecy “lays hold of the ideal elements of the theocratic conception, and depicts the way in which, by God’s grace, they shall be actually realised in a Messianic age.”

P. 642 a. Jesus “read in the Psalms and Prophets the direct and unmistakeable image of his own experience and work as the founder of the spiritual kingdom of God.”

if the testimony of Papias as to the Gospel of Matthew is to be understood in a certain sense, which I regard as probable, "all the earliest external evidence points to the conclusion that the Synoptical Gospels are non-apostolic digests of spoken and written apostolic tradition, and that the arrangement of the earlier material in orderly form took place only gradually and by many essays." It will be observed that I fully recognise that the material of the Synoptical Gospels is genuine apostolic tradition. I speak only of the steps by which that tradition was digested into its present shape. Who denies that at least in two cases of the three the final editor was a non-apostolic person? A faith which is hurt by what I have written must be equally hurt by the universal admission that Mark and Luke were not apostles, and must be utterly unable to rest on our *Confession*, which in the chapter "Of the Holy Scripture" says not one word upon questions of authorship and date.

From these minor points I think I may pass at once to the question that arises about the Deuteronomic Legislation; and I will begin by saying that I accept the five propositions in which the Report summarises my views on the question as on the whole a very fair representation of my position, both in my divergence from tradition and in my refusal to associate any idea of fraud with the Deuteronomic Legislation, or to admit that my account of the date and authorship of the Book detracts from its value and authority as Canonical Scripture. When my position is thus discriminated from the theories of those who like Kuenen ascribe the origin of Deuteronomy to a pious fraud, I do not think that it will be found to involve any more serious innovation in our conception of the method of revelation than this—that the written record of the Revelation of God's will which is necessary unto salvation makes use of certain forms of literary presentation which have always been thought legitimate in ordinary composition, but which were not always understood to be used in the Bible. In further elucidation of this position, especially in its relation to the veracity and perspicuity of Scripture, I would simply refer the Committee to a letter of mine in the *Daily Review*, to which, as I observe from an allusion in the Report, their attention has already been directed.¹

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I do not gather that the Sub-Committee are disposed to deny that, if it could be proved that the Book of Deuteronomy is indubitably post-Mosaic, it would be possible to adjust this result, in some such way as I have indicated, to that persuasion of the Divine authority of the Book which rests on the witness of our Lord and the *testimonium Spiritus Sancti*. But they think that the whole theory is improbable and objectionable on several grounds.

It is not of course my present business to answer all objections to my views, but only to elucidate their right to exist and be discussed within the Church. But two of the objections to which the Report refers are of a kind to invite remark—

(1.) It is said that the grounds alleged for the critical view, so far as stated in the article, seem inadequate. On this I would remark that the truth of the view, or the adequacy of the evidence which critics put forth in its favour, cannot be discussed on the basis of the few meagre hints as to the course of the critical argument which the narrow limits prescribed to my article allowed me to produce. I was not to forestal the separate article "Deuteronomy;" and, besides, it is often not possible for an Encyclopædia to give the full evidence of those results of modern research which it records. In particular, references to Biblical texts throughout my article frequently mean that an argument constructed on these texts leads, by steps which it was not possible for me to indicate, to the conclusions which I state. I must not therefore be supposed to think that a mere perusal of what I have written ought to suffice to convince any man of the justice of my views.

(2.) It is asked whether our Lord does not bear witness to the Mosaic authorship of Deuteronomy. If this were so, I should feel myself to be on very dangerous and untenable ground. But it appears to me that only a very strained exegesis can draw any inference of authorship from the recorded words of our Saviour.

One of the most important points touched by the Report, and the last on which I wish to say a word, is the probable bearing of critical views on the defence of the veracity and authority of Scripture. I cannot but think that the Report lends too much countenance to a vulgar mistake when it repeatedly emphasises my agreement with critics of the negative

school, and assumes an almost necessary connection between critical opinions and unbelief. It is of course true that theologians of an antismetaphysical bent have a special interest in the human aspects of the Biblical literature, in which alone, without any acknowledgment of a supernatural factor, they seek a complete explanation of all that distinguishes the Bible from other books. But the criticism which I follow is not an attempt to eliminate the supernatural from religion. Its motive is not unbelief, but the conviction with which all modern believing theology is deeply penetrated, that God's Revelation was never a mechanical, dead, unintelligible thing to the church which received it; that at each stage of the Biblical development every fresh revelation of God's saving will was interwoven with the spiritual life and needs of the church; wherefore a true understanding of the origin and purpose of the several books of the Bible is not to be reached until we go beyond the barren traditions of later Judaism, which are really what would-be Christian orthodoxy insists on conserving, and view the history of the Biblical Literature as an organic part of the history of the church in the ages of revelation.

So far, then, is it from being true that sound criticism is associated with unbelief, that the steps which have raised criticism from the chaotic state in which it appears at the close of last century in the hands of a writer like Eichhorn, are inseparably bound up with the reintroduction into theological circles of the notion of Revelation, which, in the epoch of Rationalism, had almost dropped out of sight.

But here it will be objected that, though criticism may assume the reality of a Divine Revelation, and acknowledge the authority of the Record, it at least tends to bring down the notion of Revelation to a lower platform, and to make the distinction between the Word of God and the word of man less palpable, so that unbelievers have now an easier task when they try to obliterate the distinction altogether.

It seems to me that the contrast between belief in Revelation and unbelief is absolute, and that the distinction between the two positions admits of no gradations. Belief in Revelation is the belief that the knowledge of God and his will, which is necessary unto salvation, cannot be reached by any man exercising his natural powers on the works of creation and provi-

dence ; that man can know and find God as his Redeemer only when God has first personally manifested himself as such. Unbelief denies that any such personal manifestation is possible or has taken place. Belief says that God first finds and chooses man. Unbelief says that man first finds and chooses God. The critic has no middle ground between these two positions.

Accordingly, the question as to the bearing of critical views on the defence of a Supernatural Revelation narrows itself to this.

Is it the critical or the traditional view of the Old Testament which places on a surer basis the fact that the whole Old Testament history is unintelligible, except on the theory that Israel did not choose Jehovah and learn to know him by a peculiar gift of national intuition, but that Jehovah chose Israel and manifested himself to Israel by personal deeds as a redeeming God ? It is beyond doubt that this fundamental peculiarity of the History of Revelation is frequently obscured by uncritical traditions, which make it impossible to see an order and regular progress in God's dealings with Israel, and thus diminish the evidence of the continuous and consistent working of a Divine Personality shaping the history to His own great ends. Take an example from Deuteronomy :—

On the usual theory, the express command of God that no sacrifice be offered, except at the central sanctuary, was habitually ignored, even by prophets like Samuel and Elijah, who used the ancient local high places without scruple and without reproof from God.

Can it be denied that to many minds such a circumstance must appear to suggest a far more fundamental difficulty to the belief in a consistent Divine Revelation, of which Moses and Samuel were alike organs, than lies in the theory that God permitted the author of Deuteronomy to take a liberty, common to every historian of antiquity, and throw certain didactic matter into the form of a speech ? Examples of this kind might be easily multiplied. Criticism tries to explain difficulties which the older exegesis sought only to explain away. The new task is undoubtedly more delicate ; but those who remember how much unbelief has been produced by the old-fashioned plan of making arbitrary assumptions by way of reconciling contradictions which criticism is able to unite in

are of no theological importance; and others, whatever their importance may be, on various accounts, are still such as would not in themselves call for any proceedings apart from the impressions as to the writer's sympathies and tendencies, to which the general structure and drift of the article have given rise. The attention of the Sub-Committee has been specially called to a statement in the article with respect to the revelations to the prophets being always spoken directly to their own time; to a statement with respect to the Synoptic Gospels as non-apostolical digests; and also to a line of statement, in the article on Angels, appearing to throw doubt on the personality of these beings. Although language has been used, on these and various other points, which appears to the Sub-Committee defective or incautious, especially when viewed in connection with the impressions which most readers are likely to bring to the perusal of them, and although on this account satisfactory explanations would be useful and desirable, the Sub-Committee do not feel called upon to report upon them further.

A closer consideration, however, is required in the case of some conclusions to which Professor Smith has been led. The question arises whether in themselves, or in their plain tendency, they do not imperil the faith in the inspiration and trustworthiness of the Scriptures, and do not suggest views inconsistent with these attributes. Reference is here made especially to his propositions with respect to some portions of the Pentateuch.

From the statements of the article on this subject, it would appear that Professor Smith holds—

1. That various portions of the Levitical institutions, to which a Mosaic authorship is assigned in the Pentateuch, are of later date, having come into the form in which they are exhibited only by degrees, and in days long subsequent to the age of Moses. This is held to be established by discrepancies between different parts of Scripture, which are held to arise when the Mosaic origin is assumed.

2. In particular, the Book of Deuteronomy, in portions of it which, *ex facie*, bear to be the record of utterances by Moses, makes references to institutions and arrangements much later than his time.

3. This is to be accounted for by assuming that some prophetic person in later times threw into this form a series of

oracles, embracing, at once, Mosaic revelations and modifications, or adaptations, which were of later development—all together being thrown into the form of a declaration and testimony by Moses.

4. That, viewed especially with reference to the literary conceptions and habits of that time and people, the method thus adopted was legitimate, and was such as the Divine Spirit might sanction and employ. It was designed to teach that the whole body of laws delivered were the fruit of the same seed, had received the same sanction, and were inspired by the Spirit who spake by Moses.

5. The Sub-Committee do not understand the Professor to mean that this involved any fraud upon those to whom the book was delivered. It was given and taken for what it was, however it may subsequently have been misunderstood in the Professor's view, in so far as it came to be believed to be an ordinary historical record of actual Mosaic utterances.

On this view, it would appear, in the case of one book of the Pentateuch, that the literal historical character, in the ordinary sense of the term, is given up. The objections which have been brought against it in that character, on account of alleged discrepancies between its statements and those of Leviticus and later historical books, are admitted to be insuperable. And in order to account for the statements of the book, it is held that, in the intention of the writer of it, the ascription to Moses of the whole series of utterances which form the chief contents of Deuteronomy was, and was to be taken as, virtual and ideal only. This is a representation which certainly appears to many minds to impute an insincere and untruthful use of the name of Moses, and so to be inconsistent with the fidelity and veracity of the Divine Word. It appears objectionable also, as sacrificing the historical character of a book which we have been accustomed to think was received in its obvious sense by the whole Church, Jewish and Christian, and by our Lord Himself. The grounds alleged for it, so far as stated in the article, seem to be far from constraining, or proportioned to the importance of the conclusion adopted. It is natural to apprehend, moreover, that the method here suggested may be extended in the way of surrendering to objectors the literal credibility of other books of Scripture heretofore received as historical, and

admitting that they embody statements which are only ideal, and were never meant to be literally understood. The book of Deuteronomy appears to be carefully articulated, by its introductory verses, into an admittedly literal history. The assertion that the dramatic personations, appropriate in poetry and parable, ought to be resorted to for the explanation of such a book, certainly must appear to many too violent and improbable to be a safe position from which to defend the historical truth and inspired authority of the Bible.

This subject has been specially dwelt on by the Committee, not only because of its importance, but because Professor Smith speaks decidedly and unambiguously on the point; whereas, in some other cases, he declines to pronounce absolutely on the merits of the speculations which he reports. Perhaps, however, it is not to be assumed that he adopts the theory described with all the decision which his language seems to imply.

It is right, probably, that the Sub-Committee should remark, in conclusion, that the case thus presented is a different case from that of an attack on the credit and authority of the Scriptures, conducted by the methods of destructive criticism. The Sub-Committee anticipate that, as the matter proceeds, Professor Smith will make it amply apparent that the inspiration and the authority of the Word of God are dear to him; and that the positions which he has taken up, however questionable any of them may be, or may appear, are in his view consistent with those great principles, and are supposed by him to afford the proper ground for successful vindication of them. He has already given some public evidence of his desire to do so, in connection, for example, with the Book of Deuteronomy itself.¹ But while the case is thus to be distinguished from other cases with which it may be confounded, the questions which may arise out of it are serious, whether these respect the theological consistency of the positions laid down, or the influence they are likely to exert on other minds, or the liberty to be taken and given on matters which closely affect the common faith, though not all of them forming part of its body and substance.

Meanwhile the Sub-Committee once more state their impression that the general character of the article has been the chief occasion of the feelings of disapprobation and anxiety which

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have been called forth. The broad ground for these has been, that Professor Smith appeared to declare his agreement with critics of the negative school on points connected with the history of the Old Testament canon; while he has not marked distinctly and unmistakeably wherein he differs from them, and how he comes to differ from them as to the nature and authority of those books. As a natural consequence, those who do not know him, or know him only from this article, have been led to the conclusion that he is at one with that distinctive school of criticism, and has no real belief in the inspiration and Divine authority of the Old Testament. In exposing himself to this misunderstanding, Professor Smith is felt to have done injustice to himself and also to our Church. With this feeling is associated a feeling of anxiety as to the influence likely to be exerted on students under Professor Smith's tuition. Apprehension exists that the line adopted may lead some of them to conclusions adverse to the inspiration of the Scriptures. Even if such conclusions should not necessarily follow, it is still felt that wisdom and caution would be needed to counteract the tendency in that direction which the history of opinions seems to exhibit as existing in fact. In this view, it is felt to be unsatisfactory that Professor Smith does not seem alive to danger on this side, nor conscious of the risk he runs of awakening distrust.

For the reasons already given, the Sub-Committee postpone any more precise appreciation of the merits of the questions involved, or of the duty which may devolve on this Committee in connection with them.

WILLIAM LAUGHTON, *Convener*.

from the hands of their authors. But I cannot understand how any one can hold a different view when we observe, for example, that Psalm xiv. is only another edition of Psalm liii., and that the last verses of Psalm xl. occur as a separate psalm (lxx.) Out of the mere statement of an undeniable fact, the pamphleteer attempts to make capital by speaking of "systematic" alterations of the text. The only systematic alteration I affirm is a frequent change of Jehovah to Elohim in part of the Psalter. Is that infidelity?

(6.) My view as to the Song of Solomon will appear at length on an early opportunity. But I hold its chief motive to be ethical, and have implied as much in my article.

(8.) Put nakedly, or illustrated by the mangled quotation given in the text of the pamphlet, this seems a very strong statement. But, while I say that the Book of Daniel is separated from the proper prophetical writings by its apocalyptic form, I also say that in its intrinsic qualities it is akin to them. Does my critic know that in the Hebrew Canon Daniel is not placed among the prophetical books, but among the Hagio-grapha?

And now I come to two propositions about the New Testament.

(9.) "The three Synoptical Gospels are non-apostolic digests of tradition." What I say is, "digests of *spoken and written apostolic* tradition." Now, is not that exactly what every one believes as to the Gospels of Mark and Luke, neither of whom was an apostle? With regard to Matthew I put the thesis hypothetically, saying that external and internal evidence make it probable that the Apostle Matthew wrote only a collection of the sayings of our Lord on which the first Gospel is based. On this point I do not pretend that certainty exists, but at any rate there is nothing in such a view to lower our estimate of the Gospels. When my critic speaks against the possibility of the synoptical Gospels being non-apostolic digests of tradition, he is at issue not with me alone, but with the preface to the Gospel of Luke.

(10.) Perhaps the most serious and malignant of all the charges brought against me lies in this proposition and in the remarks by which it is supported. Any one except the pamphleteer and his unscrupulous colleague in the *Courant* would

see at once that, while I endeavour to maintain a perfectly impartial attitude, and give fair play to the negative critics, as was proper in a purely literary article whose business was to state the case on both sides, the whole weight of my remarks on the Tübingen school goes against their ingenious but unsubstantial theory. I point out that the external evidence for the New Testament books is as strong as can reasonably be expected. I observe accordingly that the arguments of negative critics "do not for the most part rely much on external evidence." And then I say that "the strength of the negative critics lies in internal evidence." But I by no means imply that this strength is strong enough to maintain their position. On the contrary, while admitting, as every candid mind must admit, that they have raised difficulties which still await explanation, I suggest a series of questions on which the controversy seems to turn, and which I believe cannot be answered in a sense favourable to the views of the Tübingen school.

The pamphleteer concludes by a very plain summons to the Free Church to remove me from the office intrusted to me in the Aberdeen Hall. A strange call to proceed from an anonymous voice! An untruthful attack on an office-bearer of the Church in connection with the studies to which the Church has called him is really an assault not upon an individual, but on the most sacred interests of the Church itself. The pretension of pious zeal which disguises my critic's slanders is not a new thing. Even Job was compelled to ask, "Will ye speak wickedly for God? and talk deceitfully for Him?"—I am, etc.,
W. ROBERTSON SMITH.

ABERDEEN, 13th June 1876.

APPENDIX IV.

DISSENTS.

1. BY REV. DR. SMEATON.

I dissent from the Report as INCOMPLETE. No reference is found in it to the article ANGEL, which the Committee undertook to examine and report upon as well as upon the article BIBLE. The series of negations in the article "Angel" is such that explanations were urgently demanded. Thus, it is affirmed that the angelophany is a theophany as direct as is possible to man. The angel of Jehovah is not allowed to have a personal subsistence, and in the description of angels generally, nothing is said in the way of affirming their personality, their intellectual and moral qualities, and their agency as ministering spirits. On the other hand, they are represented as a portion of poetic and prophetic imagery. Along with all this there is an entire absence of allusion to the character and activity of the angels which kept not their first estate. Any one acquainted with the rationalistic denial of angels for the last century, and especially since the prominence given to the Pantheistic philosophy, will naturally demand explanations. Professor Smith has had the opportunity of making explanations, and wholly omitted to take advantage of it.

I dissent from the finding of the College Committee on Professor Smith's articles as wholly inadequate to the gravity of the offence.

I should have been glad, in common with every member of Committee, if Professor Smith had seen his way, though at the last moment, to send in a retractation of those sentiments which have caused so much uneasiness, or given explanations such as the Committee could have accepted as satisfactory. As he has done nothing to show that he does not wish to be personally

identified with the opinions he has published, the Church cannot, in my opinion, abstain from judicial action.

My dissent from the Report is based partly on general grounds, and partly on its details.

With reference to the former, the Committee, as it seems to me, cannot properly conclude its task without giving forth such an expression of opinion as shall serve some useful purpose for the practical guidance of the Church in a very critical period of her history.

While avowing regret and grave concern at the importation of the negative German criticism, the Committee, intrusted with a very responsible office, is not warranted merely to report the fact of their appearance, when the party by whom they are supported claims for them a legitimate position, or a right to exist within the pale of the Free Church. Nor is it enough to accept a mere profession of loyalty to the principles of the Church as a sufficient reason for abstaining from further action.

As to objections in detail:—

1. I dissent from the statement:—"The Committee have not found in the article any ground to support a process for heresy" (page 2, par. 2). One may not find, according to the technical use of the term HERESY, any direct attack on a fundamental article of faith, while he finds error enough to call for judicial action and severe repression on the part of the Church. Let me take an illustration from Dr. Ames, the great champion of the Decrees of the Synod of Dort, and one of the chief advisers in drawing up their terms. In reply to the question whether Arminians are heretics, he says, "The opinion of the Arminians as it is received by the most who favour them, is not properly a heresy, but a dangerous error, and tending to heresy; but as it is defended by some of them it is a Pelagian heresy, because they deny the effectual operation of internal grace."—(Consci. Book 4, ch. 4.) But Arminianism could not be allowed to claim a legitimate position. If I should allow the same distinction to be drawn in this case, it is solely on the supposition that the negative criticism can be separated from its underlying philosophy. But is it quite certain that they can be sundered?

It is well known that the negative criticism of Germany and Holland assails the genuineness of the Pentateuch and of the second half of Isaiah's prophecies mainly on these two grounds

—that the narrative is interwoven with elements of the supernatural, and that the predictions of future events are so particular and express, that, in their judgment, no one could have foretold them before the event. That is, they will, according to their philosophy, allow neither a miracle of knowledge nor a miracle of power. The newer criticism is based on some postulate or prepossession supplied by a philosophy opposed to the supernatural.

The uncomfortable impression made by Professor Smith's criticism is, that while he has given us no cause to conclude that he has adopted that philosophy, he has arrived at the same results in his criticism. But though he may not have reached these results on the same grounds, they are broad enough to take in the underlying philosophy when some resolute champion of the criticism shall boldly introduce it to give completeness to the system, and add its reason of existence. Not only so : opinions which are fatal to inspiration, dislocating the unity of Scripture, and undermining the canonical rank of several books of Scripture on petty grounds of internal criticism, can only be called dangerous error tending to heresy.

2. I dissent from the reference in the Report to Professor Smith's view of PROPHECY (p. 7). He was asked for explanations on this point, because the language of his article, more particularly when taken in connection with the proof-passages quoted from Isaiah and Zechariah, seemed unduly to limit the prophet's action to his own time. The reply in his memorandum only reaffirms a point which few men, if any, ever questioned—that prophecy was addressed to the contemporary church. But his explanation is even more unsatisfactory than the original statement, inasmuch as he does not definitely make prophecy refer to a personal Messiah, according to the hermeneutic principles on the subject of prophecy furnished by the inspired apostles (Acts ii. 29 ; xiii. 36), but mentions only "the ideal elements of the theocratic conception" (Mem., p. 19). This view of prophecy will be found to consist with an attitude of absolute indifference to the commentary of an inspired Apostle, which, as De Wette puts it, cannot influence those who stand on the ground of historical exegesis. (Professor Smith's commentary on the 16th Psalm in the *Expositor* is an illustration of the same style.)

3. I dissent from the reference in the Report to Professor Smith's view of the SYNOPTIC GOSPELS (p. 7). The current language of divines, that the Gospels are immediately or mediately apostolical, is not his. Instead of this, he makes use of a style of speech which, to every one who is familiar with the literature of the subject, or alive to the great issues at stake, seems little better than a piece of thoughtless audacity. Thus he asserts,—“A considerable portion of the New Testament is made up of writings not directly apostolical, and a main problem of criticism is to determine the relation of these writings, especially of the Gospels, to apostolic teaching and tradition.” This very unguarded language, if understood according to the grammatical construction of the sentence, would imply that the Gospels, *taken generally and as a whole*, are to be classed among those writings which, according to him, are not directly apostolical. That may be but a slip in hurried writing, and an instance of those mistakes to which every man is liable. But it certainly demands explanation.

The language used in reference to the synoptical Gospels, however, is fitted to cause very great uneasiness. Thus he says —“It seems to be implied that, if eye-witnesses wrote at all, they, at least so far as was known to Luke, did not compose a regular narrative, but simply threw together a mass of reminiscences.” In reference to the Gospel of Mark, he says:—“It is a fair question, whether the second Gospel is not an enlarged edition of Mark's original work.” And in explaining upon his theory, Papias' references to the so-called *λόγια* ascribed to Matthew, Professor Smith says:—“It seems to be most fairly understood not of a complete Gospel, but of a collection of the words of Christ. And if so, all the earliest external evidence points to the conclusion that the Synoptical Gospels are non-apostolic digests of spoken and written apostolic tradition, and that the arrangement of the earlier material in orderly form took place only gradually and by many essays.” No one can read such statements without pain. Explanations were asked by the Committee, and no satisfactory explanation has been received, beyond a brief allusion to the matter in a way that coolly assumes, that, at least in two cases of the three, the final editor was a non-apostolic person.—(Mem., p. 20.) If it be conceded that Matthew did not write a narrative of the facts as well as of

the sayings of Christ, one can be at no loss to see what use this may ultimately serve in the hands of the negative criticism.

4. I dissent from the statements contained in the Committee's Report, that Professor Smith's views are compatible with inspiration :—" They are not prepared to say that either the one or the other infers the denial on Professor Smith's part, either directly or constructively, of the doctrine that, in the books of the Old and New Testaments, the revelation of God, and the declaration of his will, are committed wholly to writing, and that they are all given by inspiration of God to be the only rule of faith and life."—(P. 10.) It cannot, of course, be expected that I could accept such a statement as this, because it is directly, and in terms, opposed to what I have repeatedly affirmed, both in the Committee and Sub-Committee. I hold that the doctrine of inspiration and Professor Smith's views are irreconcilable, and that this will be evident if, for example, we take account of his theory of Deuteronomy, or of his conception of the Song of Solomon.

The view which he propounds as to the origin of Deuteronomy is, that it is a fictitious personation of Moses by another man, in the unspeakably solemn position of professing to receive and communicate a divine revelation, and that the book was not composed till many centuries after Moses' death. The point at issue is not alone the age and Mosaic authorship of Deuteronomy, but whether this book of Scripture is supposititious, and whether it was after a great interval of time composed and put into the mouth of Moses by another. This fraudulent personation-theory is the lowest depth of criticism ; for, as has often been said, the mythical criticism had still this redeeming point, that it did not impute to the writers conscious fabrication. The supposititious or personation-theory, on the contrary, is not in keeping with the character of an honest man, and wholly inconsistent with that of an ambassador from God ; and the attempt to exculpate the writer who is said to have put his words into the mouth of Moses, on the supposition that it was well known¹ at the time, only widens the sphere

¹ Professor Smith in his letter to the *Daily Review* said :—" It seems to me plain that the author of Deuteronomy was at liberty to choose such a way of setting forth his inspired admonitions. The use of literary forms is not fraudulent when the nature and object of the form are as transparent as they must have been to the first readers in the case before us."—APPENDIX III.

of the fraudulent deception, and makes the receivers of the book act in collusion with the writer in his crime. This theory—which I never expected to encounter in Scotland—overlooks the important fact that, in the very book to which such an origin is ascribed, we find the repeated condemnation of false prophets, of false testimony, and of adding to, or diminishing from, the word of God ; and we must therefore suppose the writer practising deception while exposing falsehood in every form. Professor Smith must make his choice between the reception of the book as an inspired revelation, with all that it purports to be, as written in the time of Moses, and as the work of Moses, or reject it altogether as a fraud, and entitled to no respect.

There is no middle way. He cannot maintain its fictitious origin, and yet assert its inspiration. However convenient it may be for a speculative theologian to oscillate between the two ideas, as the necessities of a daring criticism may suggest, the notion of a fabricated prophetic programme, or of an inspired forgery, will be regarded by the general community as it has always been regarded by me, as no better than the very quintessence of absurdity. The robust common sense of mankind scouts the possibility of the combination. For my part, I could not stultify myself before the Church and the world by allowing such an incoherent and self-contradictory juxtaposition of terms. But such a theory, if it could be endured for a moment, would, it is evident, render inspiration incapable of vindication or defence. And the enemies of Revelation, I believe, could desire no more effective weapon in their warfare than the power to proclaim that a Christian Church permitted a theological teacher to represent any one book of Scripture as an inspired fabrication. But the question forces itself on our minds,—if one book may be so described, what is to be the limit of this license, and how far is the concession to be extended in the way of giving a chartered right to similar caricatures of the sacred oracles ?

I am obliged to add, that in my judgment Professor Smith's treatment of the Book of Deuteronomy is tantamount to dropping it from the inspired Canon. And the same thing may be said of his mode of representing the scope and purport of the Song of Solomon, to which he denies the spiritual sense, and all that allusion to the communion between the Bridegroom

and the Bride, which the Church of all ages—notwithstanding the wayward tendencies of a few individual writers—has always regarded as immediately connected with its divine origin; for no reason can be shown for its inspiration and canonical rank if it is to be interpreted on the low exegetical conception that it is an earthly love-poem.

It will not do to say that this is a dispute about the authorship of a book, and that the authorship of a book is of small moment. I have already stated how much more is involved. But the references to the Mosaic authorship of Deuteronomy not only by Peter and Paul (Acts iii. 22; Rom. x. 6; x. 19) but by the Lord Jesus Christ Himself (Matt. xix. 8), are so express and definite, that the denial of that one accredited fact tends to shake the inspiration of many other books of Scripture, which explicitly assert or imply it.

In conclusion, I regret that the Committee, fettered by the interpretation which they have put upon their functions, have not sent up with their Report a strong recommendation to the Assembly to deal effectually with the negative and destructive opinions brought to light in Professor Smith's articles as wholly inconsistent with our recognised doctrines, and contrary to the genius of every Reformed Presbyterian Church. This is the first instance that has occurred in any Scottish Church of an attack on the genuineness of any Book of Scripture on the part of an office-bearer within the Church. And the question now raised, and which must be decided one way or other, is, whether the negative criticism, with the rationalistic theology which uniformly goes along with it, is to claim a legitimate position within the pale of the Free Church of Scotland? To that I cannot consent. The Continental Churches, having neither our spiritual independence nor our Scriptural discipline, can be no guide to us in this matter. Under the control of the State, they are obliged to allow all manner of latitudinarian opinions, and have ceased to put forth any ecclesiastical testimony on great questions. We have what they want, and are bound to call the spiritual independence and Scriptural discipline, which are our distinctive privilege, into active exercise on the side of the Divine authority of Scripture. Unfaithfulness or weak concession at this juncture, would allow two classes of professors, students, and preachers antagonistic to each other, and end

in the long-run, as all such false alliances must end, in an ultimate separation between the Rationalistic and Evangelical elements as incapable of existing together. Any man of long views, or who has looked into the history of the Church, must see this; and, therefore, in the exercise of that inherent authority which we possess, the Church must at once nip these opinions in the bud, and do so effectually. On one point, I have not the shadow of a doubt. An attack on the genuineness and authority of Scripture, whether dignified by the title of the higher criticism, or prompted by the lower scepticism, ought never to be permitted within the Church on the part of any office-bearer. We can keep criticism within its proper limits, and this occasion may have been permitted to occur that we may show to other churches how we can act in the exercise of our independent jurisdiction.

GEORGE SMEATON.

2. BY REV. DR. CANDLISH.

For the following reasons, I dissent from the resolution of the Committee to retain paragraph 7, p. 8, "The Committee," etc., down to "sanctioned." Also from resolution to retain part of paragraph 2, p. 9, line 4 from foot, "The Committee have freely," etc., down to "unsettling belief." And also from the resolution to retain the concluding paragraph of the Report, "The Committee," etc., down to "before them."

There is no sufficient ground for grave concern about Professor Smith's view of certain parts of the Pentateuch, and therefore it is unnecessary and inexpedient for the Committee to express an opinion as to the force of the evidence which is supposed to establish the non-Mosaic origin of some Deuteronomic laws.

JAS. S. CANDLISH.

I adhere to Dr. Candlish's reasons of dissent.

JOHN PURVES.

3. BY REV. ALEX. WHYTE.

1. Because the Committee should have kept themselves to their instructions, and simply reported to the Assembly that they had "not found in the article any ground sufficient to support a process for heresy against Professor Smith." For as

soon as the Committee begin to reason, and argue, and judge about the article generally, they immediately travel into matters which I have no ability to discuss.

2. Because if anything was to be said beyond an exact report on the legality of Professor Smith's teaching, the opportunity should have been taken of relieving their brother of the odium that has unfairly fallen upon him, and of tracing home much of the present excitement to its real cause—the published criticisms of his article, and the current talk about it:—the motive and merit of which this is not the place to characterise, but which the Committee might righteously and usefully have given their mind about. The opportunity should also have been taken to suggest to the Assembly, in connection with this case, to instruct their people that there are necessarily many questions in scholarship and theology that require the long and close study of trained and able minds, and that such questions as Professor Smith is compelled to discuss in his article belong to the province of specially equipped scholars. Further, the Committee might well have recommended all our professors and ministers to cultivate a close and intelligent acquaintance with the labours of contemporary scholarship as a sure means of warding off all unreasonable panic on the one hand, and also of escaping intellectual stagnation in professional study on the other.

3. Because instead of the timid and cautious tone of the Report, a hearty and grateful acknowledgment should have been made of the goodness of God to our Church in the succession of eminent theologians and teachers He is raising up among us. And especially, recognition should have been taken by the College Committee of the fact, that our professors are making first-rate scholarship indigenous among us, and are compelling the eyes of men to look to us with envy, because in our Colleges we are combining, and are training our future ministers to combine, the most loyal and affectionate devotion to our Church polity, worship, and confessional position, with the occupation and cultivation of a foremost place in contemporary scholarship and Biblical theology.

4. Because, while regretting that Professor Smith did not enough consider that the perusal of his article would not be confined to the theological schools, the Report does not, at the

same time, strenuously insist that the traditions and prepossessions of those who cannot be familiar with critical and scientific questions, are not to be allowed to trammel the hands and brand the names of men who are doing some of the Church's selectest and most delicate work.

For these and other reasons I dissent from the Report.

ALEXANDER WHYTE.

4. BY PRINCIPAL BROWN.

It was my earnest desire and fond hope, considering the position which I occupy, that I might be spared the pain of dissenting from the majority of the Committee on any part of their Report. But I am constrained to say that I think it was their duty to have called attention to the article "Angel," remitted to the Sub-Committee to be reported on, inasmuch as it leaves the reader in doubt whether the writer believes in the personal existence of angels or not, and more especially as it ignores the existence of that "wicked one" whose agency in every varied form is so prominent a feature in the New Testament writings, from Matthew to Revelation, and to destroy whose works is expressly said to be the purpose for which the Son of God was manifested.

DAVID BROWN.

APPENDIX V.

ANSWER TO DR. SMEATON'S DISSENT.

1. *With reference to article "Angel."*—The Committee were unprepared for this dissent, inasmuch as Dr. Smeaton did not bring up any dissent on this point from the Sub-Committee, and did not move in the Committee that the article "Angel" should still be considered before completing the Report. On the merits the Sub-Committee considered that no definite issue could be raised on any statements in the article on Angel, and they thought it every way wisest to concentrate attention on

the article "Bible," in connection with which they had reason to know that anxiety existed extensively in the Church.

2. *With reference to article "Bible."*—1. The Committee think that Dr. Smeaton's view should have led him to move that a process of libel for heresy, or error tending to heresy, should be instituted against Professor Smith. 2. The Committee have stated in the Report the grounds of their decision with respect to the question of process, as well as the other matters referred to by Dr. Smeaton. They have only to add that, whatever the duty of the Church in reference to such a case may be held to be, the due discharge of it will be best promoted by the Committee confining itself to its prescribed and legitimate functions.

ANSWER TO MR. WHYTE'S REASONS OF DISSENT.

Without disrespect to Mr. Whyte, the Committee think that his reasons are answered by the Report itself in the view of impartial minds, and that there is no foundation in the Report for the character which he ascribes to it.

DR. CANDLISH'S REASONS OF DISSENT.

Dr. Candlish's dissent, App. IV., being a simple intimation of diversity of judgment on the points referred to, does not require nor admit of special answer.

DR. BROWN'S DISSENT.

With reference to Dr. Brown's dissent, the Committee did not think it necessary to add anything to the answers which they have given to the corresponding portion of Dr Smeaton's.

Free Church of Scotland.

REPORT

OF

THE COLONIAL COMMITTEE.

MAY 1877.

APPOINTMENTS, 1876-77.

Ministers.	Date of Appointment.	Colony.
1. Rev. Robt. Collie, Minister.	22d Aug. 1876,	New South Wales.
2. „ E. B. Millard, Do.,	„ „ .	Canada.
3. „ Alex. Todd, Probationer.	„ „ .	Madras.
4. „ J. Urquhart, Do.	17th Oct. „ .	Victoria.
5. Mr. John Stewart, Lay Evang.,	„ „ .	Napier, New Zealand.
6. Rev. D. Macphail, Probationer.	„ „ .	Malta.
7. „ J. Leiper, Minister,	„ „ .	Canada.
8. „ J. D. Don, Do.,	„ „ .	South Africa.
9. „ D. Finlayson, Probr.,	„ „ .	Victoria.
10. Mr. E. Gillies, Lay Evangelist,	16th Jan. 1877, .	Cape Breton.
11. „ J. Bruce, Student Do.,	20th Feb. „ .	Auckland, New Zealand.
12. „ J. Berry, Student,	„ „ .	South Africa.
13. Rev. M. Brown, Minister,	„ „ .	East London, S. Africa.
14. Mr. W. M'Ara, Student Evang.,	„ „ .	Auckland, New Zealand.
15. „ Jacob Spence, Do., do.,	20th March „ .	Do., do.
16. Rev. D. Paton, Minister,	17th April „ .	Adelaide, South Australia.
17. Mr. T. R. Forbes, Student Evan.	„ „ .	Auckland, New Zealand.

There are many grounds on which the Colonies may claim no inconsiderable share in the efforts, contributions, and prayers of the Church. First of all, while we are debtors to all men, Jew and Gentile, Greek and barbarian, we owe a special duty to our kinsmen according to the flesh. The Apostle Paul, though he gloried in being the Apostle of the Gentiles, felt the peculiar claim which his brethren, the seed of Israel, had upon his services, and acknowledged it wherever he went by preaching first in the synagogue to the Jews. So, while our Church is bound to preach the Gospel as she has opportunity to every creature, it is specially incumbent on her to follow with the means of grace her own children who are leaving our own shores for the Colonies year by year. They are the members of our own families and our own congregations, and they naturally look to us for help. From the nature of the case some time must elapse before the Colonists can bear the expense of providing ordinances for themselves, and it will be long before they are able to educate a sufficient number of ministers to supply their own wants. In the meantime, therefore, if we are not to leave them to lapse into heathenism, we must provide them with pastors, in most cases bearing the expense of their transit, and in some contributing towards their support for a time.

The Colonies present a great and growing field for the Church's labours. Compared with the country that gave them birth, they are in their geographical dimensions perfectly gigantic, and although in some parts this vast area is but thinly peopled, that makes them all the more dependent on the fostering care of the mother Church. We cannot leave these scattered sheep to perish in the wilderness; we must send them pastors who will "feed them with knowledge and understanding." Besides, these territories are in the course of being continually filled up partly by the natural increase of the population, and partly by a steady stream of immigration. Thus, while in some of our rural districts a process of depletion is gradually going on, in the Colonies there is a constantly rising tide, and so a continually increasing demand for ministerial service. If, from whatever cause, the supply of labourers from the home Church were to be intermitted for a single year, it would require more than double the number the year following to make up the deficiency. We must not therefore let arrears accumulate. It is to be feared we are doing so in some cases at the present time.

It is encouraging to know that a little given to this field goes a great way. Sometimes it enables a few scattered settlers to obtain a minister when this would otherwise be hopelessly beyond their power, and any help which this Committee gives is always administered so as to stimulate and encourage local effort. This we do not merely from motives of economy, but because we believe it to be good for the Colonists themselves. We are persuaded that people will value ordinances more when it costs them some effort and some expense to procure them. Our own experience as a Free Church has taught us, that giving for the cause of Christ is an important means of grace, and therefore we do what we can to evoke a spirit of liberality in those whom we have occasion to assist. To the credit of the Colonies it must be said that the response on their part has been such that the standard of ministerial income has risen very decidedly in most of them of late years.

Moreover, these Colonies are evidently destined to become great nations; their progress during the last thirty years has been amazing. If it goes

on as it has been doing, considering their vast territory, their great resources, and the vigorous and enterprising character of their population, they will be most important factors in the future history of the world. It is true that they are at a distance from Europe, the great political centre, but as they increase in wealth and power they will become more and more independent of that centre. And already steam navigation and the electric telegraph have brought them vastly nearer than they were. Now every Christian must feel that it is of the utmost importance to leaven these young communities with Gospel truth. This is what our Church is endeavouring to do, and it is a noble work. It may require the sacrifice of men whom we seem to need, and would willingly keep at home. But the sacrifice will be abundantly rewarded. For "there is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

Lastly, in helping to raise up strong and lively churches in the Colonies we are contributing towards the evangelisation of the world. Not only are we preventing our brethren from lapsing into heathenism, we are helping to build up Christian Churches, which in their turn send forth missionaries to preach the Gospel to the heathen, especially in those parts which lie nearest to themselves.

For details of the Committee's work during the past year we must refer to the *Record*, in the pages of which some of the communications received from the Colonial field have appeared from month to month. A brief summary of that work is all that we can here submit to the General Assembly.

I. EUROPE.

GIBRALTAR.—Mr. Coventry is quietly pursuing his work among the Presbyterian soldiers and the small proportion of the civilian population which is connected with the Presbyterian Church. It is gratifying to find that few in number as the members of the permanent congregation are, they have done more this year than usual towards defraying the expenses of the station. Some absolutely necessary repairs have been made upon the church at an expense of £250. This sum the congregation are quite unable to raise among themselves. The Committee cannot make grants for such purposes, but they very cordially commend the case to the liberality of the members of the Church.

MALTA.—The number of Scotch regiments stationed at Malta continues to be such as to require considerable effort on the part of Mr. Wisely and his assistant to overtake the work of ministering to their spiritual wants. Mr. Ramsay having been there for a period of upwards of two years, has returned to this country, after having received a very gratifying testimonial from those among whom he laboured. He has been succeeded by Mr. Macphail, who formerly did good service in connection with the Continental Committee. Dr. Koppel has also, as in former years, very willingly rendered help when the military arrangements were such as to require service in three different places at the same hour.

MADEIRA.—Mr. Angus was originally appointed to Madeira for one year only. The appointment was renewed for a second year, very much in consequence of the zeal which he displayed in connection with the Mission to the Portuguese. But the Committee, notwithstanding a

memorial from the congregation, which must be very gratifying to Mr. Angus, have resolved that in future this station shall, if possible, be supplied by ministers more or less invalided, but still capable of ministering efficiently to a small congregation in the genial climate of Madeira. The letters which have appeared from time to time in the *Monthly Record* show that the Mission to the Portuguese has been subjected to a very harassing ordeal. It is hoped that by this time the worst is over, and that the struggle has issued in a clear gain to the cause of Christian liberty.

ODESSA.—Mr. Clark's labours have this year been carried on in exceptionally trying circumstances, owing to the intense anti-English feeling produced in the minds of the Russians by the policy of the British Government in connection with the Eastern question. This has led to the dismissal of many of our fellow-countrymen who were in the employment of Russians in Odessa. The subsequent outbreak of hostilities, and the disastrous flood of which tidings have lately been received, must make Mr. Clark's position still more precarious. The Committee have felt it to be their duty to make a small addition to Mr. Clark's salary for this year, as a recognition of his faithful and valuable services, and as a compensation for the inevitable decrease in the local funds. They earnestly commend him to the sympathy and the prayers of the whole Church.

II.—AMERICA.

THE DOMINION OF CANADA.—The entire Presbyterianism of British North America is now, with a few unimportant exceptions, consolidated into one strong united Church. The meeting of General Assembly held at Toronto last June, under the Moderatorship of Dr. Topp, once a minister of this Church, was characterised by a vigorous and healthy tone that is full of promise for the future. The most marked feature in the proceedings of that Assembly was the enthusiasm with which they took up the vast Home Mission work now thrown upon their hands. That work has indeed turned out even more formidable than was then anticipated, for the bad harvest and the financial crisis through which the country has been passing has so dried up their resources that they have been obliged to overdraw their account for Home Mission operations to the extent of £3000. A Church which throws itself into the work which God lays to its hand, with so much faith and fervour, cannot but succeed. Taking these circumstances into consideration, the Committee have again voted a double grant of £500, £300 to be expended on the Western, and £200 on the Eastern section of that great Home Mission field. They have also made a grant of £100 to the Mission of the Presbyterian Church to the French Canadians, which has been involved in financial difficulties by the very success of its operations. But they wish it to be understood that this is an exceptional donation, as that Mission is one which does not strictly fall within their proper field.

The Rev. A. N. Somerville, who went to represent our Church at the meeting of the General Assembly of the Presbyterian Church in Canada, accomplished his mission to the entire satisfaction of both Churches, and, we are glad to add, without injury to his own health. During his stay on the American Continent, at the hottest period of the year, he travelled 5800 miles, visited thirty different places, and delivered upwards of one hundred sermons and addresses. We cannot doubt that his labours

have resulted in the conversion of souls, in the quickening of the spiritual life of God's people, and in the strengthening of the many bonds by which, as Churches, we are bound together.

BERMUDA.—Mr. Thorburn having at length succeeded in getting a very suitable colleague and successor in the person of Mr. Layton, formerly of Coldstream, Nova Scotia, returned to Scotland last autumn, where he has spent the winter. After thirty-two years of faithful and efficient service, with scarcely any intermission, first in the West Indies and afterwards in Bermuda, he needed the furlough, and had earned it well. We trust he will soon be able to return with full vigour to the Master's work, either in his former sphere or in some other department of the Colonial field.

WEST INDIES.

TRINIDAD.—Mr. Walker has been tried by the removal by death of not a few of the original members of the Portuguese congregation to which he ministers. We trust that "instead of the fathers shall be the children," and as these children are growing up with a better knowledge of English than of their mother tongue, we see in this the prospect of the gradual introduction of English services which may tend to recruit and strengthen the congregation.

BELIZE—BRITISH HONDURAS.—Mr. Arthur, on his return to Belize, found that both church and school had suffered considerably during his absence. Both, however, have begun to flourish again. An experienced teacher from Jamaica has been obtained for the school. Mr. Jackson, late minister of the Reformed Presbyterian Church, Girvan, began his labours in November. Mr. Arthur, who now returns home upon a retiring allowance, speaks in the warmest terms of his successor. His preaching is characterised, he says, by much freedom and energy, and he is in every way an admirable minister.

FALKLAND ISLANDS.—Mr. Yeoman returned to Scotland last summer in connection with some difficulty that had arisen as to the guarantee promised by the Falkland Islands Company when he was appointed. Through the kind services of friends in London, the Committee have now got that matter arranged, so that between the help rendered by the Company, the Government grant of £100 a year, and a subsidy of £50 a year from the Committee, Mr. Yeoman will have a sufficient income to maintain him in that isolated and difficult field of labour, to which they are glad to think he has not returned alone.

III.—AFRICA.

KING WILLIAMSTOWN.—It is with great satisfaction that the Committee are able to report that the vacancy at King Williamstown has been at length supplied by the appointment of Mr. Don, late of Calcutta. In a letter dated "Lovedale, January, 31st, 1877," Mr. Buchanan, late of Durban, says, "We are all filled with joy and thankfulness by the appointment of Mr. Don to this charge. If your Committee could make a similarly happy appointment to East London, you would do much towards establishing Presbyterianism in a strong position in South Africa."

EAST LONDON.—The Committee rejoice to think that they have succeeded in gratifying the desire expressed in the above extract. After

long delay and repeated disappointments, they have at last been enabled to send out to East London Mr. Matthew Brown of Hightae, an energetic and devoted minister, who belonged to the Reformed Presbyterian Church before the recent union. Mr. Brown is in rather delicate health, but quite able to labour efficiently in a climate so salubrious as that of East London.

FORT BEAUFORT.—This congregation, situated in a fine healthy district about 14 miles from Lovedale, has hitherto been in connection with the Independents. In October last they applied for admission to the Lovedale Presbytery. Though discouraged at first, they persisted in their purpose, and have now obtained the recognition they desired. They have applied to this Committee to aid them in obtaining the services of a minister, indicating their preference for Mr. Berry, who has concluded his third session at the Free College, Aberdeen, and has been recommended to them by Mr. Doig Young of Lovedale. The Committee, having satisfied themselves of Mr. Berry's fitness for the post, have appointed him, contingently upon the Assembly's agreeing to dispense with his fourth year of attendance at the Hall. The congregation are hearty, united, and liberal, so that a minister going to labour among them will have every prospect of comfort and success.

PIETERMARITZBURG.—Mr. Carlyle has been in this country for some months, bringing the spiritual necessities of Natal before the Presbyterian Churches in Scotland, both by addresses and by a widely circulated printed appeal. The Committee have agreed to make a grant of £100 a year for three years, as soon as a suitable labourer can be found to enter upon one or other of the places indicated by Mr. Carlyle as peculiarly in need of a Gospel ministry. We regret that Mr. Carlyle is precluded by the state of his wife's health from returning to Maritzburg, so that the first charge there is now vacant.

DURBAN.—It is gratifying to the Committee to know that Mr. Paton's health has considerably improved since his arrival in Durban, and that he has now been ordained as pastor of the congregation there.

CAPE TOWN.—Mr. Russell is doing excellent work at Cape Town. He is very anxious to obtain an additional labourer for a place called Rondebosch, 5 miles from Cape Town. He proposes visiting this country next year if he can find a suitable substitute to fill his place for six months.

IV.—ASIA.

JAVA—MEESTER CORNELIS.—Mr. King's illness was unfortunately more serious than the Committee imagined. The opinion of the medical men whom he consulted was, that while he might be able for work in a cool climate, it would be exposing his life to serious risk if he were to return to Java. In these circumstances he had no alternative but to return to this country with his family, where he has since resided, with the view of recruiting his shattered health. He has transferred to the Committee, free of debt, the neat and commodious church which was previously held in his own name. No successor to Mr. King has yet been appointed, nor has he yet felt himself able to enter on another sphere of labour. Mr. King has been very abundant and very faithful

in his labours, and the Committee are sure that the Church will sympathise deeply with him in the trying position in which he is now placed.

CALCUTTA.—Mr. Milne is labouring efficiently in this important post. The account which appeared in the *Record* of his visit to Madras, and of his impression of the mission there was peculiarly vivid and interesting. It is an illustration of the advantage which our Foreign Missions derive from having our Colonial Stations well manned.

BOMBAY.—Mr. Boyd, after having laboured at Bombay for a period of thirteen years and a half without ever leaving his post, has resigned his charge greatly to the regret of the congregation. The duty of selecting a suitable successor has been laid upon a certain number of commissioners, of whom the convener of this Committee is one. We earnestly trust that a position so important may be soon supplied with the services of an earnest and cultivated man.

MADRAS.—It is a matter of much regret that there has not hitherto been a Presbyterian congregation or minister in Madras, as in the other two leading cities of British India. We trust the blank will now be supplied. Mr. Todd, a probationer of much promise, educated at Glasgow, was sent out last summer by this Committee in conjunction with the Foreign Mission Committee, with the view of preaching to the natives, and at the same time gathering together a congregation of our fellow-countrymen. We trust the experiment may be successful.

MUSSOURIE.—Mr. Rose of Brechin having occupied this station for several months, under the auspices of the Anglo-Indian Union, the Committee deemed it a proper application of their funds to give a grant of £100 towards the expenses incurred in connection with that appointment. Mr. Rose, on his return, reported that there was an excellent opening for a Union Church in that locality. The Committee intimated their willingness to give some pecuniary assistance at the outset, if Mr. Rose ascertained from parties on the spot that the appointment of a Free Church minister would be acceptable to them.

RANGOON.—Mr. Bain, having faithfully and ably fulfilled his engagement at Rangoon, is about to return home. The appointment of a successor lies with the Anglo-Indian Christian Union.

V. AUSTRALIA.

NEW SOUTH WALES.—We have urgent applications for ministers for this Colony, which unhappily we have been able to do very little to meet. We have only sent one minister to New South Wales this year, Mr. Collie, formerly minister of an Independent church in England. We attribute this in some measure to the circumstance that Dr. MacGibbon, who visited this country last summer in connection with the proposed meeting of the Presbyterian Council, was prevented by ill health from making personal application to ministers and probationers as he had intended.

VICTORIA.—The Presbyterian Church of Victoria was ably represented in our last Assembly by Dr. Macdonald of Melbourne. He also succeeded in getting two probationers to agree to go to the Colony. Unforeseen difficulties have arisen to delay, but we trust only to delay their

departure. Mr. Bell, late of King Williamstown, who only left this in October, has been settled as minister of one of the congregations in Emerald Hill, and gives a most favourable account of Victoria as a field of labour.

QUEENSLAND.—Mr. Thomas Hume has been settled in Mackay, a seaport about 600 miles from Brisbane. Mr. Ogg says he has “met with a fine reception, and the cause is prospering in his hands there.” We have not been able to send out any labourers to Queensland this year, but we have given the Church there a grant of £100 for payment of evangelists, and we rejoice to hear that they are taking energetic steps to train students for the ministry from among themselves.

SOUTH AUSTRALIA.—The important congregation of Chalmers’ Church, Adelaide, is now vacant by the resignation of Mr. Davidson, who has accepted the Professorship of English Literature and Mental and Moral Philosophy in the newly established University there. The appointment of a successor was intrusted to this Committee, in concert with three commissioners selected on account of their acquaintance with the Adelaide Congregation. They are glad to be able to report that they have succeeded in inducing the Rev. David Paton, B.D., of Dalton, a thoroughly competent man, to accept this call. It is expected that Mr. Paton, if his Presbytery throws no obstacle in the way, will leave for Adelaide in the month of June.

WESTERN AUSTRALIA.—It is not very creditable to Presbyterianism that it has not a single congregation in that vast territory. Dr. Macdonald, Melbourne, touched there on his way home, and made some inquiries as to the practicability of making some spiritual provision for our fellow-countrymen there. The result was that he proposes, with the help of this Committee, to send some competent person from Melbourne to obtain fuller information on the spot, and to report.

TASMANIA.—Last year we were able to state that Dr. Nicholson of Hobart Town had been cheered by the appointment of an able colleague and successor, in the person of Mr. R. M. Webster, formerly of Middlesborough. We continue to receive gratifying intelligence of the efficiency and success of Mr. Webster’s labours.

VI. NEW ZEALAND.

The leading feature in the Presbyterian Churches of New Zealand during the past year has been the abandonment of the negotiations for union which had been going on for sixteen years. A year ago everything seemed to hold out the prospect of a different result. The terms of union had been arranged, and no objection on the ground of principle was alleged on either side. But the opposition on the part of the minority of the Church in Otago proved to be so strong that the project had for the time to be given up. It is some mitigation of the disappointment to the friends of union that after all it would have been little more than a confederation of independent churches, and that it is perhaps better to wait until a *bond fide* union on true Presbyterian principles can be effected.

OTAGO.—Mr. Bannerman, who came to represent the Church of Otago at the Presbyterian Council, arrived too late to be present at the Assembly. He made, however, an interesting and effective statement to the August commission. We regret that he did not succeed in inducing any of our

probationers to offer their services for Otago. The necessities of that field are great, and they are growing every day.

CANTERBURY.—We have been urged to send six additional men to this province. As yet we have not been able to send one. That our friends in Canterbury are in thorough earnest is evident from the fact that the Church Extension Association there, now guarantee probationers labouring there £250 per annum for two years, if not previously settled.

WELLINGTON.—Mr. Treadwell, late of Stevenston, has been inducted at Wanganui, and has entered on his work there with every prospect of success.

HAWKE BAY.—Mr. Fraser, late of Knockando, has so won the confidence and affection of his people at Waipukerau, that they have remonstrated, and we trust successfully, against his leaving them, offering rather to divide this too extensive field between him and a younger man. Mr. John Stewart, well known as an evangelist in this country, has been sent out by the Committee to assist Mr. Sidey at Napier.

AUCKLAND.—Mr. Bruce having been appointed by the General Assembly of New Zealand agent for the Church's Schemes, has resigned his charge, which is thus vacant. The Committee has contributed a sum of £150 for one year towards his salary. Arrangements were also made at that meeting of Assembly for conducting the studies of young men for the ministry. In connection with this plan, three students at the Glasgow University, of approved missionary gifts, have been sent out as student evangelists to complete their studies for the ministry in Auckland, and to spend the recess in labouring in some of those districts where the need of Gospel ministrations is most urgent.

DEPUTATION.

A large-hearted and liberal gentleman, whose home is in Australia, but who was then on a visit to this country, offered, at last meeting of General Assembly, to pay the expenses of Mr. Wilson, of the Barclay Church, if he would go as a deputation from the Free Church to Victoria. Mr. Wilson, however, did not see his way to close with the proposal when it was pressed upon him by the Committee. In the course of the winter, an invitation was addressed to Mr. A. N. Somerville, of Glasgow, by the Evangelistic Association of Glasgow, to go out to the southern Colonies on a mission similar to that which he had previously fulfilled in India and Canada. This invitation, after mature and solemn consideration, Mr. Somerville saw it to be his duty to accept, though it involved separation from his family, the virtual resignation of his charge, and heavy pecuniary expense. At Mr. Somerville's own request the convener of this Committee attended the meeting of Presbytery at which he announced the resolution he had come to, with the view of intimating the cordial satisfaction of the Committee at the prospect of an object they had long had in view being thus substantially accomplished. Mr. Somerville's intention was to go to Victoria by the mail steamer in May. He carries with him a commission from this Committee. The gentleman already referred to has contributed £200 towards the payment of his expenses. And he will be followed by the good wishes of very many hearts in Scotland.

SUPPLY OF MINISTERS FOR THE COLONIES.

* The list of appointments prefixed to this report will show at a glance what the Committee has been able to do this year in the way of sending labourers to the Colonial field. The list contains six ministers, four probationers, and seven lay evangelists, seventeen in all. The number falls slightly short of that which we were able to show last year. And what is most to be regretted is this, that the shortcoming is chiefly among the probationers, and that too; notwithstanding the efforts of the Committee, by means of the short-service plan, to render it an easy thing for them to make a trial of Colonial work. One reason of this may be that the number of unemployed probationers is at present considerably smaller than it was. The Committee are resolved to send out none but those whom they deem suitable and efficient men, however great the scarcity of labourers may be. But they have been reduced to the necessity of despatching to the Colonial field men of the right stamp at an earlier stage in their preparation for the ministry, leaving it to the churches there to avail themselves of their services, and to superintend their studies in the way that they may deem best.

SHORT-SERVICE PLAN.

The Committee would again bring under the notice of our probationers and Divinity students the plan approved of by the General Assembly in 1875, and now sanctioned by all the Colonial Churches, with the view of sending out young men of promise to labour for two or three years in the Colonies. The Committee undertake to pay their expenses to and fro, adding a small sum for outfit, and guaranteeing them £150 a year while labouring in any of the Australian Colonies, a proportionate sum being allowed for Canada and South Africa. If at the expiry of this period they prefer remaining, their outfit money will be increased. If they return they will be put on the probationers' roll for supplying vacancies at home, pains being taken, in accordance with a special Act of Assembly, to prevent their sustaining any loss from their temporary absence. One appointment under this system was all but made this year, when it was prevented by an adverse medical opinion. It is believed that such temporary engagements would prove beneficial both to the Colonies and to the young men themselves, while of course they are not meant to preclude appointments made in the ordinary way.

FUNDS.

We append a summary of the income and expenditure of the Committee during the past year as compared with the previous one, referring for fuller details to the public accounts of the Church. From this it will be seen that at the close of the Financial year, the 31st of March, there was a satisfactory balance on hand. This has largely arisen from some considerable legacies which have recently been received. The current expenses of the Committee, as well as the large incidental demands that are frequently made upon it, render it very desirable to have a considerable Fund in hand for the management of a Missionary enterprise such as that intrusted to the care of this Committee.

1875-6.

Balance at 31st March 1875,	.	.	.	.	.	£3481	9	3
Collections,	.	.	.	.	.	2407	1	7
Donations, etc.,	.	.	.	.	.	445	18	8
Legacies, including sum to be invested,	.	.	.	.	.	875	17	11
							£7210	7 5
Deduct sum of £600 to be invested,	.	.	.	.	.	600	0	0
							£6610	7 5
Payments,	.	.	.	.	.	2957	14	7
Net balance,	.	.	.	.	.	£3652	12	10

1876-7.

Balance at 31st March 1876,	.	.	.	.	.	£3652	12	10
Collections,	.	.	.	.	.	2540	3	9
Donations, Legacies, and Interest,	.	.	.	.	.	2251	6	8
							£8444	3 3
Payments,	.	.	.	.	.	4553	0	7
Net Balance,	.	.	.	.	.	£3891	2	8

CONCLUSION.

We cannot conclude this brief sketch of the year's proceeding without giving expression to our deep sense of the magnitude and importance of the work in which this Committee is engaged. We do not wonder at a remark that fell from one of the members, previously a minister of the Reformed Presbyterian Church, "that the thing which struck him most on entering the Committee was the vastness of the territory over which its operations extended." We wish we could convey to the members, and especially to the ministers and probationers of the Church, an adequate impression of the extent, the hopefulness, and the clamant necessities of the Colonial field. Of one thing we are fully persuaded, that the prestige of the Free Church is due, not so much to the way in which she has maintained and multiplied her congregations in Scotland as to the courage and the faith with which, even in the time of her own sorest need, she addressed herself to the task of sending labourers to the whitening field abroad. From that day to this she has persevered in the same wise and generous policy, not grudging the best of her sons, but rather rejoicing to see them occupying the most eminent and influential positions in the great Colonies of the West and South. And we trust the time will never come when narrower and feebler counsels will prevail, when our Church will become contracted in her sympathies and insular in her views, as if this little country of Scotland and not "the world" were the "field" which the great Lord of the harvest had set before her.

ROBERT G. BALFOUR, *Convener.*
PETER HOPE, *Secretary.*

APPENDIX.

No. I.

EXTENT AND NATURE OF THE FIELD.

In order to bring the wants of the Colonial field under the notice of ministers, probationers, and students of Divinity at one view, we append the following tabular statement. Of course in the larger Colonies there are constant changes taking place. But with the incessant influx of population, we fear that the need is not growing less, but always greater. As it is, we are quite certain that we do not overstate the case in the view given below. Fuller information regarding the several localities may be obtained from the Secretary :—

Ministers required for	No. needed.	Remarks as to Climate, Work, etc.
1. Madeira, . . .	1	A sanitarium for invalids. Preaching, visiting sick, etc.
2. Presbyterian Church in Canada, . . .	100	Town and country districts. Population constantly increasing. United and vigorous Church.
3. Victoria, . . .	20	Presbyterianism strong in this Colony.
4. New South Wales, . . .	12	Extensive spheres of usefulness.
5. Queensland, . . .	4	Population increasing—mines, etc.
6. Tasmania, . . .	2	One of the finest climates.
7. South Australia, . . .	2	Fine agricultural country.
8. Otago, New Zealand, . . .	5	Climate like our own. Inhabitants largely Scotch.
9. Canterbury, Do., . . .	6	Many Scotch emigrants pouring in.
10. Wellington, Do., . . .	2	Extensive districts. Many Scotch families.
11. Auckland, Do., . . .	6	Several vacant congregations. Others in course of formation.
	160	

The salaries or stipends in these Colonies of course vary considerably. In several of them £200 a year is guaranteed to probationers—either for a limited period or till settlement. But in all cases it is believed that the remuneration is considerably greater than at home,—and the prospect of a speedy settlement is far better.

The above list refers only to actual vacancies, and does not by any means embrace even the whole of these. For organising new congregations a large additional number of ministers would be required.

No. II.

COLONIAL CHURCHES *in correspondence with the Free Church of Scotland.*

The list of Ministers of the Colonial Churches which correspond with the Committee and look to the Free Church of Scotland for aid, which was formerly appended to the Annual Report of this Committee, is now, to prevent misapprehension, printed separately, and copies may be had from the Secretary. It has often been found serviceable to have such a list to refer to, prepared with care, and as accurate and complete as one subject to constant changes could be made.

We may here state generally that the Churches in Europe, Asia, Africa, and America, with which we are more or less closely connected, comprise upwards of 1464 regular congregations, with at least 1300 ministers. Of these more than 1076 belong to the Presbyterian Church in Canada, about 266 to the Australian Churches, and nearly 106 to New Zealand, the remainder to Europe, South Africa, and the Indies.

Free Church of Scotland.

REPORT

OF

THE CONTINENTAL COMMITTEE.

MAY 1877.

THE COMMITTEE has every cause for thankfulness in recording its experiences and efforts during the past year. The Church, through its congregations generally, has shown by the amount of the Collection—although it was made at an unfavourable season of the year—a sustained and even increased interest in the work of evangelisation on the Continent of Europe.

No doubt this interest has been quickened by the apprehension in all thoughtful minds that “the time” may be short. The prevailing—it may be almost said the exclusive—topic of conversation and of speculation during the greater part of the year that is past has been the prospect of war; which,—however local and circumscribed at its beginning,—may spread in wider circles; and, in any case, may so disturb the nations, as to arrest, if not to stifle altogether, the labours of those who are seeking to proclaim the good tidings of peace.

If such days are in store for the Continent, it would appear as if the foreshadowing of them had imparted a certain tone of seriousness to the minds of the people. For the testimony received from France and Belgium and Italy seems to indicate that there is a readiness to hear and receive the truth—in some quarters amounting to a thirst for the Gospel—hitherto unexampled, and which the resources of the Native Churches and Societies do not admit of their adequately supplying. At the close of 1876 a loud and even startling cry came from the “Société Evangélique de France,” addressed to the Evangelical Churches of our own and other lands, to the effect that the work was so increasing and extending “that their nets were breaking,” and the fishers must cease unless help were forthcoming.

To the Evangelical Society, and also to the Union of Evangelical Churches of France, the Committee has been able to send grants, the receipt of which Dr. Fisch has acknowledged with expressions of deep gratitude.

In some of the other agencies in France, the Committee has been led to take an interest. The quiet but most effective services held by the Rev. R. W. M'All in different parts of Paris are doing so much and such manifest good, that when he applied recently to the police authorities for the requisite permission to open a new "Salle d'Évangélisation"—the twenty-first now established by him in that city—the reply assenting was not only polite but cordial; and the reason was frankly given that wherever these missionary services were held, the duties of the police in the district were perceptibly lightened. Mr. Andrew Maitland Heriot, son of an esteemed elder of our Church, is a steadfast and successful coadjutor of Mr. M'All in his work among the young.

The Medical Mission, Schools and Meetings upheld at Belleville, in the centre of the Communist quarter of Paris, by Miss de Broen, are also doing a most valuable work, and have received a grant from the Committee.

To these different agencies contributions have been sent by liberal members of the Church direct, as well as through the Committee.

In Belgium the Rev. L. Anet, Secretary of the Société Évangélique, writes of the need they have for material aid in labouring among the people of that intensely Popish country.

From Geneva Dr. de la Harpe gives full and interesting details of the Academic and Evangelical work in which he takes so distinguished and honourable a part, and these have appeared very fully in the Church's Missionary Record for May.

There is very much going on in Switzerland fitted to interest and cheer the friends of the Gospel. A remarkable conference was held in Geneva in September 1876, on the subject of the Sabbath,—the absolute necessity for its blessed rest becoming more and more apparent to those who know what spiritual life is; and its necessity, in a merely physical aspect, being recognised by those who as yet are looking for no spiritual blessings; but who, if the day were secured to them, may by God's grace obtain higher blessings than they ever thought of. Already in some of the public departments, as well as in ordinary commercial life, the Sabbath is beginning to be scrupulously observed.

In Neuchâtel, the Free Church, so lately formed by those who could no longer tolerate the oppression of the State, is making rapid progress in extension and consolidation. The orderly administration of its affairs is worthy of all admiration. The studies of its future ministers are directed by the Rev. Dr. Godet, a name known and honoured in all the churches. During the past three years of its existence, the little church with its 3000 members has raised about a million francs for buildings and for the maintenance of its ministers; and this during a year of commercial depression, which has touched Switzerland as well as other countries.

Italy presents one of the most attractive and hopeful fields of missionary enterprise, and the Committee has been able to make grants both for the educational work within the Valleys, and for the Evangelistic agencies all over the Peninsula. The Committee has, as hitherto approved by the Church, made the ancient Waldensian Church the channel of these gifts for Italy; but they rejoice to know that other agencies are engaged in the work of spreading the Gospel in that country.

It is no new thing for our Free Church to interest itself in Norway, in connection with the work of Mr. Haerem, and in the religious movements generally there. It is no insignificant evidence of the reality and

vigour of spiritual life there that a sum of £20 has been recently sent, and not for the first time, through Mr. Haerem for the Jewish Missions of the Free Church. But a fresh impulse was given to this interest by the address to last Assembly of the Rev. Mr. Munch, who visited this country along with the Rev. Paul Wettergreen, to inform the Churches of the difficulties with which they were surrounded. The state of doctrine and discipline—and especially the exaggerated Erastianism—widely prevailing in the State Church, made the position of the evangelicals all but intolerable. Abandonment of the State Church, however, it must be remembered, involves in Norway a surrender of important civil rights and privileges, as well as of the sources of a minister's livelihood. No combined movement seems yet to have taken place on the part of the orthodox ministers; but an appeal having been made by fifty heads of families to Mr. Wettergreen to organise a congregation outside of the State Church, he has, after counting the cost, acceded to their request, and has signed away his privileges that he may preach with freedom the unsearchable riches of Christ.

In a letter to the Rev. George Wilson of Glenluce, who has shown much kindness to these Norwegian brethren, Mr. Wettergreen says, "Yesterday, the 27th March, I went to the Minister of the State Church, and declared, by signing my name in the Church Book, that I quitted the Establishment. It was rather with strange feelings, and anticipations of the great opposition which this one step will probably cause—and that from many good men—that I put my name in the Church Book; but I did it in Jesus' name; and, as far as I can judge my own heart, in obedience to the Word of God; putting myself, my wife, and my children in the hands of our Heavenly Father. And, as I was writing slowly my name, I felt the peace of heaven streaming through my heart, and—praised be God in the name of Jesus—I am very glad!"

It is not for us to speculate whereunto this movement may grow; but it is impossible to withhold a tribute of admiration from the faith and courage which sustained this heroic act.

The following are the grants which the Committee has been enabled to make during the past year:—

FRANCE,	UNION OF EVANGELICAL CHURCHES,	£100
	EVANGELICAL SOCIETY,	100
	REV. R. W. M'ALL'S MISSION IN PARIS,	30
	MISS DE BROEN'S MISSION Do.,	20
	ASSISTANT AND EVANGELIST AT AIX-LES-BAINS, SAVOY,	30
	ASSISTANT AND EVANGELIST AT MENTONE,	30
ITALY,	WALDENSIAN CHURCH EVANGELISATION,	200
	WALDENSIAN NORMAL SCHOOL, LA TOUR,	100
	SHARE OF STUDENTS' BURSARY, NEW COLLEGE,	15
	GENOA HARBOUR MISSION, REV. D. MILLER,	20
SWITZERLAND,	EVANGELICAL SOCIETY,	75
	THEOLOGICAL SCHOOL,	75
BELGIUM,	EVANGELICAL SOCIETY,	100
HAMBURG,	SAILORS' INSTITUTE,	10

II.—SANCTIONED CHARGES FOR ENGLISH-SPEAKING RESIDENTS AND TRAVELLERS.

LEGHORN,	Rev. DR. STEWART.
FLORENCE,	Rev. J. R. M'DOUGALL.
GENOA,	Rev. DONALD MILLER.
NAPLES,	Rev. JAS. GORDON GRAY.
LAUSANNE,	Rev. A. F. BUSCARLET.
NICE,	Rev. A. H. BURN MURDOCH.
PAU,	Rev. GEORGE BROWN.
LISBON,	Rev. ROBERT STEWART.
HUELVA,	Rev. JOHN H. ROSS.

LEGHORN.—The number of English-speaking residents in Leghorn has of late years considerably diminished, but apart from his own congregation, Dr. Stewart's time is abundantly occupied by his various labours for the evangelisation of Italy, such as writing his Italian Commentary on the New Testament, which, in so far as already published, is proving invaluable to all evangelists—superintending employment of twelve colporteurs—and in many ways aiding the work of the Waldensian Church.

The schools at Leghorn continue to be attended by nearly 800 children, of whom nine-tenths at least are from Roman Catholic families. These schools are carefully attended to by Mrs. Stewart, and it is needless to say that all the pupils receive a thoroughly Scriptural education.

The Committee has again to acknowledge the assistance so long afforded by the Ladies' Society in Glasgow towards the support of the Station in Leghorn.

FLORENCE.—During the past season the attendance upon the services at Florence has been remarkably good, frequently numbering upwards of 100 in the morning, and nearly as many in the afternoon. The finances have also been prosperous, so that this congregation will, it is hoped, attain at no distant date to the honourable position of being self-sustaining. Mr. M'Dougall has expressed his cordial desire that this should be so. Lying on the high road to Rome and Naples, and itself so favourite a residence of many of our countrymen, the Committee regards Florence as a most important Station. The buildings are very valuable, and are the property of the Free Church, without debt. The titles were, according to the law at the time of their erection, taken in Mr. M'Dougall's name, but are being transferred to the name of the Free Church of Scotland, which the law now permits.

GENOA.—Before this Report is laid on the table of the General Assembly, it is hoped that the new church at Genoa will be opened for public worship. It is a very suitable and satisfactory building, on an excellent site, comprising a manse, and other accommodation, and will greatly promote the interests of the Station. There is still, however, a debt to a considerable amount (about £2000), which, it is hoped, the liberality of friends will soon clear off. Mr. Miller earnestly trusts that he may be ere long freed from the responsibility and anxiety which this debt involves. The building is a most complete and valuable church property.

Regular services are maintained in the Floating Chapel, and in the cabins of ships in the harbour, both on the Lord's day and during the evenings of each week.

NAPLES.—Mr. Gray has been carrying on his various operations during the year with encouraging success. The schools for native children which have long been a distinguishing feature of the work at Naples, have met with much attention, and have undergone considerable improvement. In addition to the usual church services, there have been held during the year very important evangelistic meetings addressed by ministers of different denominations, by which it is believed spiritual good has been done.

LAUSANNE.—During the year, Mr. Buscarlet's new church has been completed, and was opened on the 12th April, the services being conducted by the Rev. Mr. Nixon, who kindly went from Montreux for this purpose. Those who have seen this new building speak of it as a most graceful erection; "beautiful for situation," and in every way comfortable and attractive. There remains a comparatively small debt of £450, which Mr. Buscarlet trusts may be cleared off by liberal friends, so as to set him free from this burden for his many useful labours. Mr. Buscarlet is vigorously prosecuting the work amongst the young of both sexes, who resort to the many educational establishments in that city. He also makes available his familiar knowledge of the Italian language for missionary work among the natives of that country, who come in considerable numbers to Lausanne as labourers. Mr. Buscarlet renders great service in attending meetings of Synod of Foreign Churches as a deputy from the Free Church of Scotland.

NICE.—The Committee are happy to report that Mr. Burn Murdoch's health has been such as to enable him to conduct the usual services during the whole of the past season. As hitherto, the church has been attended by Presbyterians and others of various denominations and from different lands.

PAU.—Mr. Brown reports that the congregation at Pau is smaller this year than usual, fewer Scotch and American families having visited it. "I have had, however," he adds, "an interesting season, and have been cheered by tokens for good." As in other Continental Stations, "a pastor's work here is twofold, he has to minister to his own congregation, and on the other hand to give what help he can to Christian work among the native population."

Mr. Brown goes on to state, that owing mainly to the earnest efforts of Major Malan, an evangelistic service in French has been commenced in his (Mr. Brown's) church, and that the attendance is encouraging.

LISBON.—Writing on the 8d of April, Mr. Stewart says, "We have had very good attendance of English hearers this winter, as both visitors and workmen have been more numerous. The Messrs. Graham are putting up large calico printing works in the neighbourhood of the city, and a great number of workmen have been brought out."

Of the work among the Portuguese natives, carried on by Senor Carvalho, under the superintendence of Mr. Stewart, he says, "The Portuguese work increases daily; hearers in greater numbers and additions to membership at each Communion; at the last five joined, at the former ten joined."

HUELVA.—It has been announced to the Committee that in consequence of new arrangements having been made at Huelva, the chaplaincy which has hitherto been maintained by the generous friend of this Church, and of all good objects, Mr. Hugh M. Matheson of London, will now be discontinued, and Mr. Ross, who has hitherto been in charge of the Station, will probably return to Scotland.

Before passing from the report on Stations, which, with the exception of the last mentioned, are to be regarded as regular charges, it should be again stated that every one of them makes provision not only for the religious instruction of our own countrymen, but acts also as a centre of Christian influence, diffusing Gospel light all around. In each there are effective agencies employed for reaching the native population, and especially for imparting Scriptural instruction to the young. In this view the Continental Scheme possesses peculiar importance, as being by far the most efficient mission—indeed, it may be said the only mission—to Roman Catholics in their own countries, which the Free Church carries on.

III.—STATIONS SUPPLIED BY HOME MINISTERS

FOR PORTIONS OF THE YEAR 1876-77.

ROME,	.	.	.	.	.	Rev. E. A. THOMSON.
	.	.	.	.	.	Rev. JOHN M. SLOAN.
	.	.	.	.	.	Rev. DR. BLACK.
CANNES,	.	.	.	.	.	Rev. P. W. MINTO.
	.	.	.	.	.	Rev. JOHN ISDALE.
MENTONE,	.	.	.	.	.	Rev. JOHN DYMOCK.
MONTREUX,	.	.	.	.	.	Rev. WILLIAM BEATTIE.
	.	.	.	.	.	Rev. WILLIAM NIXON.
LUCERNE,	.	.	.	.	.	Rev. CHARLES M'NEILL.
	.	.	.	.	.	Rev. JAMES SELKIRK.
	.	.	.	.	.	Rev. W. FINDLAY.
INTERLAKEN,	.	.	.	.	.	Rev. T. MACADAM.
	.	.	.	.	.	Rev. W. BURNETT.
	.	.	.	.	.	Rev. W. COUSIN.
STETTIN,	.	.	.	.	.	Rev. JAMES PIBIE.
AIX-LES-BAINS,	.	.	.	.	.	Rev. DR. STEWART.
ST. SERVAN,	.	.	.	.	.	Rev. W. D. GLENDINNING.

ROME.—The Committee cherishes the hope that, before the issuing of another Report, Rome may be transferred to the preceding list (No. II), as a charge again supplied by its own settled minister. The Committee has been deeply impressed with the importance of this, and has been urged from so many quarters to give a more continuous and permanent character to the work in Rome, that they feel peculiar gratification at the prospect of its being speedily accomplished. Mr. Lowe, our indefatigable treasurer,

writes as follows on the 1st April :—"For its size, our church has been the best attended of any English-speaking congregation at Rome this season. Never before has it been frequented so steadily and numerously, though the number of visitors has been much below the average this year. For the last two months the church has frequently been completely filled, and it may be said the average attendance was 150, and the communicants half that number. It is very satisfactory to witness the union of Christians of all nations and churches in the services, the Communion included." In the view of all this, and having regard to the influence which an earnest minister at Rome may exercise upon the work of Italian evangelisation, it would not be easy to exaggerate the importance of this Station. During the latter half of the season, Mr. Sloan and Dr. Black have had the efficient co-operation, in conducting the services in our Church, of the Rev. Mr. Mitchell of South Leith Established Church.

CANNES.—The services here have been conducted during the season by the Rev. P. W. Minto of Inverurie, and the Rev. John Isdale of Glasgow. The attendance, as in former years, has been encouraging, and the importance of the Station made fully apparent. Our ministers have had the benefit of the assistance of Lord Kintore and, as has been the case for several seasons, of Mr. Duncan from Ayr. This Station has suffered severely by the deaths of Admiral Pakenham and of the Rev. William Grant, whose services and whose personal worth are held in loving and grateful remembrance.

MENTONE.—Our place of meeting at Mentone had long been objectionable on account of its situation. An English lady, Mrs. Dudgeon, having prepared an apartment suitable for large meetings, kindly offered it for our services, on the understanding that the Committee would give a donation towards the work of evangelisation. The Committee, in order to be left free from future obligations, preferred giving a sum in the shape of rent, which, however, was devoted by Mrs. Dudgeon to the Christian object which she had in view.

The Committee learns with much satisfaction that a suitable evangelist had been engaged, and is prosecuting his work with efficiency. The hall not being ready for occupation till Christmas, the services this year did not commence till the 1st of January. From that time the Rev. John Dymock of Kemnay has, with great acceptance, occupied the Station continuously till the close of the season, kindly aided during this year as in the past by Mr. Peter Logan, Kelso.

MONTREUX.—At the urgent request of parties likely to reside at Montreux during the winter, the Committee again appointed the Rev. W. Beattie, late of Alexandria, to this Station, which he also occupied last year, and he has conducted the services for four months to the great satisfaction of the congregation. He was succeeded by the Rev. W. Nixon of Montrose, whose services have been most acceptable, and of whose incumbency the most cheering accounts have been received. The Appendix to this Report will show how liberal the contributions for this Station to the Committee's funds have been.

LUCERNE AND INTERLAKEN.—These Stations may be classed together, as they are so similar in regard to the services maintained at them. They are open for three months in summer, and three of our home ministers are appointed for a month each to conduct the services. These are places of great resort for travellers during the season; and the spiritual refreshment obtained by many of them, of which we have ample testimony, has called forth expressions of warm gratitude to the Free Church of Scotland among strangers from many lands, for the services which she has kept up in such localities as these. The Committee has good hope of arranging for a more suitable place of meeting at Lucerne, which is greatly needed.

STETTIN.—The services are intended chiefly for the sailors from this country who frequent the Port, by whom the attentions of our Presbyterian ministers are cordially welcomed. The Rev. James Pirie of Bowden has done admirable service here during last season. Germans who understand English are in the habit of waiting upon the ministrations of our minister, and the Committee has again to acknowledge the kind assistance rendered by Mr. Rohleder and Mr. Schultz.

ST. SERVAN.—This town in Brittany is resorted to by many English and Scottish visitors during the summer months; and by the children of English and Scottish families who avail themselves of several good schools established there. The Rev. W. Glendinning of Edinburgh occupied the Station for a month last autumn, and his services were greatly prized by our countrymen there. The Committee felt however that the station might be more conveniently worked by the Presbyterian Church of England, and do not propose to undertake charge of it, at least for the present.

AIX-LES-BAINS.—The Rev. Dr. Stewart of Leghorn commenced the services last year, and was succeeded by a respected minister of the United Presbyterian Church, the Rev. John Young of Greenock.

The readers of the *Record* are aware that the commodious buildings for church, school, and hospital, erected through the unwearied exertions of Mrs. M'Vickers, are now approaching completion, and the Rev. Dr. Nelson of Greenock has proceeded to Aix to commence service on the first Sabbath of May, and to take part in the services at the opening of the new church on 1st June. Such an institution was greatly needed in Savoy, and it is hoped that, by the blessing of God, it may greatly promote the evangelistic work zealously carried on in the district by Mr. Fournier of Chambéry, in addition to providing Scriptural services for the numerous English-speaking visitors who resort to that growingly popular watering-place year by year. A portion of the necessary funds still require to be raised for the buildings, and the Committee warmly commends the object to the liberality of Christian friends.

The amount of work for which the Church has become responsible on the Continent of Europe will be seen by this Report to be very large. It is surely a cause of thankfulness that our Church should have entered upon this deeply interesting field, in which so little comparatively is being done by the Churches of Christ in this country.

The Committee desires to solicit special sympathy in their endeavour to

provide Bursaries for students from the Continent, who are now, in considerable numbers, desirous of attending, for at least one Session, the Lectures at one or other of our Church's Colleges, and of observing religious life and its activities in Scotland, before settling down to work in their own countries. It is in every way most important to encourage foreign students in carrying out this desire. But the provision of Bursaries for them is essential, and it is hoped that friends may be found prepared to interest themselves in this special department of the Committee's work.¹

The Committee appeals with urgency and with confidence for enlarged means to carry forward the blessed work of providing Gospel teaching for the masses on the Continent. For the most part careless and debased by superstition, there would yet seem at the present time to be many who are seeking the Lord, if haply they might feel after Him and find Him.

In a letter written from Rome by Dr. Robert Buchanan, a few days before he passed away, he wrote thus to a friend in this country :—

“ I am quite convinced that the British and American Churches ought to increase greatly the interest they take in the religious condition of the Continent. To gain the Continent would be to gain the world.”

D. MACLAGAN, *Convener.*

¹ The following students from the Continent attended the New College last winter :—

From Bohemia,	.	.	.	V. VALIEH.
From Hungary,	.	.	.	A. BETHLENDI.
”	.	.	.	L. C. CSIKY.
”	.	.	.	L. LEVAY.
From Russia,	.	.	.	B. LANDAN.
From Italy (Waldensian Church),	.			J. A. VINAJ.
”	”	”		J. F. ROCHAT.

APPENDIX.

ABSTRACT ACCOUNTS OF CONTINENTAL FUND,

AS FROM GENERAL TREASURER'S BOOKS.

CHARGE

I. Balance of last Account, ending 31st March 1876,	.	£965	17	10
II. Contributions during the year,	. . . . .	4042	8	10
III. Interest accrued,	. . . . .	18	1	0
		<hr/>		
		£5026	7	8

DISCHARGE.

I. Stations, as detailed in Vidimus,	£2186	15	5
II. Grants to Foreign Churches and Societies (page 3),	872	10	0
III. Special Donations paid over,	91	4	6
IV. Travelling Expenses,	51	14	4
V. Proportion of General Charges,	98	8	4
VI. Annual Collection,	32	8	8
VII. Expenses,	258	9	7
VIII. Balance in favour of Committee for current work,	1434	16	10
	<hr/>		
	£5026	7	8

VIDIMUS OF EXPENSE OF STATIONS.

STATIONS.	Service kept up Annually for	Paid by Committee.	Remitted to Committee after making Local Payments.	Net Cost to Committee.
1. Leghorn, .	12 mos.	£159 10 0	£4 14 10	£154 15 2
2. Florence, .	12 „	200 0 0	50 0 0	150 0 0
3. Genoa, . .	12 „	200 0 0	50 5 0	149 15 0
4. Rome, . .	6 „	200 0 0	90 12 10	109 7 2
5. Naples, . .	12 „	200 7 3	25 0 0	175 7 3
6. Pau, . .	9 „	90 0 0	.....	90 0 0
7. Cannes, . .	6 „	50 0 0	50 0 0	.....
8. Nice, . .	8 „	.....	.....	.....
9. Lausanne, .	12 „	283 16 2	45 11 9	238 4 5
10. Mentone, .	6 „	145 0 0	36 11 0	108 9 0
11. Montreux, .	8 „	150 0 0	139 13 4	10 6 8
12. Interlaken, .	3 „	60 0 0	22 7 1	37 12 11
13. Lucerne, .	3 „	60 0 0	19 8 4	40 11 8
14. Stettin, . .	2 „	35 0 0	1 16 0	33 4 0
15. Lisbon, . .	12 „	300 0 0	145 5 9	154 14 3
16. St. Servans, .	...	20 0 0	.....	20 0 0
17. Aix-les-Bains, .	...	33 2 0	2 17 6	30 4 6
		£2186 15 5	£684 3 5	£1502 12 0

No. VIII.

Free Church of Scotland.

REPORT

ON

FOREIGN MISSIONS

TO THE

GENERAL ASSEMBLY OF THE FREE
CHURCH OF SCOTLAND.

MAY 1877.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,

PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1877.

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Committee on Foreign Missions,

1877-78.

MINISTERS.

Rev. Thomas Addis, Edinburgh.
,, Thomas Bain, Coupar-Angus.
,, W. G. Blaikie, D.D., Edinburgh.
,, David Brown, D.D., Aberdeen.
,, A. B. Campbell, Markinch.
,, James S. Candlish, D.D., Glasgow.
,, John Connell, Perceton.
,, Alexander Cusin, Edinburgh.
,, James Drummond, Clackmannan.
,, Alex. Duff, D.D., LL.D., Edinburgh.
,, William Fraser, M.A., Edinburgh.
,, Thomas Gardiner, Aberdeen.
,, Wm. H. Goold, D.D., Edinburgh.
,, Robert Howie, Govan.
,, David Imrie, Dunfermline.
,, Andrew Inglis, Dundee.
,, John Kay, Coatbridge.
,, George Macdonald, Aberdeen.
,, John M'Dermid, Glasgow.
,, Thomas Main, Edinburgh.
,, John Miller, Newton-on-Ayr.
,, J. Murray Mitchell, LL.D., Edinr.
,, Finlay Macpherson, Larbert.
,, George Philip, Edinburgh.
,, Alexander Rankin, Strathaven.
,, William Ross, Rothesay.
,, Thos. Smith, D.D., Edinburgh.
,, W. Symington, D.D., Glasgow.
,, John Thomson, D.D., Paisley.
,, Norman L. Walker, Dysart.

Rev. James Wells, Glasgow.

,, Malcolm White, Blairgowrie.

,, George Wilson, Glenluce.

And any

Ordained Missionaries temporarily at home.

ELDERS.

Mr. Benjamin Bell, Edinburgh.
Mr. John Cowan of Beeslack.
Lieut.-Colonel Davidson, Edinburgh.
Mr. John Drybrough, Edinburgh.
Dr. J. B. Fleming, Edinburgh.
Dr. Archibald Graham, Edinburgh.
Mr. William Henderson, Aberdeen.
Mr. Stair Kerr, Edinburgh.
Mr. William Kidston, Glasgow.
Mr. George Martin, of Auchendennan.
Dr. Hugh Miller, Shandon.
Mr. James Miller, Glasgow.
Mr. John Miller of Leithen.
Dr. James C. Minto, Edinburgh.
Mr. John Muir, Glasgow.
Captain R. Mackenzie, Edinburgh.
Mr. John Maclaren, Edinburgh.
Dr. John Pringle, Edinburgh.
Mr. A. Scott, Haddington.
Mr. David Simson, Edinburgh.
Mr. John Stephen, Govan.
Mr. James Stevenson, Glasgow.
Mr. Henry Tod, W.S., Edinburgh.
Mr. James Wilson, Edinburgh.
Colonel A. G. Young, do.
Mr. James Young of Kelly.

Rev. ALEXANDER DUFF, D.D., LL.D., *Convener*.

Rev. J. MURRAY MITCHELL, LL.D., *Secretary*.

Mr. ROBERT YOUNG, *Association Secretary*.

OFFICES OF THE CHURCH.

15 NORTH BANK STREET, EDINBURGH.

FORM OF BEQUEST.

I leave and bequeath the sum of
Pounds Sterling (*the amount to be stated in words, not figures*) to the Committee for the management of the FOREIGN MISSIONS of the Free Church of Scotland^{*}; and I appoint the same to be paid, at the first term of Whitsunday or Martinmas after my death, to JOHN MACDONALD, Esquire, General Treasurer to the Free Church of Scotland, and his Successors in Office, Treasurers aforesaid; and I declare that the discharge of the said JOHN MACDONALD, Esquire, or of such Treasurer for the time being, shall be sufficient discharge to my Executors.

^{*} In the event of a Bequest in favour of the Missionaries' Widows' and Orphans' Fund, insert here the words "to be by them applied to the Missionaries' Widows' and Orphans' Fund under their charge." A similar course may be followed if a Legacy is left to "the Mission Building Fund," or to the "Invalid Missionaries' Fund," also under the charge of the Foreign Missions Committee.

GENERAL REPORT.

MISSION AGENCY.

THE happy union of the Free and Reformed Presbyterian Churches has led to an equally happy incorporation of their Foreign Missionary schemes.

The Mission to the New Hebrides, which had been carried on for twenty-five years in part by the Reformed Presbyterian Church, had, at the time of the union, twelve ordained Missionaries. Six Presbyterian Churches had harmoniously supported the labourers. The following table gives the names of the missionaries, of the stations occupied, and of the Churches by which they are respectively supported :—

Missionary.	Station.	Church Supporting.
Rev. John Inglis.	Aneityum.	} Reformed Presbyterian Church of Scotland.
„ Joseph Copeland.	Futuna.	
„ Thomas Neilson.	Tanna.	
„ Allan M'Dougall, A.M.	Locality not yet fixed.	
„ James D. Murray.	Aneityum.	} Presbyterian Church of the Lower Provinces of British North America.
„ J. W. Mackenzie.	Faté.	
„ Joseph Annand, A.M.	Faté.	
„ H. A. Robertson.	Eromanga.	Maritime Provinces of British North America.
„ John G. Paton.	Aniwa.	} Presbyterian Church of Victoria.
„ D. Macdonald.	Faté.	
„ Peter Milne.	Nguna.	Presbyterian Church of Otago and Southland.
„ Wm. Watt.	Tanna.	Presbyterian Church of New Zealand.

The Mission to the New Hebrides has had a very interesting history. The race inhabiting the cluster of islands so called was one of the most degraded in all Heathendom. Eromanga, in which Williams and several others suffered martyrdom, is one of these islands. But the blessing from on high has rested richly on the Mission. Two islands, Aniwa and Aneityum, have been completely won over to a profession of Christianity, and on several others the truth makes steady progress. The number of communicants last year was about 1000, and the regular attenders at Christian worship were 3000. The population of the group has been reckoned at 150,000. Let the Church press on with the work, and in a generation, we may trust, the whole race inhabiting the New Hebrides will be gathered into the Church of Christ.

While the Missionaries formerly supported by the Reformed Presbyterian Church now stand in the same relation to the Free Church as her other Missionaries, those supported by the other Churches named above still retain their former relations to these.

We would fain hope that the Rev. John Inglis, the venerable missionary whose name has long been associated with Aneityum, may be present at the Assembly, and plead on behalf of the Mission which he has done so much to build up. He has retired from his field of labour, but will still be diligent in the revision of translations of Scripture, and other literary work of a missionary kind.

During the past year several additions have been made to the number of the missionaries labouring in India and Africa—

The Rev. Alexander Todd has proceeded to Madras.		
„ R. N. Macdonald, M.A.	do.	do.
„ A. C. Grieve	do.	Bombay.
Mr. Michie Smith, B.Sc.	do.	Madras.
Mr. Petros Nordfors	do.	Chindwara.
Mr. W. Stevenson	do.	Pachamba.

The following Missionaries have returned to their respective fields of labour :—

The Rev. G. M. Rae to Madras.	
„ James Dawson	to Chindwara (Central Provinces).

One has returned home on account of illness—

The Rev. A. Templeton, M.D., from Bengal.

One has come home and returned to his field of labour—

The Rev. John Rae, Mount Lebanon.

The following agents have resigned their connection with the Mission :—

Rev. James Robertson, Calcutta.	
Mr. Martin Mowat, Professor of Mathematics, Calcutta.	
Mr. John Ewen, Catechist, Pachamba.	

The two following have died :—

Mr. William Ross, Madras.	
Mr. John Dalziel, Nagpur.	

On the whole it will be seen that, while there has been an addition of six to our Foreign Missionary staff in India and Africa, yet there has been, through deaths and resignations, a loss of five. An increase of only one cannot be a matter of much congratulation to the Church. It is, however, so far cheering that we have had an addition of three ordained Missionaries, and a loss only of one.

Ladies' Society.—We may add that the Ladies' Society, in the prosecution of its very important labours, has during the year sent out three ladies to India to take part in Zenana work, viz., Miss Manson, Miss Berrie, and Miss Small.

It is only right to mention in addition the name of Miss Blake, although not an agent of any Society. She has gone out with her brother to carry on Zenana work in connection with our Mission at Bombay.

The Mission has suffered a very great loss by the death of Mr. Ross, Professor of Mathematics at Madras. Mr. Ross was a man of high attainments and great devotedness.

The death of Mr. Dalziel of Nagpur has also been a serious trial. Mr. Dalziel was a thoroughly-trained teacher, well acquainted with the vernacular language, and of great missionary zeal.

AFRICA—LIVINGSTONIA.

The Church has abundant cause of thanksgiving on account of the Mission to Lake Nyassa, which is associated with the great name of Livingstone.

A reinforcement to the Mission sailed from London on May 20th, last year. It consisted of the Rev. William Black, M.B., C.M., Mr. John Gunn, Mr. Robert S. Ross, and Mr. Archibald C. Miller—Missionary artisans. They went in company with the expedition of the Established Church, Mr. Cotterill, and Mr. Thelwall, artist. At Algoa Bay, Dr. Stewart from Lovedale joined the party and became its leader; and his energy and experience were invaluable. He brought with him four native assistants, carefully trained at Lovedale. They proceeded by Quillimane and the Quaqua (Quillimane river) to Mazaro on the Zambesi, and then up the Shiré. Below the Murchison Cataracts Mr. E. D. Young was waiting for them, the steamer *Ilala* being in readiness above the Falls. Here the Mission party of the Established Church separated from ours, to proceed to their station Blantyre, about two days' journey to the east from the Falls. On the 21st October, the first detachment of the expedition sailed into Lake Nyassa, having had from first to last a long, and doubtless arduous, voyage, but without having experienced anything approaching to disaster. The fresh breezes from the lake speedily enabled the party to shake off the fever which had pressed on most of them, especially when in the valley of the Shiré.

Having accomplished to the letter the task he had undertaken, Mr. E. D. Young left Lake Nyassa a few days after the arrival of Dr. Stewart and his companions. The very remarkable services of Mr. Young call for the most hearty acknowledgments not only of this Committee and the Free Church, but of all the friends of Missions and of Africa. We need not repeat the details regarding his voyage to Lake Nyassa, and the perfect success with which the perilous enterprise of navigating the Zambesi and Shiré with a steamer—especially perilous at the season during which it had to be undertaken—was performed by Mr. Young.

During his residence at the Lake for a year, Mr. Young, with the hearty, able, and energetic assistance of Dr. Laws, chose a site for the Mission station, built houses, circumnavigated the Lake, and explored several parts of its shores; laboured with success to suppress feuds between the native tribes; and entered into friendly relations with the chiefs, employing the whole of his great influence to suppress the horrible traffic in slaves.

Since his return to this country in the beginning of February, he has done much valuable work. He has addressed public meetings at the following places:—Edinburgh, Glasgow, Govan, Helensburgh, Greenock, Paisley, Dundee, Arbroath, Montrose, Brechin, Aberdeen, Huntly, Banff, Elgin, Nairn, Inverness, Perth, Cupar, Kirkcaldy, Dunfermline, Alloa, Stirling, Rothesay, Penicuik, and Hawick. His "round unvarnished tale"—which, with all its simplicity, is full of life and power,

and deals with subjects of surpassing interest—has availed much to stir the hearts of men in all the places in which he has spoken.

We doubt not that the Assembly will deem it right to record its grateful sense of the invaluable services rendered by Mr. Young.¹

Letters from Lake Nyassa, dated full two months after Mr. Young's departure, will show that the Mission party under Dr. Stewart was full of heart and hope. We shall have anxiety in reference to the slave trade, which the presence of peaceful Missionaries cannot be expected to do more than partially repress. The extension of legitimate commerce in the Nyassa region deserves, and will receive, the earnest attention of Christian merchants in Glasgow and elsewhere. Steps will probably be taken to construct an alternative route to Lake Nyassa from the coast; and if so, it will probably be from Kilwa to the north end of the Lake. That end of Lake Nyassa being only about 120 miles from the south end of Tanganyika, we may look forward to the extension of the road inland to the latter lake as not improbable or far distant. The London Missionary Society contemplates the founding of a Mission on Lake Tanganyika; the Church [of England] Missionary Society has by this time probably commenced its evangelistic work on the Victoria Nyanza; and if Scotland and these two powerful English societies are equal to the great occasion, the change that shall take place in the whole of the Lake region, from the Zambesi to the head-waters of the Nile, may be a change "surpassing fable, and yet true." It is an inspiring hope; and hitherto, as we are bound gratefully to testify, the heart of the Church has well responded to the call made on behalf of down-trodden Africa.

OTHER PARTS OF AFRICA—KAFFRARIA AND NATAL.

While Livingstonia naturally has for some time attracted special notice, there has also been much encouragement in the work carried on in Kaffraria and Natal, as will be seen in the latter portion of this Report. We may quote the following words from the Report sent home by one of our zealous Kaffrarian Missionaries:—

"Christianity is making vast progress. This is a glorious country. When its resources are developed, it will support at least ten times its present population; and when its heathenism is perished out of it, it will play an important part in the affairs of the world."

The recent annexation of the Transvaal territory lays Britain under new obligations towards South Africa. From the Cape of Good Hope to the River Zambesi, British authority is, or will soon be, paramount. May our nation remember the solemn responsibilities which this imperial power involves!

INDIA.—HIGHER EDUCATION.

Madras Christian College.—Two years ago the Committee had the satisfaction of bringing under the notice of the General Assembly the plan of consolidating our Madras Institution into a Central Christian

¹ In view of his important services, the Committee has resolved to present Mr. Young with a suitable testimonial, to which many of the general public will doubtless gladly subscribe.

College for Southern India. The scheme was advocated with great clearness and force by Mr. Miller of Madras, and his proposal was supported by the representatives in Madras of all the Protestant bodies that have much concern with Christian education. The Assembly expressed its high approval of the plan.

It is now in our power to report that the scheme has been carried out with a measure of success equalling or exceeding the expectations of its warmest friends. The new arrangements have been made for upwards of a year; and of the permanent success of the College there appears to be no reasonable doubt, if a sufficient supply of suitable men be obtained from this country. On the 1st of January last the students in the Higher or College Department amounted to 174, of whom 28 were native Christians; while in the Lower or School Department the number was 754.

The Church Missionary Society¹ and the Wesleyan Missionary Society have fulfilled their kind promise to aid, and each contributes £300 to the funds of the College. Other Missionary bodies have expressed their desire for united action in regard to higher education; and these may yet see the fitness of aiding the Free Church in the carrying on of this great enterprise. For a great enterprise it is in every sense; and to conduct it efficiently tasks the energies of a Church like ours, which is not large, and which has much other Missionary work of a most important kind to maintain. There is much cause for thanksgiving that this Christian College has a larger number of students than any other College in Southern India. The purely secular Colleges supported by Government exert a powerful influence, but whether, in a large and comprehensive sense, it be more for good or evil is extremely doubtful. Higher education has become a necessity; but alas for India if that education be not thoroughly pervaded by the salt of Christian truth! All the arguments against the maintenance of a secular system of education at home acquire tenfold force in a heathen country.

Calcutta.—In this connection we are happy to record that our Calcutta College maintains the important position it secured upwards of thirty years ago. It is greatly to be regretted that there are several Missionary Colleges in Calcutta, instead of one central united College, as now happily exists in Madras.² Whether a similar union can yet be effected in Calcutta is doubtful. It is greatly to the credit of Mr. Fyfe and his associates that our Institution continues to maintain so high a place as a Christian College.

Bombay.—Here there is no rival Missionary College except St. Xavier's, which is carried on by Jesuit priests; and as our Missionary staff has been greatly strengthened during the last two years, there is every reason to hope that the Bombay Institution will fully rise to the requirements of the times, as our Calcutta and Madras Colleges have done.

¹ Strictly speaking, some generous friends contribute the sum to the Church Missionary Society on behalf of the College.

² Calcutta being the metropolis of British India, all the establishments of the Supreme Government, as well as the Government of Bengal, are there; while it is the *entrepôt* of the trade of the great valley of the Ganges. Hence the greater resort of natives to it, who aspire to office, etc., while the population of Bengal is about double that of the Madras Presidency. From being the metropolis, various Missionary bodies have respectively a larger and stronger Missionary staff there than at the seats of the other Presidencies.

Puna and Nagpur.—The Institutions at these important places are not affiliated to the University, and they teach only up to the Matriculation standard; but, though not taking part in what is technically called “higher education,” they perform very important work as Christian seminaries.

INDIA—EVANGELISTIC WORK.

It has sometimes been said that our Missions are educational. They are educational, and a great deal more. Their evangelistic character is as marked as their educational.

During the past year the Rev. A. Todd has been sent to Madras, with the distinct understanding that he is not to engage in school or college work. He will act as pastor of the small European congregation in Madras connected with the Free Church, and the rest of his time will be given to strictly evangelistic work among the natives, especially the educated portion of them, who are acquainted with English. We desire to send out a man to each of the Presidency seats who may be free to perform, undistracted by engagements in the Institutions, this exceedingly important work. At Puna, also, the main strength of Mr. Small will be devoted to directly evangelistic labour. Moreover, while the influence of our Colleges in interweaving the great truths of Revelation with the texture of the minds of the pupils, and so Christianising to a large extent their whole thinking, even when the result is not the much-desired one of actual conversion,—while this is an effect of which it is difficult to over-estimate the value, we have never swerved from the idea which ruled when the Institutions were first set up, and which Dr. Duff had often occasion to explain, namely—that one grand end they are to serve is to raise up native preachers and evangelists. And it is well to remember that men fitted and willing to become such have issued in considerable numbers from the Institutions; and although few of these are actually employed as preachers and evangelists by us, this is only because the Church at home either had not, or thought she had not, the pecuniary means to support them in that capacity. Further, at all the stations a large amount of purely evangelistic work is performed in the Vernacular languages.

INDIA—THE SANTALS.

Much attention has of late years been directed to the races in India that are generally called hill tribes. Scattered over the country, chiefly in the wilder and less accessible parts, there are probably twenty millions of these races; and about half the number are as yet but little affected by the surrounding religions,—Hinduism and Muhammadanism.

These tribes are frequently spoken of as aborigines, and there is no doubt that many of them were settled in India before the arrival of the Hindus proper. Their religion is a rude demonology, a dread of spirits. The idea of a Supreme beneficent Ruler is never entirely extinct in their minds; but worship is performed almost exclusively to inferior spirits, who are believed to be malevolent, or, in other words, fiends. When the Gospel is preached among the aborigines, the effect is generally very cheering. Relatively to the amount of effort put forth, the success which the Gospel has had among these simple people is perhaps twenty-

fold as great as among the Hindus and Muhammadans. But unless the Church of Christ act energetically and at once, there is every reason to fear that these tribes will come under the influence either of Islam or Hinduism—especially the latter. During the last thirty years multitudes of men have gone over to the religions professed by their more civilised neighbours; and as the country is opened up, the traditions of the aboriginal races perish through contact with the great mass of the population. What we have now said is fully supported by the high testimony of a distinguished Indian statesman, Sir William Muir, who favoured the Committee with a valuable paper expressing his deep sense of the necessity for immediate action on the part of Missionary bodies to evangelise these races. Sir William's pleading referred especially to the Kols and Santals of Bengal. "If we delay," says he, "these promising tribes will slip from our hands. At the present moment the door is thrown wide open before us."

Our work among the Santals had a feeble beginning in 1870; but no European was connected with it till December 1871, when the Rev. A. Templeton, M.D., proceeded to Pachamba. Since that time we have had a great affliction in the repeated failure of Dr. Templeton's health. Still, the blessing of God has rested remarkably on the infant Mission. The boarding-schools especially have been flourishing, and several Santal preachers of character and energy have been trained and sent forth. The results of their labour, even as tested by the number of actual baptisms, have been very encouraging.

An Appeal for additional funds and agents was published in the *Missionary Record*, and there has been a response to some extent on the part of the Church.¹ But for every reason we are most earnestly desirous of extending the work among the Santals far beyond its present limits. "The object," as Sir William Muir has well said, "is a grand one—politically, and socially, and above all, spiritually."

FAMINE IN INDIA.

The work at Madras has been impeded by the sore famine which has pressed on many districts for several months. Not to speak of other trials arising from this visitation, it both increases expenditure and lessens income. The Committee have made a special grant to the Madras Mission of £100, to enable them, at least in great part, to meet the trial. It may be needful to make some allowance of a similar kind at Indapur.

LEBANON.

The relation in which this Committee stands to the important work on Mount Lebanon is clearly stated in the following extract from the last Report of the Lebanon Schools Committee:—"The Free Church founded a Mission in Lebanon, and granted that the Missionary, whom it supports wholly, should be superintendent of the schools. It shares with the Lebanon Schools Committee the charges of the Medical

¹ Without depreciating others, we may indicate that the Congregation ministered to by Dr. Horatius Bonar has taken a very special interest in work among the Santals. Mrs. Donald Beith has most kindly collected among her friends, for two years past, the salary of one of the European Missionaries at Pachamba. Mr. William Mackinnon has for years contributed Rs.150 a month.

Missionary, who also presides over our Boys' Training School. It is building for our use two houses for the European agents, and a school-house and boarding-house for youths at Schweir."

During the year there has been an average of a thousand pupils, in addition to those in the two training schools. Of the thousand, 175 were girls. Of the whole number, 459 were Greeks; and 330 belonged to that very remarkable race, the Druses.¹ The opposition even of the Maronites, who are bigoted Romanists, seems relaxing. Dr. Carslaw has had an average attendance at his dispensary of thirty sick people a day. "The English doctor," as might have been expected, is very popular in Lebanon."

LADIES' SOCIETY.

The Ladies' Society for Female Education in India and South Africa is in immediate connection with the Foreign Missions Committee. It has continued and extended its important labours. All missionary bodies in Europe and America seem pressing forward with new zeal in the great work of elevating the women of heathen lands; and the Ladies' Society of our own Church is anxious to avail itself of the new and remarkable openings for effort among women. The "Special Appeal on behalf of Zenana-work" issued in 1875, has not been without result; but the Society deserves, and ought to receive, more extensive support than it does,² especially among the females of the Church.

MEDICAL MISSIONS.

Madras.—The Medical Mission under Dr. William Elder, to which our Committee contributes £100 annually, continues in great efficiency. The patients registered at the two dispensaries, Blacktown and Royapooram, during the last year were respectively 13,017 and 6616. Twelve young men have been prosecuting their medical studies under Mr. Elder and his assistants; and it is hoped that they will soon be able to grapple successfully with disease, and thereby to commend the great Physician to their suffering fellow-countrymen.

Syria.—A brief reference to the valuable medical work performed by Dr. Carslaw, and the influence it exerts, has been made under the head of Lebanon.

Pachamba.—Dr. Dyer, in addition to the general charge of the Mission, has attended to 1061 patients, with the aid of his native assistant.

Livingstonia.—Drs. Stewart, Laws, and Black are all medical practitioners as well as ordained missionaries; and on the shores of Lake Nyassa their skill in curing disease is often called into requisition.

Natal.—Dr. Dalzell, in the Gordon Memorial Mission, has found his medical knowledge most useful in securing the confidence of the Zulus.

¹ Regarding the Druses the Rev. Dr. Thomson of Beyrout has emphatically said, "I know of no people so hopefully situated as the Druses; and I entreat you not to forget them" (*Report of Lebanon Schools Committee for 1876*, page 23).

² To prevent mistake, it may be noted that the funds of this Society are *distinct from those of the Foreign Missions Committee*. It is maintained in its various branches—schools and Zenana agencies, by subscriptions and donations raised by Associations and otherwise throughout the Church.

FINANCES.

As the donations and legacies were exceptionally large in the previous year, the Committee anticipated that the total ordinary home revenue for the year just closed would be considerably less. Their anticipations, happily, have not been realised. For while the donations and legacies show a falling off to the extent of £1637, 9s. 8d., the net decrease in the home revenue from *all* sources is only £663, 3s. 7d. The congregational contributions have increased by £730, 15s. 1d. Of this sum, £284, 17s. 5d. were contributed by the congregations formerly belonging to the Reformed Presbyterian Church, showing still a clear advance of £445, 17s. 8d. in this, the most reliable source of income.

The following is a brief statement of the year's income :—

Ordinary Home Revenue of the Scheme—			
Associations,	£12,398	11	1
Church-door Collections,	1,312	2	8
<hr/>			
Amount of Congregational Contributions,	£13,710	13	9
Donations, Legacies, Juvenile Offerings, etc.,	7,976	3	8
<hr/>			
Total Home Revenue of General Scheme,	£21,686	17	5
In addition—			
Contributions to Livingstonia Mission, including balance and Legacies handed over by Reformed Presbyterian Church after the Union, amounting to £161, 2s. 8d.,	2,429	9	5
Contributions to New Hebrides Mission, viz :—			
1. Balance handed over by Reformed Presbyterian Church after the Union,	£2,743	6	9
2. Received since,	339	13	10
<hr/>			
	3,083	0	7
Children's New-Year Offering for Kaffrarian Missions,	1,009	0	0
Contributions for Female Education in India and South Africa, raised by Ladies' Society,	3,714	12	4
Special Contributions sent direct to stations,	561	5	9
Contributed abroad, viz :—			
By European friends,	3,179	8	3
„ Native Churches,	846	8	5
Besides these sums there were received—			
Government Grants-in-aid,	8,048	1	5
School Fees,	6,658	17	6
<hr/>			
TOTAL,	£51,217	1	1

The following are the *congregational* returns for the last ten years :—

1867-68,	£10,691	14	5	1872-73,	£11,061	16	3
1868-69,	11,012	13	1	1873-74,	11,913	8	3
1869-70,	11,085	14	7	1874-75,	12,151	18	9
1870-71,	11,154	0	10	1875-76,	12,979	18	8
1871-72,	11,479	10	4	1876-77,	13,710	13	9

The Committee desire also to call special attention to the fact that the sum received as Government grants and school fees exceeds by £1000 what was contributed by the congregations of the Church. In the help given through these two channels we have a valuable testimony to the character of the educational work carried on in connection with the

Missions; while the large amount contributed by Europeans, especially in India, is another evidence of the estimation in which the Missions are held.

Missionary Associations for the support of the scheme have been formed during the past year at Pollockshields (Glasgow), St. Boswell's, Roslin, and Blairdaff. The total number now in operation is 355, leaving 640 congregations, exclusive of stations, which still adhere to the old plan of an annual collection at the church-door.

CHILDREN'S NEW-YEAR OFFERING.

Last year the children's offering for the Missions in South Africa realised fully £1000. The object set before them for the present year was the erection of buildings on Lebanon, consisting, in addition to those for which funds were subscribed five years ago, of a Training School and Dispensary. For these, £850 have now been received. The Committee have also the satisfaction of reporting that the erection of the buildings is being proceeded with under the efficient superintendence of Dr. Carslaw.

PROGRESS OF THE MISSIONS.

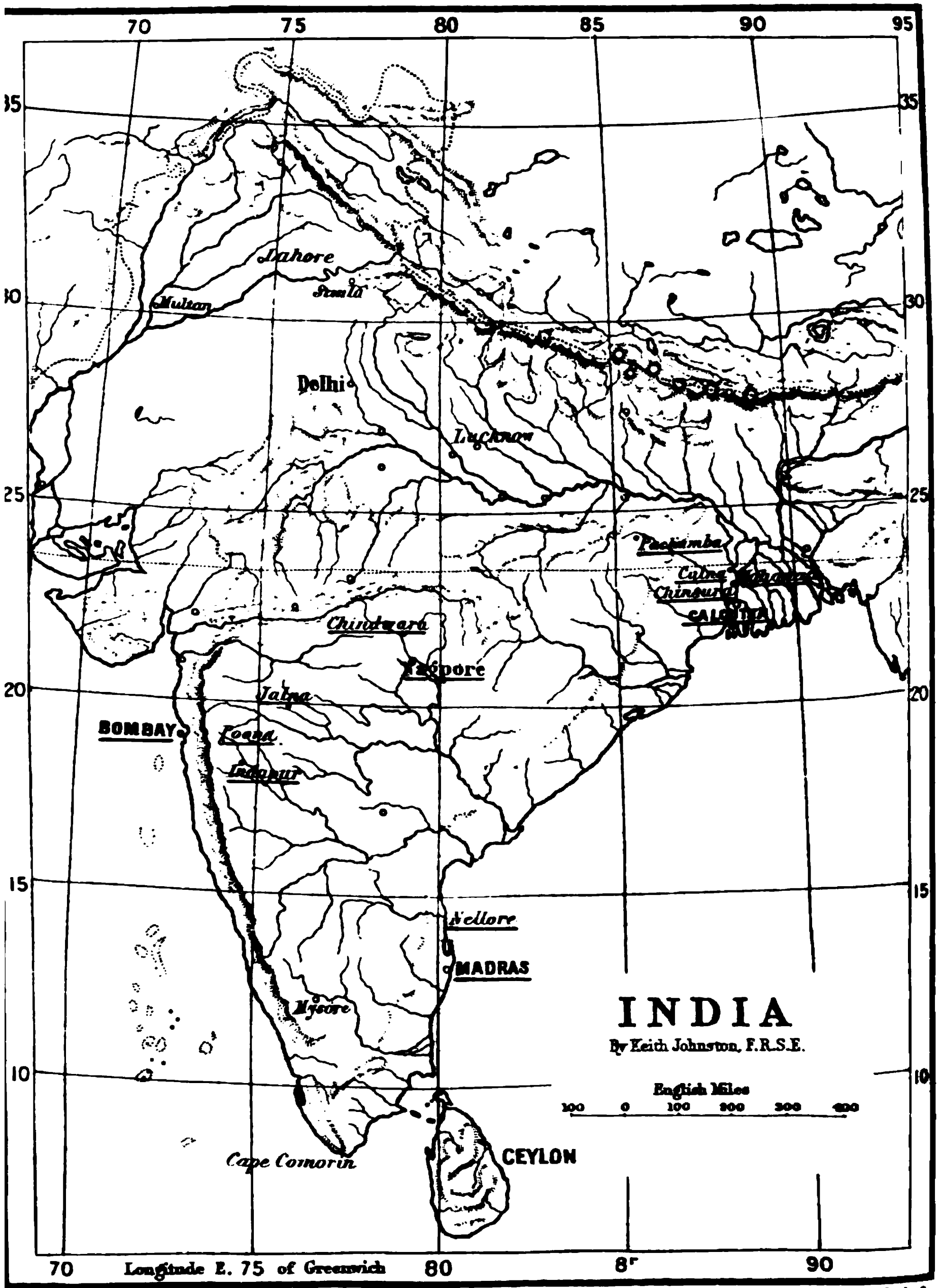
We are very far from thinking that the good effected by a mission can be estimated by reckoning the number of baptisms. Still the Church has reason to thank God and take courage when the admissions into the Christian fold go on multiplying from year to year. How remarkably this has been the case in our missions will appear from the following short table.

The admissions into the church of adults and children, and the number of candidates for membership during the last five years have been as follows:—

	Admitted.		Candidates.
In 1872,	Adults, 121 } Children, 172 }	293	333
„ 1873,	Adults, 197 } Children, 177 }	374	345
„ 1874,	Adults, 235 } Children, 260 }	495	452
„ 1875,	Adults, 320 } Children, 201 }	521	541
„ 1876,	Adults, 325 } Children, 332 }	657	746

The table applies to the Missions in India and Africa. We cannot supply at present the figures referring to the New Hebrides.

We now proceed to give extracts from the Reports received from the various foreign stations. It will be seen that a very large amount of work is done, and work of a very varied character. The Missionaries “sow beside all waters.”



W. & A. Johnston Publishers

Free Church Mission Stations underlined.

II.—FOREIGN OPERATIONS.

I.—INDIA.

NORTH-EASTERN INDIA.

BENGAL MISSION.¹

(Established in 1830).

*Principal and Branch Stations—18.**Christian Agency—5* Ordained European Missionaries.

3 Native do.

3 Licensed Native Preachers.

2 Medical Missionaries.

1 European Male Teacher ; 2 Female do.

1 East Indian Male „ 3 „ do.

18 Native „ „ 8 „ do.

10 „ Catechists, Evangelists, Colporteurs, etc.

56 Christian Agents in all.

2 Students for the Ministry.

Native Church—103 Members in full Communion.

172 Baptised Adherents (83 Adults, 89 Children).

311 Admitted on profession since commencement of Mission, of whom 26 during 1876.

Institutions and Schools—

3167 Scholars on Roll, of whom 577 were girls, and 126 were Undergraduates of the University.

Contributed in India—

£1617 10 0 Government Grants-in-Aid.

1882 11 4 School Fees.

47 8 8 By Native Church.

991 7 8 By Europeans for Schools, Converts, etc.

 £4538 17 8

1. CALCUTTA.

The Calcutta Report first refers to the lamented death of the wife of the Rev. K. S. Macdonald. It says—

“Mrs. Macdonald was connected with this Mission for upwards of thirteen years. Specially fitted by previous training for taking an active part in female education, she, at the very outset, threw herself heartily into that department of Mission work, and ever after it retained its hold of her deepest sympathies, and called forth her most strenuous exertions. As Superintendent of the Orphanage, she was indefatigable in her labours on behalf of those committed to her care, and her success is abundantly testified by the remarkable affection they continued to cherish for her, even after her immediate connection with them had ceased. She was ever ready to lend a helping hand to those engaged in Zenana work, whether in the way of carrying on the work, or of striving to extend it by obtaining new pupils, and providing the means of employing assistant teachers. Indeed, in all departments of Mission work she took a leading part, as far as she had opportunity, and ever strived to utilise for the highest purposes the influence she had acquired in the Bengali community. The recollection of the bright cheerful spirit in which she carried on her work, will long be cherished by those with whom she was associated.

¹ For statistical details, see Appendix III. p. 62.

“Preaching to the Heathen, and other Evangelistic Work.—In Calcutta the Evangelistic Service was continued in the Free Church Institution on every Sabbath evening during the year, and was numerously attended by educated Hindus. It is a mistake for any one to think that our Mission system is a purely educational one, intended only for the young. Though we begin with the young, this is not to prevent our doing what we can at the same time for the old. Many of the friends and supporters of our Mission are scarcely aware of the extent of the evangelistic labours which the Mission has been carrying on for years, and is now carrying on with increasing strength and energy. It will be seen, from the reports of all the stations, that the work of preaching the gospel to the adult population is systematically carried on by the Missionaries and their agents.

“Baptisms.—The number of adults baptised during the year was 22. If judged by the number of baptisms, the result is small. But it ought not to be so judged. It is happily less needful now, than once it was, to point out the impropriety of taking the number of adult baptisms as the sole criterion of results.”

The Rev. W. C. Fyfe writes :—

“The Free Church Institution.—The present session has not been distinguished by any remarkable incidents. The total number enrolled during the year is 1162. Of this number, 126 are undergraduates of the Calcutta University in the College Department, and 1036 are pupils in the School Department. The average number monthly on the roll is 800. The schooling fees realised during the year amounted to Rs.13,439 : 1.

“The University examinations have to a great extent superseded the public ones of former years. Ten days, however, were devoted to private examinations before the close of the session. The College classes and the higher school classes were carefully examined by writing ; and the junior classes were orally examined on all their branches of study.

“At the late University Examinations, fifty-four of our pupils passed, viz.—

At the Entrance Examination,	28
„ „ First Examination in Arts,	18
„ „ B. A. Degree Examination,	8

“Of the eight who passed the B. A. Degree examination, four were placed in the First Division. This will be a sufficient proof that the Institution is maintaining its position among the educational agencies of Calcutta.

“Mr. Mowat resigned his connection with the Mission on the 27th June 1876. In parting with Mr. Mowat, the Missionaries recorded their deep sense of the very faithful and efficient manner in which he discharged the duties of Professor of Mathematics for the period of nearly ten years, during which he was connected with the Free Church Institution.”

The Rev. G. D. Maitra, pastor of the Bengali church, writes :—

“Bengali Free Church.—One respectable Brahmin family, consisting of nine souls, has been added to the church. The head of the family was a former pupil of the Institution.

“The attendance at the services is excellent. In the quarterly celebrations of the Communion, brethren from the suburbs of Calcutta join with the resident congregation. In the Wednesday prayer-meetings, there is a much improved attendance ; a few inquiring Hindus regularly meet with the congregation. The usual Sabbath morning service, which used to be held in the English language, has been altered in favour of the Bengali, there being now a great majority who understand only Bengali. That seems to be an improvement.

“The Kamardanga suburban branch congregation has been entirely placed under the fostering care of Mr. Shome, Pleader, High Court, and an elder of the Church. It is in a healthy state, and is making slow but sure progress. He has also conducted a weekly service at Howrah for the benefit of the brethren there.

“The Lord has assuredly been in the midst of us, in supporting us with the right hand of his righteousness, in the midst of no small difficulties and discouragements, for the last seven years.”

Mr. Maitra thus writes regarding another important part of his work :—

“Evangelistic Work.—As health and strength permitted, I preached twice a week to very encouraging audiences. I have been very satisfactorily assisted in this work by Babu Uma Charan Chatterjee, who had been much benefited by the preaching in the chapel, and by Babu Akhay Kumar Biswas, who has been partly supported by the congregation. On the whole, the work is assuming a very interesting aspect. A large number of people hear with deep attention when the preacher intelligibly and earnestly describes ‘the Disease and the Remedy.’ I have often seen they are never tired, while the preachers break down exhausted. The story of the love of a crucified Saviour is sweet to every ear when told with the unction of the Spirit.

“Passing away to any other subject kindles unnecessary cavilling, and useless—yea, injurious discussion. People are growing in a healthy Christian intelligence. They are being made ready for the Lord. Preparations are fast progressing for a Pentecostal day in India. If the people of God would only wait unwearied in labours, prayers, and patient watchings, they shall rejoice at the great day of the Lord, and not be ashamed.”

Mr. Shibchandra Banerjea, licentiate, is employed in a Government office, but is zealous in preaching the Gospel in his leisure hours. He writes :—

“I have much pleasure in giving a short account of our Mission work at Simla during the Simla season of 1876.

“As the Free Church Mission has no permanent Mission at Simla, I have acted in concert with Mr. Goolzar Shah of the Baptist Mission. There have been—(1.) Service on the Lord’s Day; (2.) Preaching on Week-days; (3.) Preaching at Melas or Fairs.”

“A Hindustani translation of the sweet hymn, ‘There is a fountain filled with blood, drawn from Immanuel’s veins,’ is a great favourite with the hill people. Many of the boys of Mr. Goolzar Shah’s school sing it constantly, and we use it in our services on the Lord’s day, and in our open-air preaching in villages and elsewhere. Mr. Goolzar Shah has baptized 16 persons altogether in the course of eleven years, and this success is not to be despised.”

Female Education.

The Report says—

“The importance of this department of missionary labour is now happily recognised by all who are interested in the evangelisation and social progress of the people of this country; and the movement, which at first met with much apathy and opposition, is now rapidly extending on all sides. Our Mission continues to take a share in this great work, both in and out of Calcutta, by means of the Orphanage, Zenana Agency, and Female Schools; and, as the following abstract of reports forwarded to the Committee will show, not without very encouraging results.

“The number of girls receiving a Christian education in the Schools under the superintendence of the Committee is 577; while the work carried on by the Zenana teachers extends year by year, with many tokens of the Lord’s blessing.

“Female Orphanage and Normal School.—During the year the health of the children has been good, and the attendance large, averaging upwards of 70. The third teacher, Miss Prassani Basu, was married in September to Ragab Chunder Mookerjee, head-master of the Maharajah of Puttiala’s School. We trust that she will carry into her new home the fruits of the Christian education which she received in the Orphanage, and be a witness for Christ to those among whom she has gone to live. Her place at present has been supplied by Tarrangini Dutt, convert of Dr. Duff’s School, one of the three pupils who finished their course in the Normal Class at the close of the year 1875. Of the other two, Bashanta Biswas and Mary Mitter, the former has obtained employment in the Church

Missionary Society's Boarding School at Agurpara, and the latter is engaged in Zenana work with Miss Falkiner and Miss Hubbard. At the beginning of the year eight girls were raised from the First School Class into a second division of the Normal Class, five others who had been in the department last year forming the first division. Of this Normal Class Mrs. Wince writes :—"It has cheered and encouraged me very much to see the progress made by my pupils during the year; their attention, docility, and anxiety to improve giving great reason to hope that in time they will make valuable teachers and able workers in the field of labour to which they may be called."

Mrs. Chatterji writes :—

"*Dr. Duff's Hindu Girls' School.*—During the earlier months of the year I was able occasionally to visit several of the ex-pupils of the school in their houses; and I was thankful to find that they fondly cherished the desire to learn, and would gladly avail themselves of the offer, could I make it, to come to me for the purpose; above all, that they retained an active sense of the moral and religious principles they had imbibed in the Bible-class when at school. A young married lady and her aunt have repeatedly expressed to me their desire to be admitted into the Church by baptism, and the letters I have received from the former show that she is well read in the Bible and is earnest. I do not feel my way to encourage her to join us, as her husband, to whom she has opened her mind, is unwilling to live with her in the event of her being baptized, although he would not otherwise stand in her way."

With regard to Mission work in Zenanas, Miss Hubbard writes :—

"Since last we submitted the yearly Report of our work, it has been carried on much in the same way, and although we cannot record any increase in fees or numbers, we can say that it continues to grow in all essential points, and to deepen in interest as it grows.

"More hands would find more work, and there is enough for many if we could afford to employ them. There are 61 pupils on the roll now, and 20 houses on our visiting list; some of them are new ones who came to us just in time to fill up the places of old ones which closed on account of removal to distant parts.

"Eighteen of these houses are instructed only once a week; to two of them we have begun to go twice. The visit lasts for an hour and a half, for we cannot afford to devote more time to any of them. In the course of a month they receive six hours' instruction.

"We still meet with opposition now and then in carrying the Bible into the Zenana stronghold; but on the other hand, we find much sympathy and welcome. It is no strange thing now-a-days to hear requests for Bibles and Bible instruction. The 'Peep of Day,' 'Daybreak in Britain,' and the 'Pilgrim's Progress,' are great favourites.

"Before closing, we must mention a very interesting house in which there are two twice-married widows, who are now left to the care of one who is a great friend to their cause. They live in a small house provided for them, and are supported by one of the great men of their country, a Hindu reformer. These two widows are wrapt in each other's friendship, and are a help to each other even in spiritual matters. They are both still young, and very intelligent, and their enjoyment of the Gospels and the 'Pilgrim's Progress' is something wonderful,—such admiration for Christ, and such a heart-felt desire to know more of him. They appreciate every sentiment expressed in Bunyan, and follow thoughtfully and sympathisingly poor Christian on his heavenward journey. One of them said the other day—"How truly he describes the heart's struggles with sin and Satan, and what a Saviour he tells of!" Again pointing to the Bible, she remarked—"After I have finished, I must go right through it again; it is a deep task, and gives you a new thought every time you read it."

"Sitting in the midst of those child-like women, *knowing so little, so anxious to know more*, we feel that we have something of our reward even here."

Miss Falkiner writes :—

“I have been greatly astonished to notice the increasing demand for education among Bengalis. Even the women seem to wish it.

“We have been in full work ever since we came into the Zenana Teachers' Home, the prominence of which attracts and brings native gentlemen to call and ask for teachers to visit the ladies of their Zenanas.”

2. CHINSURAH.

The Rev. P. K. Chatterji writes :—

“*Work in the Institution.*—The Institution, I am thankful to say, continues to prosper, and our entrance class of this year has been large. Our teachers, as usual, have worked regularly and vigorously. The Institution was visited by Sir W. Herschel, the magistrate of this district, who was much pleased with the progress of our pupils, whom he examined very particularly. He took a great interest in the religious instruction that is imparted to our boys, and he himself examined them in the Scripture. He also distributed the prizes, when he gave a right-hearted address to encourage the students of our Institution. During this year there have been admitted upwards of 200, which, together with the number (341) on the roll in the beginning of the year, makes the total 541. Number on the roll at present is 322, with an average attendance of 290 per day. Bengali hymns now form a part of the Sabbath exercises, which interest the boys much.”

3. BANSBARIA.

Mr. P. K. Banerji writes :—

“*Female Schools.*—The work of female education is by no means discouraging or irksome to us, as we feel ourselves greatly recompensed by the many opportunities of teaching gospel truths to the girls ; and besides the benefit to the girls themselves, there is another advantage accruing from having these schools. Mothers and grown-up women in the Zenana have found out something very enviable and worth while in their girls who attend our schools, and have begun to devote a portion of their time to study in their respective homes. I am persuaded that they also read and hear the religious lessons recited to them by their own girls. In this district, as I understand, some have a strong desire for female education, while the majority take it to be compulsory on them ; for now-a-days educated girls are sought for, and indeed better disposed of in marriage than the illiterate.”

4. CULNA.

The Rev. B. N. Dé writes :—

“The amount of good done by the Anglo-Vernacular School in way of raising the social, intellectual, and moral condition of the people here, in the course of thirty-four years of its existence, cannot be estimated. It continues to prosper and maintain its former reputation. The Government sub-inspector of schools visited it at different times, and was satisfied with its condition.

“The aggregate number on the roll is ninety-six. The attendance of so many is a clear proof that a desire to educate females is fast spreading in all directions. Most of our girls belong to respectable high caste families.”

5. MAHANAD.

The Rev. Jagadishwar Bhattacharja writes :—

“*Christian Education.*—The Mission offers the advantages of education to all who are willing to accept them, and therefore it has schools of all grades for the benefit of all classes of the population, viz. :—Anglo-Vernacular, Vernacular, Night Adult, and Girls' Schools. During the session 1539 pupils received secular as well as religious instruction by means of the different schools.

“I must mention here a good movement that has lately taken place among a certain number of our thoughtful educated countrymen of the different Presidencies. They have become intensely alive to the many evils that arise from the monstrous custom of early marriage, which presents such a formidable barrier to all female improvement, and they are struggling hard to put an end to this baneful custom. They have agitated the subject in newspapers to evoke the sympathy of the public. Finding themselves unable to prevail upon the conservative members of their community to abolish this pernicious custom, they have applied to the Supreme Government, praying that the evil may be put down by some legislative enactment. The Government think it unwise to interfere with the matter, and leave it with the memorialists to reform it rather by moral forces than by legal penalties. Though defeated by Government, they will not rest until they see this hydra-headed evil removed altogether from the land.

“There is nothing like opposing facts to idle and foolish conjectures. There has been a girls’ school belonging to our Mission in Beloon, near Mahanad, for the last ten years, and we spend fifteen rupees per month upon it. By strict inquiry, I find forty-one girls passed through the first class, finishing their studies during this period. Of this number, eighteen have kept up their studies since leaving school, and are now able to read and write pretty correctly their mother tongue; ten of them have discontinued their studies, some of their own accord, and others compelled to do so by their orthodox relatives; and the remaining thirteen have died of epidemic fever. Of the eighteen who have kept up their studies, some correspond regularly with their relatives who are living at a distance. These simple facts, I believe, ought to satisfy every reasonable man that girls’ schools are not a failure, and the money spent upon them is not a mere waste.

“*Evangelistic Work.*—I may here mention that, by a special arrangement made between our Committee and that of the Tract Society, the services of one of the evangelists, Baboo Modhusudun Sirkar, were transferred to the latter for one year. As Baboo Modhusudun has the peculiar gift of singing sacred songs, and reciting the gospel after the manner of kathaks of the country, it was thought highly desirable to send him to exercise the gifts in the Mofussil churches. Accordingly, when an invitation was sent him in August last from the churches in the Burisal district, most gladly he responded to the call, and went and spent a month there. He sang and recited the gospel in many places in that district, both before our native Christian brethren and the non-Christians who chose to hear him. How Modhusudun’s services were appreciated will be seen from the Rev. G. Kerry’s letter to me, which will be found at the end of this report. In November last another call was given him by Dr. Bachelor of Midnapoor, and Modhusudun went there and spent another month in prosecuting his peculiar work. I had letters from Midnapoor informing me that Modhusudun’s services were highly appreciated, both by Christians and non-Christians of that town.

“The following is an extract of the Rev. G. Kerry’s letter to me:—

“‘I am pleased that our brethren have paid us this visit, and I am sure it has done good, and will promote a love for sacred songs among the people. The work in which our brother Modhusudun is engaged is very interesting and important. If the Lord should be pleased to raise up many more like-minded and like-gifted men, the Church of Christ in India would possess an additional means of making known the gospel of our Lord with impressive power. I feel personally very grateful to you and to your associates in the Free Church Mission for your kindness and liberality in thus giving to us the services and help of so good a man as we have had among us. May the Lord bless and keep his servant, and make him a blessing wherever he goes.’”

6. SANTAL MISSION—PACHAMBA.

Dr. Dyer writes:—

“Mr. Campbell, who acted as superintendent during the absence of Dr. Templeton, handed over the Mission to him (Dr. Templeton) on his return to

Pachamba at the close of 1875, and in the month of July last year ceased to be a regularly employed agent of the Mission, but he continues to give very effective help in many ways, and takes great interest in all that concerns the welfare of the Mission, while his counsel and advice, in matters of difficulty, are of the greatest value.

*“ Church.—*We have much joy in reporting accessions to the Church during the year. In all, twenty-four have been baptised, nineteen of whom are adults.

“ The conduct of these converts, and indeed of all the converts connected with the Mission, gives us much cause for joy. When we remember the temptations which beset some of them, and the steadfastness with which they adhere to the Scriptures as their rule of life, we feel that this community of Native Christians must, ere long, exercise a most beneficial influence on their heathen relations and neighbours.

*“ Schools.—*Of which we have eleven, two at Pachamba, and nine in villages.

“ The Pachamba Training School for Boys has enjoyed a fair measure of success during the year. When we closed for the annual holidays in December, the number on the roll was 55 ; during the summer it rose to 62 ; over the whole year there was an average monthly attendance of 54, and a daily average of 42 scholars.

“ The work in the school is carried on by a staff of four native teachers, who continue to give great satisfaction by the careful discharge of their duties.

“ All the boys read Hindi and Santhali, while to a few of the more advanced scholars, instruction is also given in English. This school is for the purpose of training teachers for the village schools, and during the past year we sent out five teachers who are now occupying stations several miles from Pachamba.

“ The Sub-Inspector of schools examined our Boys' School in September, and expressed much satisfaction with the progress made since his former visit.

“ During the year, seven girls were baptised ; we have now eleven inmates of this school, who have been admitted to the Christian Church by baptism.

“ When the school was examined in September, the Sub-Inspector complimented some of the girls very highly for their proficiency in reading and writing, and also expressed himself as highly satisfied with the school generally.

*“ Medical Mission.—*During the year 1061 patients were treated, many of whom were seen in their own homes, while others came from villages many miles distant from Pachamba. We commence work at 7.30 A.M. by reading a portion of the New Testament, and addressing the assembled patients and their friends on the passage read. The people, who are mostly Mohammedans and low caste Hindus, listen attentively, and often, by the remarks which they make and the questions they put, show that they are interested listeners.

“ We cannot speak with certainty regarding conversions among our patients, but we have had handed to us the string of beads formerly used in heathen worship by one who sought our help, while he said, ‘ Take these away, take these away ! I require them no longer, for I have found in Jesus a Saviour from all my sins.’

“ Another, who brought his child to us on many occasions, and who has had repeated opportunities of listening to the story of Redeeming Love, never loses an opportunity to express his gratitude for the aid we rendered to him, and often declares that his faith in the Hindu religion is gone, and that he sees in Jesus Christ the Son of God and Saviour of the world.

“ Our new hospital, a gift from the Sabbath School Children—is fast rising in a plot of ground near our bungalow.

“ This will be a great and valuable addition to our station, for the present one is inconveniently situated, and also wanting in other respects

“ We hope to have it ready for occupation before the month of June 1877.

*“ General Remarks.—*There are not a few Santals in the district who are Christians in everything but the name, and we may confidently expect them soon to come out on the Lord's side, and when once they do begin to take a

students to keep terms either in Bombay or in Puna. Last year the candidates for admission into the Colleges were so numerous that many who passed the Entrance Examination were excluded merely from the want of room.

"But the most cheering fact, and what best illustrates the distinctive character of our College as the only Protestant College in Western India, is that Christian students are now coming to us from the other Protestant Missions. Besides others, three have recently come from the Irish Presbyterian Mission, and thus a new tie has been formed connecting us with a Mission with which, all along, we have been closely associated.

"In common with all other aided Institutions and Schools in Bombay, our Institution has suffered in its resources for the past year from the diminution of the grant from Government. This grant is professedly administered on the system of payment by results. But as long as the Government has only a very imited sum of money at its disposal for the purposes of the grant, the principle of payment by results cannot have fair play; and the grant is determined in its amount not by the claims of the school, but by the resources, or rather by the embarrassments, of Government.

"The attendance at evening lectures during the past year has been very encouraging; and the establishment of a Literary, Scientific, and Philosophical Society, in which the efforts of Mr. Mackichan and Mr. Blake have been most successful, will, we hope, enable us to keep hold of our old students, many of whom occupy respectable positions in Bombay.

"In the Vernacular schools for boys we have had the benefit during the past year of an increased amount of visitation by Christian agents. In our Beni-Israel Schools, however, we have lost, by the death of Mr. Fillan, the services of one of the best friends of our Mission. Mr. Fillan was in the employment of Government; but his great delight was to devote, as far as possible, his time and strength as well as his money to the work of Christ, especially among the children of Abraham.

"*Warali Medical Mission.*—A school established by Mr. Lazarus in Golwad was abruptly closed in consequence of a sudden and overwhelming visitation of cholera, which for a time emptied the place of its entire population, because those who were spared by the disease fled for their lives, and though some months have elapsed the place is still comparatively deserted.

"The school in Tanna is in its infancy, but we hope that it will be a centre of evangelistic work both in Tanna and in the neighbourhood. The teacher in Tanna is another addition to the Christian agency of the Mission.

"*Evangelistic Work.*—Evangelistic work has been carried on during the year with considerable steadiness. The Catechists, assisted by Mr. Ganpatrao and Mr. Small, have kept up preaching at Khetwady, and have had good meetings. Perhaps the most notable event of the year was an attempt on the part of some Brahmans to create a diversion and draw off our audiences. Similar attempts have been made elsewhere in Bombay, both by Hindus and Muhammadans, and the police authorities had found it necessary to interfere. After the collapse of this attempt our meetings were better than before. Mr. Ganpatrao secures an audience here of clerks and educated men, such as it is difficult to get on the streets, and he has been well supported in this work by earnest evangelists.

"Later in the year Mr. Small took a room at Byculla, intending to have preaching outside, and thereafter to invite the hearers in for the purpose of conversation. The attempt was not without success. It is believed that for cities like Bombay this is perhaps the most effective way of evangelising. Evangelistic work was also carried on during the hot weather in Singhua and the Satara district.

"The Missionaries have gladly taken part in evangelistic work among Europeans, as carried on by the Young Men's Christian Association. In the work of this Association the visit of Mr. Somerville in 1875 may be said to be still bearing fruit. The recent passing glimpse we have had of Mr. Fose of Brechin has only stimulated our desire for a regular and rapid succession of such messengers of the Churches."

Mr. Stothert reports of Female Education as follows :—

“As long as the custom of early marriage prevails in India, female education must continue to be rudimentary in character and unsatisfactory in results. When girls are married before they are ten years old, and are occupied with the observances which Hinduism appoints in connection with every occurrence of domestic life, the work of education is like teaching people to walk while they are bound with chains. There have always, however, been a few families where the parents have had the courage to act in opposition to the prevailing custom, and to give their daughters time to be educated before marriage. And there is now, even among the Brahmans themselves, a movement towards reform in this matter.

“We have an illustration of this evil in the case of the school which Mrs. Stothert had last year in her own house. The girls were allowed to attend even after marriage, because their friends belong to the reforming party. But, though still only in girlhood, they have now families of their own to occupy them; and the work of education is at a stand-still. Mrs. Stothert has, therefore, found it advisable to visit them in their own houses, and see what can be done by friendly intercourse, even after systematic training has become an impossibility.

“*The Boarding School.*—The cheerful anticipations formed in connection with Miss MacRitchie’s arrival in Bombay have been abundantly fulfilled.

“*The Beni-Israel Schools.*—In our last year’s Report, we mentioned that several members of the Beni-Israel community had asked us to open a new school, exclusively for girls, to which they might be able to send their wives. We met their wishes, and opened a school on the 1st February. We are glad to be able to say that it has proved a great success. The teacher is an old pupil of the Puna Boarding School, trained under Mr. and Mrs. Gardner. She is beloved by her scholars, and has made herself the friend of many of their mothers.

“*Zenana Work.*—Before saying anything of our Zenana work, we would mention how wonderfully God has wrought in the case of Vitabai. Last year we asked for special prayer on her behalf, and now we would ask the friends at home to thank God for answering our prayers. About the middle of March Vitabai’s husband came, and desired to see her; he then begged her to return to him and the children, promising her liberty to worship God as she pleased. Vitabai was overjoyed at the proposal, and at once consented to go.

“As we have already mentioned, we have begun visiting the homes of our scholars. But until we get more workers, it is only a small number in proportion to the whole we can overtake.

The Rev. Ganpatrao R. Navalkar writes as follows :—

“*Native Church.*—After Dr. Wilson’s death, Mr. Small devoted much time and effort to the native church, especially in visiting the members in their houses. Subsequently I was put in charge of the native congregation, and have taken the Sabbath and week-day services along with the Missionaries. The attendance during the year has been encouraging, and there is every prospect of our contributing regularly to the support of our pastor. There were six children baptised, and two men and two women died during the past year. Chandlal, an elder of our church, died in last November, and his death has been a great loss to the native church. He held an influential place in the native Christian community of Bombay, and was at one time a liberal donor to the charities in connection with our Mission Church. Before his conversion he was a religious teacher and had a large number of followers, but he gave up his pretensions when he found the wisdom of God. Mr. Stothert and myself visited him a few hours before his death, and he declared his firm faith in the Saviour.

“Mr. Bapu Mazda and Antone Gabriel preach along with me twice a week in the open air, and we have always large audiences. We have sometimes very

warm discussions, which I find very useful in the declaring the Gospel in its fulness. One opponent of ours has opened a rival preaching station a few yards from us, and preaches on the days that we do. We thank God that the heathen are raging ; for ignorant, mad zeal is better than moral deadness."

2. PUNA MISSION.¹

Established by Scottish Missionary Society in 1831 ; transferred to General Assembly's Mission in 1835.

Christian Agency—1 European and 1 Native Missionary.

1 East Indian Male Teacher ; 2 Female do.

2 Native Male Teachers, and 7 Female do.

1 Native Catechist, 2 Scripture Readers, 4 Colporteurs.

2 School Visitors.

23 Christian Agents in all.

Native Church— 82 Members in full communion.

66 Baptised Adherents, 15 Adults, 51 Children.

205 Admitted on profession since commencement of the Mission, of whom 3 in 1876.

Institution and Schools—

1153 Scholars on Roll, of whom 417 are girls, and 4 are Under-graduates of the University.

Contributed in India—

£146 0 0 Government Grants-in-Aid.

101 6 0 School Fees.

217 10 0 For General Work of the Mission and Schools.

17 0 0 By Native Church.

£481 16 0

The Rev. J. S. Beaumont writes :—

"General Remarks.—No striking incident has occurred in the Mission during the year. The work has gone on in a quiet, steady manner. Our Christian agents have wrought well, and evinced on the whole an excellent spirit. As a rule they are oftener deficient in method than earnest endeavour ; advance is evident. There are many indirect indications of this all around us. There are many adversaries ; but a great door is opening for the proclamation of the Gospel of Christ.

"Institutions and Schools.—The educational work of the Mission has been carried on during the year according to the old modes, and with the same objects as in past years. These modes and objects need not be reiterated. In the Institution in the city the numbers of former years are maintained. As a rule our pupils are year by year less advanced in years.

"In our Bible lessons, and in our more formal addresses, we have had many indications of the inquiring spirit. We are made to feel, however, that we have done but very little when we have demolished a creed. We have to remove wrong biases and vitiated tempers, we are made to feel how a faith imbibed in early life, even when repudiated with vehemence as a creed, dominates and tyrannises over the life and the emotions. The leviathan of the human heart is tamed only by the grace of God. Our great opponents in our educational work are inertness, idleness, impurities, and intoxication of the emotions. An unseen power, whose influence is great and whose name is Public Opinion, is against us.

"Amid many apparent discouragements, the conviction that a life of sin and the Gospel of Christ are incompatible is felt by not a few of our pupils.

¹ See Appendix V. p. 66.

“Evangelistic Operations.”—The Evangelistic Work of the Mission has been very varied and continuous. Of these, our English services both among the English-speaking natives and Europeans are the greatest in importance. These services have been well attended and greatly blessed to many. A spirit of earnestness has been manifest. Puna is a great military station, and among the military officers there are not a few, the excellent of the earth. To our Mission these men have been greatly helpful. One of these men, from whom we have often received assistance and kindly aid, Major Candy, has, since the year closed, passed away to the silent land. He was a true man, steady, and could be depended on. He was in his old age singularly hopeful as to the final triumph of the Gospel in India, but equally impressed with the greatness of the spiritual conflict to be waged between the forces of light and darkness in India.”

The Rev. Dhanjibhai Nauroji, who has acted as pastor of the Native Church, writes:—

Native Church.—“The Sunday and week-day services were held as usual, and the attendance at them was on the whole very encouraging. Whatever else may be said of our people, no one can bring against them the charge of being listless hearers. On Sunday mornings especially, I used to be greatly cheered by a body of attentive hearers of both sexes, nearly filling the whole church, and the singing of the audience, led by the girls of the boarding-school, often had a most thrilling effect on my mind. Nothing do I miss so much in this solitary place, where I am residing for a season, as that sight and singing. Some of the little folks connected with us I found to be very promising indeed; and our Sunday classes, held during the latter half of the year, were most interesting. If they are well looked after, and trained in the nurture and admonition of the Lord, I believe they will, if spared, exercise much higher and holier influence on society, and do more good than their parents. If I could I would remove them from home influences, which are not always of healthy character. But perhaps a better way will be to labour earnestly to bring their parents and others thoroughly under the power of the Gospel.

“It was my painful duty in the course of the last year to suspend from church privileges three of our members. They were found guilty of unchristian conduct, and the *panchayat*, or council of the church, decided upon keeping them back from the table of the Lord. One of them has since showed signs of penitence, and has in consequence been restored. Let me here say just one word, that I hope the exercise of church-discipline, in a judicious way, will not be neglected on any consideration. In a country like this, where the whole atmosphere is saturated with heathenism, and where the enemy is ever on the look-out to find something against the converts, who are always suspected of making a profession of Christianity from interested motives, it ought especially to be maintained; purity should from the very first form the leading and bright characteristic of our native churches. Even the heathens regard it as disgraceful and scandalous to allow the serious misconduct of our members to pass without visiting it with public marks of disapprobation. Our people are aware of this, and consequently when any case of discipline occurs, they generally admit the justice of our procedure.

“Among the deaths that took place in our congregation during the last year, there was one of an aged Christian of long standing in the church. His name was Mr. Abraham. I cite his case to show that a prayerful interest taken in the eternal well-being of a soul will not go in vain. When quite a young man, he was in the service of a Miss Sinclair, sister of a Bombay artillery officer. This good lady often spoke to him about the Saviour, and the salvation to be got in and through Him. Not being sufficiently versed in the Marathi, she sent him to the late excellent Mr. James Mitchell. He took him up, and instructed him more thoroughly in the truths of the Gospel, and ultimately, at his own request, received him by baptism into the church. Ever since he had continued to be a consistent member of it. His end was full of peace. In his last sickness, which lasted for some weeks, his constant request to those near him was, ‘Read to me some passages of God’s Word, and pray.’ He showed in many ways that

he was resting firmly on the Rock of Ages. Often he would say, 'I am ready to depart, and be with the Lord.' 'I am going home.' 'I am not in the least afraid of death.' When his end came at last, he met it joyfully, betokening at the same time that the Lord was with him. Now, but for Miss Sinclair's interest in him, in all human probability he might have died a poor heathen, without God, and without hope. I may mention that Mr. Lazarus, who is the medical missionary in our Golwad mission, Northern Concan, is the son of the late Mr. Abraham, and he is a worthy son of a worthy father.

"In consequence of a feeble state of health I was not able to attend much to evangelistic work.

"I am sorry to part with our Puna native church ; for, taking all in all, a better one does not exist, on this side of India at least. I shall ever remember my connection with it for three years and a half, and shall take deep interest in its welfare. To Mr. and Mrs. Beaumont I shall ever be grateful for all the support they gave me in my labours in it."

Female Education.

Mr. Beaumont writes :—

"Our Girls' Schools in the Puna Mission are four in number.

"*The Orphanage.*—First in importance, though not in number, is the Orphanage. The number on the roll is 45. It continues to be taught by Miss Miller, with an assistant vernacular teacher. The Orphanage is becoming more in *fact* what it has long been in our ideal—an educational establishment, and less and less a mere home for children, whose parents and guardians merely desire to be saved the trouble of supporting them until they are able to contribute somewhat to the support of their parents and families ; less and less, in fact, a home for simple indigent children.

"*Jewish School.*—Of our schools other than the Orphanage, the most interesting is the Jewish School. The number on the roll is 103. It is superintended by Miss Rosine Miller, whose work is chiefly in house-visiting work in the city. One of the girls, Joanna, is teacher. This is a fine school ; the pupils for the most part are not children, but women—bright, intelligent, and teachable. What we so much need is a decent building. The place which we occupy is a wretched place, and simply because no better place can be had at present.

"Of our Orphanage girls, four are engaged outside our strictly Mission work, but they are doing a good work ; and the Ladies' Committee will be pleased to learn how they are employed. Our girls, in fact, teaching these Regimental Schools have become to us what I might call walking advertisements. They bring our Mission into the notice of people who otherwise would take little heed of us. It has become the fashion for military people in India to have schools in every native regiment. The ladies of the regiments take an interest in the schools. Thus our girls become known, and through them our Mission also. This, too, is the doing of the Lord, and to me, growing old in India, it is very wondrous. In my earlier days to have given a Christian tract would have subjected an officer of a native regiment to a court-martial, and I have lived to see a Christian girl teaching the children of native regiments. To me it is marvellous.

"*1st Bombay Cavalry School.*—Our girl Anna is the teacher, and a salaried one. A conveyance is sent for her every day, so that she has no walking to do. She pays us a small sum per annum for her board, so that in this way she is trained to be independent and self-helpful.

"*8th Native Infantry School.*—Our girls Chrissy and Kitty continue to be the teachers of this Girls' School of the 8th Native Infantry, of which Colonel Wahab—a man well known in Edinburgh—is commandant.

"*Lady Staveley's School.*—Our other school outside of our Mission is Lady Staveley's, the wife of the Commander-in-Chief of the Bombay army. It is taught by Rosy, one of our oldest girls. Our girls trained in the Orphanage,

deficient though they be in many things, with simple love to Jesus as the one animating feeling of their hearts, as Christian agents and workers are superior to all Eurasian and European agency in India. Our only agent in ZENANA-WORK during the year has been Miss Rosine Miller. She is an earnest worker."

3. INDAPUR AND JALNA RURAL MISSION.¹

(Indapur Mission established in 1861 ; Jalna Mission in 1864.)

Out-Station of Indapur Mission—1.

Out-Stations of Jalna Mission—9.

Christian Agency—2 Ordained Native Missionaries ; 1 Licensed Preacher.

6 Native Male Teachers ; 1 East Indian do.

13 Native Catechists, 1 Colporteur, and 8 Bible-women.

32 Christian Agents in all.

7 Students for the Ministry.

Native Churches—247 Members in full communion.

363 Baptised Adherents (184 Adults, 179 Children).

321 Admitted on profession since commencement of Mission, of whom 27 were added in 1876.

Schools—392 Scholars on Roll. There are also nearly 700 scholars of the C. V. E. S. under superintendence of Mission.

Contributed in India—

£116 10 0 Government Grants-in-Aid.

12 8 0 School Fees.

136 0 0 For General work of the Mission, Schools, etc.

20 10 3 By Native Church.

£285 8 3

The Rev. Narayan Sheshadri writes :—

" *General State of the Mission.*—The year 1876 opened with fair prospects, but the failure of crops in various parts both of the Bombay and Madras Presidencies has cast a gloom over the whole country and filled the minds of the people with distress on account of their present miseries, and with evil forebodings for the future. Towards Indapur, Sholapur, and several other places, there have been no sowing operations during the last rainy season—a thing unknown for many years past.

" The whole country more or less partakes of this calamity. Thousands of poor people have come with their families and cattle to this part of the country, and as a necessary consequence the price of grain is risen very high.

" Let it be ours to lay these visitations to heart ! Let us 'hear the rod, and who hath appointed it !'

" *Native Church.—Baptisms.*—In connection with our principal and branch stations we have been permitted to introduce seventy-four souls into the Christian Church by baptism. This is the largest number we have received in any one year. Of the seventy-four, thirty were adults, the remaining forty-four were children of professing Christian parents. Of the thirty adults, five belonged to the higher classes, the remaining twenty-five were Manga, most of them relatives of those who have for years been members of the church.

" *Devotional Meetings.*—For the increase of knowledge, growth of Christian graces and experience, we have continued the Wednesday and Friday evening meetings, at which we encourage our Christian people to take part in the exercises of the meetings. Besides these congregational meetings we have monthly concerts for prayer and mutual exhortation. The first Monday of the month is set apart to hearing reports, verbal and written, from various evangelists at our various out-stations. The return of these monthly gatherings is an occasion of much social and friendly intercourse amongst our poor people, and they all seem

¹ See Appendix VI. p. 67.

to take a growing interest in them. On the following Tuesday the evangelists receive their salaries, but before this is done they are subjected to an examination on those Biblical subjects that have been given out to them as subjects of special study in the previous month.

“During the year we have established a ‘Young Women’s Christian Association,’ corresponding to the ‘Young Men’s Christian Association,’ noticed in our last report. These associations are in their infancy, and, we fear, will remain so for a good while. Special meetings are held in connection with them, at some of which they partake of refreshments. They may appropriately be styled the ‘agapés’ (love-feasts) of our times.

“*Schools.*—We regret to say that we have been obliged to close a good many schools towards Indapur on account of the famine in that direction. A number of children have gone away to various parts of the country with their parents to earn their livelihood. They have taken their books along with Scripture portions, and let us hope that these silent messengers will be the means of doing good, not only to their possessors, but to those by whom they are surrounded.

“The Anglo-Vernacular school at Jalna continues to be in a flourishing condition. It is a matter of thankfulness, that in spite of opposition and prejudice still manifested by the parents and guardians, our Bible-lessons are perhaps learnt with greater animation and pleasure than any of their lessons.

“With our evangelists and catechists, with a view to their further proficiency, we have had classes for Biblical history and theology, our text-book being the Word of God itself.

“We have made some progress in imparting an elementary education to young men and young women in our professedly Christian congregations, even grown-up people have begun to read the Word of God in their mother tongue—the Marathi language. In the year 1874, when we first came here, there was not a single reader amongst us, but now we have hundreds, and it is truly refreshing, as our friend Mr. M’Donald, who kindly paid us a visit some time ago, observes, to see so many come to the house of God with their Bibles and Hymn-books.

“*Medical Work.*—We are still very badly off for want of a good medical practitioner, one that will be able to train up a number of our young men whose object will be to bring the healing art to bear upon the evangelisation of this part of the country.

“*Preaching Tours.*—For years we have had regularly organised itinerating agencies, visiting the districts around Jalna and Indapur.

“One of these agencies is under Husain Muja, a most excellent convert from Muhammadanism. He and his assistants devote three mornings to visiting round Jalna within an area of eight miles, and the other mornings are devoted to the cantonment, Radarabad, and ‘Old Jalna.’ A similar agency is in connection with Bethel, under the head catechist there, named Mr. R. P. Modak.

“Our colleague in Berar, the Rev. S. B. Misal, travels from Umrawati to Manmad, and enjoys most precious opportunities of declaring the gospel of the kingdom.

“We ourselves have to go back and forward between Indapur and Jalna eight times a year; twice a year we go as far as Umrawati, and not unfrequently from terminus to terminus of the Great Indian Peninsula Railway, and when on the lines we try to commend the gospel to all classes of people, Christians and non-Christians.

“*Bethel, the Christian Village.*—We have been, as usual, busy in connection with our Bethel. This is a slow work, and it is meant to be slow, as developments of this kind ought to be natural and gradual. When we mean to raise a class of men from the lowest depths of vice and degradation, one cannot be too careful. A change of character is as necessary as a change of position.

“Our Bethel church, to be named ‘Zion’ on account of its elevated, conspicuous position, will be ready for use about the close of the year, when we expect some of our dear brethren from Bombay to come for the opening services.

“*Industrial Department.*—The Industrial Department of our Bethel under-

taking we look upon as most important. Already there are nine young masons, six young carpenters, four smiths, four gardeners, and seven tile-makers, who have been doing very well indeed, and within three or four years will be as good as any professional men in the country.

“While they are acquiring a knowledge of their respective departments, they are carefully instructed in the three R’s; so that, if they have the love of God in their hearts, they may be the means of doing an immense deal of good in their day and generation, both to their immediate relatives and friends, and to the society in which they will move.

“*Contributions.*—We regret to say that the present distress of the country has greatly crippled the means of the poor people to maintain their Home Mission Society, noticed in our last report, as they would like. Still, their contributions have amounted to nearly Rs. 100; which we cannot but look on as creditable.

“When in this quarter we dispense the Lord’s Supper every month, and when at Indapur the same rule is observed.”

CENTRAL INDIA.

1. NAGPUR MISSION.¹

(Established in 1845.)

Branch Stations—3.

Christian Agency—2 Ordained European Missionaries.

2 European Male Teachers; 2 Female do.

9 Native Male Teachers; 5 Female do.

3 Native Probationary Catechists.

23 Christian Agents in all.

Native Churches—136 Members in full communion.

179 Baptised Adherents (42 Adults, 137 Children).

209 Admitted on profession since commencement of Mission,
of whom 4 were added in 1876.

Institution and Schools—

540 Scholars on Roll, of whom 125 were girls, and 11 were
Undergraduates of the University.

Contributed in India—

£534	0	0	Government Grants-in-Aid and Scholarships.
154	1	6½	School Fees.
135	8	0	For General Work of the Mission and Schools.
194	8	0	For Scholarships.
12	8	8	By Native Churches.

£1030 6 2½

The Rev. John G. Cooper writes first regarding Mr. Dalziel:—

“*General Remarks.*—Mr. Dalziel, Missionary teacher, after eighteen hours’ illness, was removed by cholera, and in him the Mission has lost a very faithful and devoted labourer. While submitting to this afflictive dispensation of God’s providence, we cannot but express our profound gratitude that the terrible disease was not permitted to desolate us more. By such solemn dealing may we be increasingly taught to be up and doing, seeing that the night cometh when no man can work.

“In July Mrs. Dalziel regularly joined our staff of labourers as Zenana visitor and teacher, and on the 22d November Miss Berry, appointed by the Ladies’ Society, arrived to prosecute similar work. On the whole, excepting the sad blank caused by the sudden removal of Mr. Dalziel, the state of the Mission throughout the year has continued in high vigour and efficiency.

¹ See Appendix VII. p. 68.

"Native Churches.—The native congregations at their respective stations continue very much as they were during the previous year. The same services on Sabbaths and week-days have been maintained, and the Missionaries, Catechists, and Elders have not relaxed their efforts for the ingathering of souls to the fold of Christ and the building of them up in the faith of the gospel, but with what results it is perhaps difficult to indicate. No additions have been made to them by the baptism of adults, but several are still inquirers or candidates for the initiatory rite, and perhaps ere long we may have the joy of welcoming some or all of them to the company of the Lord's people in connection with the Mission. The seed has been sown, but the harvest is not yet, except in the quiet and consistent lives of many who appear to be acting worthy of their profession as the followers of Christ. During the year more has been contributed to the Lord's work and the poor than what we have ever before been able to report of our native flocks.

"Institution and Schools.—The attendance at the classes of the Institution and the amount of fees collected have both increased. There are still many drawbacks that more or less counteract our best efforts to promote the cause of Christian education in the city of Nagpur; but, on the whole, encouraging progress is being attained. Thirteen of our students successfully passed the High School Scholarship Examination in September, but we expected this number to be larger. At the Entrance Examination of the University of Calcutta in November eleven were successful,—two being in the first or highest Division, eight in the second, and one in the third. While we thus indicate what may be termed secular results, we know that the leaven of divine truth mingles with them in at least the understandings and memories of all our pupils, who yet, under the mighty power of the Spirit, may be led to renounce their ancestral faith and embrace that of the gospel of Christ.

"Our Branch Schools continue in a fair and, on the whole, satisfactory state.

"Evangelistic Work.—Throughout the year Mr. Whitton, assisted by Pahad Singh or Elisha, was enabled to devote himself to this very important branch of labour. In villages within an area of four or five miles all around Nagpore, and in the city itself, he has declared the Word to large and interesting audiences, and invariably met with a patient hearing from all castes and classes of the people. Besides, he made two visits to Warora, seventy miles to the south, and one to Bhandara, forty miles to the east, where, in preaching and lecturing, he enjoyed excellent opportunities of serving the Master. In April and May he delivered a course of weekly lectures to the educated youth of Nagpur, and another similar course in October and November to the residents of Sitabaldi.

Female Education.

"The Orphanage School continues in a very satisfactory state, as was proved by the annual examination of the Inspectors of Schools in July last. In all the branches the pupils made a very fair and creditable appearance, which elicited high praise.

"The Girls' City School, under Maggie and Anandi Bai continues to flourish as to attendance of pupils.

"At Kampthi, Elizabeth, assisted by her husband, N. Joseph, is doing her best among the Christian and heathen girls who come to her for instruction.

"In addition to these three schools, a beginning has been made to Zenana work during the year in the city and suburbs of Nagpore. At first, Mrs. Cooper, Mrs. Whitton, and Virima made preliminary visits and inquiries, and, when a door opened, Virima, with one or two of our girls, continued for two or three months to visit and teach the wives of two Bengali gentlemen. This, however, was found to interfere too much with her other duties as teacher and matron. Mrs. Dalziel then came forward and offered her services as a Zenana teacher, which we gladly accepted. Miss Berrie is now with us, and it is our earnest prayer and hope that the Lord may open up her way, and give her ample room to labour in this new and almost untried field in Nagpore."

Mrs. Dalziel writes :—

“All interested in Zenana work in Nagpur know that it is quite a new feature in our work here. At the beginning of this year, Mrs. Cooper and Mrs. Whitton made a preliminary visit one day to the houses of three Bengali Babua, all of whom seemed anxious to have their wives taught. So, as soon as possible, an effort was made to begin work amongst them. At first it was very discouraging. We have now eight pupils. More, I am told by them, will come by and by. The old gentleman, when asked, said he had no objections to them learning to read from the First Book, and as it is filled with Bible truth, it is almost the same as if he had said he would allow them to read the Bible.”

2. MISSION TO THE GONDS.¹

(Established 1866.)

Station—CHINDWARA (Seventy miles north of Nagpur).

Christian Agency—1 European Missionary.

1 Native Catechist.

Native Church—12 Members in full Communion.

7 Baptised Adherents (1 Adult, 6 Children).

18 Admitted on profession since commencement of Mission.

Mixed School—87 Male Scholars on the Roll.

Contributed in India—

£12 0 0 Government Grant-in-Aid.

2 16 1 School Fees.

5 2 0 For Schools.

£19 18 1

The Rev. James Dawson writes :—

“We came here about three weeks ago, and are just getting into working order. During my absence on furlough Mr. Samuel Hardie was alone in the work. Now we are reinforced by the addition of Mr. Nordfors for work amongst the men, and Miss Small for work amongst the women and girls.

“There is one boys' school in Chindwara. It is in fair condition, although the subjects taught are quite elementary.

“I have resumed my work in the villages, and find the people quite accessible, but they have not openly confessed Christ. Mr. Nordfors and Miss Small are busy with the acquisition of the Hindu language.

“I had an interesting conversation a few days ago with one of the Hindu merchants in the town, who told me that he himself and several others were convinced of the truth of the Gospel, but that they had not the fortitude as yet to confess Christ openly. We need the outpouring of the Holy Spirit.”

SOUTHERN INDIA.

MADRAS MISSION.²

(Established 1837.)

Branch Stations—7

Christian Agency—6 European Missionaries.

2 Native do.

1 European Male Teacher, and 1 Female do.

3 East Indian Male Teachers.

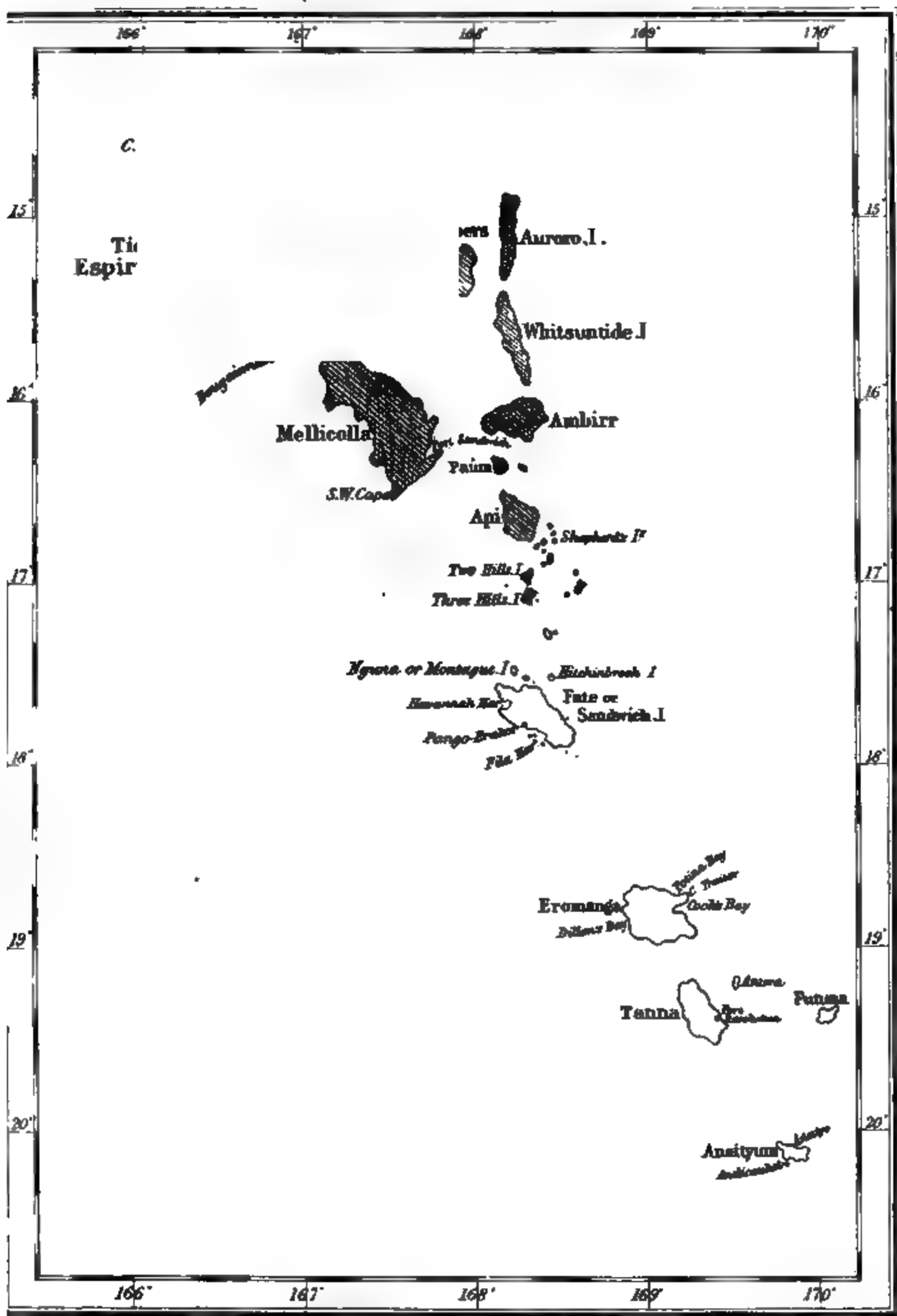
17 Native Male Teachers, and 32 Female do.

5 „ Catechists, and 1 Colporteur.

¹ See Appendix VIII. p. 69.

² See Appendix IX. p. 70.

NEW HEBRIDES.



Anaityum & Aniwa are wholly Christianized.
 Partly Christian ☐ Heathen ☒

68 Christian Agents in all.

Native Church—130 Members in full communion.

132 Baptised Adherents (30 Adults, 102 Children).

218 Admitted on profession since commencement of Mission, of whom 3 in 1876.

Institution and Schools—3118 Scholars on Roll, of whom 1073 were girls, and 173 were Undergraduates of the University.

Contributed in India—

£2583 7 5 Government Grants.

2967 15 3 School Fees.

596 7 11 For General Work of the Mission, Schools, etc.

26 0 0 By Native Church.

£6173 10 7

The Rev. William Miller, at the annual meeting for the distribution of prizes, read a Report, from which we make the following extracts.

FREE CHURCH INSTITUTION AND MADRAS CHRISTIAN COLLEGE.

“The foremost place in the report on the Institution for 1876 is due to the arrangements that have at last been made for its greater stability and more extensive usefulness.

“The attempt was made to obtain the support of as many as possible of the different Christian bodies for the college which has been growing up of recent years in connection with the Free Church of Scotland Mission. The attempt has met with very considerable success. The Church Mission Society and the Wesleyan Methodist Missionary Society have agreed to give pecuniary help to this Institution,—in the first place for a term of years; and all Protestant Missionary bodies that have any appreciable interest in education within this Presidency, have more or less fully expressed their sympathy with the object aimed at, thus giving to the scheme their valuable moral support. It is hoped that as need arises more of them will come forward with material support as well. The funds available are expected to secure as a *minimum* staff for the Collegiate Department five professors, with two assistant professors, and such pundits as may be from time to time required. This is what it seems possible in the meantime to guarantee, but we trust to be able to go beyond it.

“The College, which is thus to be regarded as now representing more or less directly all the Churches of the Reformation, will be henceforth known as the Free Church Institution and Madras Christian College.

“It is sufficient here to say that the Council, which is the managing body of the College and by which the present report is made, contains representatives *ex officio* of all the societies which contribute to the College funds, as well as gentlemen, not appointed in virtue of their office, who represent other Christian organisations and the Christian public generally. The Council thus formed believes that healthy development must come by growth, not by violent and sudden change. It will therefore heartily carry out the original plan, viz., that the college should for a time retain a special relation to the church in connection with which it has arisen. The ideal, however, at which we shall steadily aim, and which in the course of time we hope to reach, is that of a college separate from any school department, and not dependent on any one Church or Missionary Society, but drawing to itself the vigorous support of all,—regarded accordingly throughout Southern India as the head and centre of all the education in it that aims directly at spiritual or moral ends.

“Turning now to the state and work of the Institution during the year, we have first to mention the loss that it sustained in the sad and sudden death of its mathematical professor. Mr. Ross had laboured with faithful assiduity for

almost exactly five years. His work, not only in his own department but in the superintendence of the lower school, which he undertook in addition to his immediate duties, contributed not a little to the position that the Institution holds.

"The vacant professorship has been filled by C. Michie Smith, Esq., B.Sc., who was already on his way before the news of Mr. Ross's death reached home. Mr. Smith and a new professor, the Rev. R. N. Macdonald, M.A., arrived in January, and have entered on their work in the current session.

"Mr. Rae returned from furlough in September, and will now take the place of the Principal for some months, which it is necessary for Mr. Miller to spend at home.

"In consequence of the various re-arrangements, Mr. Stevenson is no longer connected with the College as a professor. The Council rejoice to think that, so far as may be made compatible with other duties, they can count upon his thoroughly reliable aid even within the College, should unforeseen emergencies occur.

"In the school department, the roll at the end of 1876 was 757, as against 764 at the close of the year before. The number of college students, however, had risen from 153 at the end of 1875 to 174 at the end of 1876. This growth has continued into the new year, for instead of the 165 students in the college when the last report was read there are now 239. All the classes have increased, but chiefly the first class, which now has 109 members, and which it has therefore been found necessary to sub-divide. Altogether, between school and college, there are now 1081 on our rolls, and the daily attendance has been repeatedly above 1000.

"As regards examinations:—about 20 students have this year gone up for their degree,—considerably more than on any previous occasion. The results are not yet known, but we anticipate for them a reasonable amount of success. At the First Examination in Arts, only 27 passed, as against 28 in the year before; 6 of them however being in the first class. Considering that the class had more than 60 members, the proportion that succeeded was by no means large.

"In the Matriculation Examination the success has been unprecedented,—no less than 50 passing, of whom 7 were in the first class.

"The fees for the year amount to Rs. 16,669,—an increase of about Rs. 1100. Of this increase, nearly the whole has come from the college. It was mentioned in the last report that the college students had borne, in 1875, 30 per cent. of the cost of their education, as against about 22 per cent. in 1874, and about 17 per cent. in 1873.

"Still as always, the most prominent place in its teaching is given to the Word of God, and the effort at least is steadily made to have that word regarded not as a mere record of lifeless facts, nor yet as a collection of dry and abstract doctrines, but as a perennial fountain of principles applicable day by day to the problems of life and duty—as having a living power along with it to inspire the highest thoughts that man can rise to, and to guide into ever new regions of experience and feeling. The effort is to show that the written word—and He above all who was the Word made flesh—is practically now and always 'a light unto the feet and a lamp unto the path.' Therefore in spite of all the pressure of examinations we have not to complain of any want of interest in the teaching that is based on Scripture. Many even of the students who cling most strongly to old beliefs and forms, not only profess but clearly show that this study awakens their mind and touches their best and deepest feelings as no other can."

After distributing the prizes, His Grace the Duke of Buckingham and Chandos said:—

"To Mr. Miller, I am sure, the fact that this College has received a new development must give very great satisfaction. To all those connected with the branch of the church to which he belongs, and by which this institution was founded, it must give great satisfaction to see an Institution founded by them now becoming a point of union to them with other churches, and a means of spreading more efficiently a knowledge of God throughout this part of the world."

From the General Report read by the Rev. W. Stevenson we give the following extracts.

“The past year has been in several respects an eventful one in the history of the Mission. Death has removed more than one from our midst, while several have arrived to join our mission circle ; a very important part of our work—the Central Institution—has entered on a new phase ; and for the first time one of our European staff has been set apart for preaching and evangelistic work among educated natives. At the same time the schools generally have prospered, and all our ordinary work has gone on quietly as usual.

“In our last Report it was mentioned that Mr. Venkataramiah had, by medical advice, taken a voyage to England in the hope of improving his health, which had been for some time declining. Any benefit which he experienced from it was only temporary, and after a severe illness of a few weeks, which he bore with great resignation, he died on the morning of Sunday the 7th May. His removal breaks one of the links which binds us with the early history of the mission. The name of A. Venkataramiah is well known as one of Mr. Anderson’s first converts, and of the little band whom he trained with so much earnestness and affection to be preachers of the Gospel to their countrymen. His death thus makes a considerable blank in the Mission, and still more so in his own home, where he is lamented as a kind husband and affectionate father. As a short sketch of his life will probably be appended to this Report, it is unnecessary to speak further regarding him here.

“The sudden death, in the end of November of Mr. Ross, the Professor of Mathematics in the College, who after five years’ faithful service was just about to return to his native country, will be noticed in the Report of the Central Institution, and need only be mentioned here for the purpose of expressing the regret of all connected with the Mission at the sad event, and their sympathy with his aged parents, whose only son he was, and who were eagerly expecting and preparing for his home-coming.

“Singularly enough, Mr. and Mrs. Todd arrived on the very day of Mr. Ross’s death. Mr. Todd has come as a real addition to the strength of our staff, as he not only relieves those who have been accustomed to take the English service on Sunday evenings, but also enters upon evangelistic work among educated natives. This is a department of Missionary activity which we have long desired to take up, as our mode of Missionary operation can never be regarded as complete without it. So many young men pass through our schools and College, receive religious instruction for years, and are more or less moulded by its influence, that it has often been a matter of regret that we were not able to follow up the moral and spiritual impressions which have been made. The appointment of Mr. Todd supplies the desideratum, and completes our plan of work as a method of Missionary operation.

“The important changes which have taken place in the Central Institution need not be referred to here, except to mention that the Secretary of the Mission has been set free from professional work in the College, and is now able, besides doing the ordinary work of a Secretary, to give more attention to the superintendence of the Branch stations and schools. These will be visited more frequently and regularly, and thereby, it is hoped, become more useful and efficient in doing their Christian work.

“The famine that is prevailing necessarily involves both an increased expenditure and a diminished income. It is necessary to make a small famine allowance to the poorer agents and servants of the Mission, while the scarcity and high prices tell on the attendance and consequently on the fees. In the Boarding-school, of course, the effect is directly felt in the increased cost of the Boarding department.

“In these circumstances of straitness and difficulty we are compelled to appeal for special support to our friends here as well as at home. Unless this is given we cannot hope to preserve the balance between income and expenditure.

“In the nine branch schools for boys, and eight for girls (excluding the Boarding school), there were receiving a Christian education last year, according to our

ability to give it, about 1250 boys, and 1000 girls, at a cost of Rupees 37,021, or at an average overhead of Rupees 1-6 per mensem for each pupil. Of this sum about 40 per cent., or Rupees 14,779-9-4 was received, in grants, from Government, for which our grateful acknowledgments are due; 30½ per cent., or Rupees 11,305-12-3, from fees; about 25 per cent., or Rupees 9119-9-11, in grants from home; and about 2¼ per cent., or Rupees 1006-0-5, from subscriptions. We earnestly trust that such support will be given as will prevent our work being hindered and hampered by debt.

"There has been an increase on the whole in the average attendance of 88 pupils, the figures being 1255 against 1167, four having gained additions, while the others have remained practically stationary. In fees there is a net increase of Rupees 386-0-11, the sum being Rupees 9883-2-8, while for the previous year it was Rupees 9497-1-9.

"The Poor School in the Parcherry, managed and provided for by Mr. Rajahgopaul, has increased in numbers, and otherwise done very well during the past year. It is the only one of our schools on the Results-grant system, and at the late examination the pupils acquitted themselves well, having gained a grant of Rupees 206. The school being meant for the very poorest, very little can be expected in the shape of fees, but still something is charged, in order to teach parents to value education.

"The state of Mr. as well as Mrs. Macmillan's health compels them to go home on furlough very shortly. Mr. Macmillan has now been over twelve years in India, and for seven of these at Nellore, during which time the attendance has nearly doubled and the fees increased more than threefold.

"*Evangelistic Work.*—Five native agents are specially employed in preaching in the Vernacular, three in Madras and two at Conjeveram. Chingleput we regret to say has been left without a Catechist by the transference of P. Appavu to Conjeveram, and our having been unable otherwise to supply his place. All the Agents seem to have done their duty faithfully, and to have had good and attentive audiences. Those at Conjeveram, besides the ordinary preaching in the bazaars and villages around, refer specially to work done during the great festival Many, and to special attention paid to Pariah villages.

From the Report of the Girls' Schools, we quote as follows.

"Our work of Female Education has been going on quietly, but, on the whole, prosperously throughout the year. There has been a good deal of sickness prevalent, which, with the numerous fasts and feasts that have still a strong hold of the female community, has kept the average daily attendance lower than it ought to be. The number of absentees is generally about 25 per cent. Otherwise, there has been, on the whole, progress. The numbers on the roll have increased from 970 to 1025, and the fees from Rs. 2154 to Rs. 2490. If we add Zenana pupils and fees, then the figures will be 1107 pupils, and Rs. 2659. Of our nine schools, there are only two now in which no fee is paid; these are at Nellore and Trivellore.

"Of the schools in Madras, we mention first the Black Town Branch, which has kept up and done its work very steadily during the year.

"The Chetty Girls' School is thriving well under Mr. Rajahgopaul's fostering care. The number on the roll is about 120, which is somewhat above that of last year, and as many as the present accommodation will admit of. Visitors to this school are always charmed with the bright intelligence and lively spirit of the girls.

"The two schools under Mr. Bauboo's charge continue to hold their place of pre-eminence among Girls' Schools in Madras.

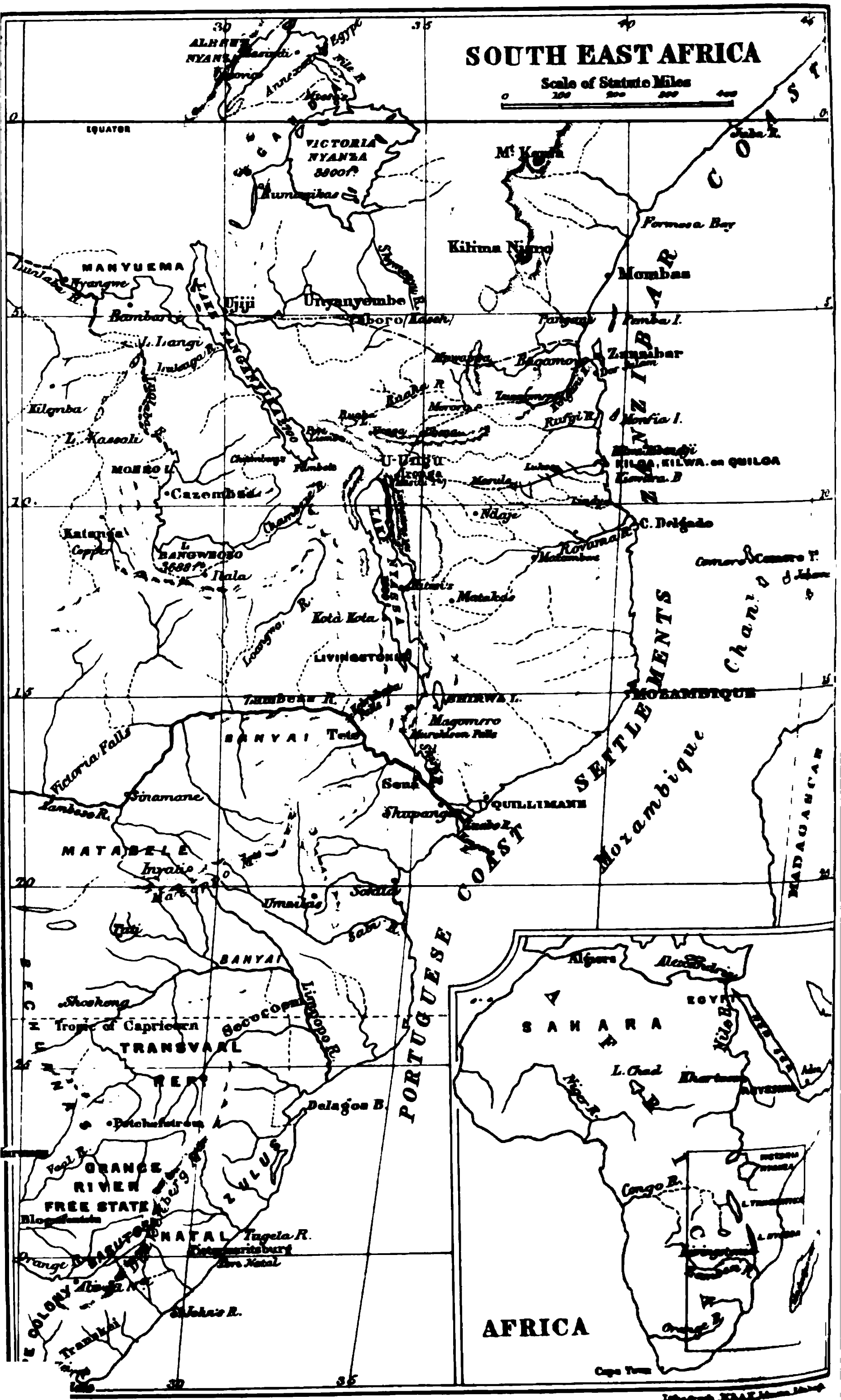
"In the Madras Girls' Day School the high standard of former years has been maintained, although there has been a falling off in numbers from an average roll of 229 to 200, and a consequent decrease of fees from Rs. 632 to Rs. 560.

"The class for training native Christian female teachers in connection with these schools continues to do its work well.

"Mrs. Bauboo, besides giving her valuable help in the schools, continues to

SOUTH EAST AFRICA

Scale of Statute Miles



AFRICA

carry on a considerable amount of Zenana teaching, aided by two assistants. As much as Rs. 115 has been received in fees from these adult pupils. A number of them were formerly in our schools, and with them, of course, there is no difficulty in carrying forward their instruction in religious as well as other subjects; with the others there is always at first some hesitation in reading the Gospels. When, however, they have once heard something of their contents, and had their interest awakened, they are not long in taking to the book and reading it for themselves, Mrs. Bauboo says:—‘We can testify that as a direct result of these lessons, several heathen and superstitious practices have been quietly given up by a number of our pupils.’ In all cases of sickness and trouble, our Zenana teachers are warmly welcomed; and there can be no doubt that if they had any medical knowledge they could make ample use of it. India affords an admirable field for lady doctors.

“A few words in conclusion regarding our Christian Boarding School. The character of the school is being maintained as a place of sound education and training for the daughters of respectable native Christians. As yet in hardly any case is a fee paid large enough to meet the whole expense incurred on account of the pupil, but a much higher proportion is now paid than formerly, and we hope to work up gradually to what should be regarded as the normal standard.”

SOUTH AFRICA.

1. KAFFRARIAN MISSIONS.

LOVEDALE MISSION.¹

Branch Stations— 6.

Christian Agency— 1 Ordained Native Missionary.
6 Native Male Teachers; 1 Female do.
1 Native Scripture-Reader.

Native Churches—600 Members in full communion.

1290 Admitted on profession since commencement of Mission,
of whom 90 were added during 1876.

Station Schools—627 Scholars on Roll; of whom 277 were Girls.

Contributed in Kaffraria—

£155	0	0	Government Grants-in-Aid.
21	12	0	By Natives for Schools.
85	19	5	By Native Church.
303	0	0	For Buildings.

£565	11	5
------	----	---

The Rev. John Buchanan, formerly of Bothwell, and latterly minister of the Presbyterian Church at D'Urban in Natal, having visited Lovedale on his way home, was invited by the brethren there to remain for a time, and take the superintendence of the work at Lovedale in the absence of Dr. Stewart. The Committee were very thankful to avail themselves of the services of a minister of Mr. Buchanan's high character and large experience.

We make the following extracts from the Report sent from Lovedale.

“There is a decided progress religiously amongst the people. During the year there has been no case of a Christian returning to heathenism, nor of the children of Christian parents going back to heathenism, whereas, during the year sixty-four heathens have been baptised and admitted into Church-membership. The heathen have also given very liberally towards the Manse. The people contributed £300 towards it, and nearly half of that amount is from the heathen.

¹ See Appendix X. p. 71.

"Education is gaining ground. Last year when school fees were introduced there was a good deal of grumbling amongst the heathen parents, as some of them withdrew their children from the schools. This year, however, they have returned their children to the schools. The number of children on the roll-books is 627, whereas last year it was 510.

"There has been also this year progress in cultivation of gardens among the people of this district. The number of those who grow wheat, oats, and potatoes has increased greatly. One has made a sod fence round a vegetable garden, and another has built a small stone kraal for his sheep. There is no doubt that in time a few others will follow the good example. There is a continual backwards and forwards to railway works amongst the young men of the district. Some heathen people have preferred Christian marriages to heathen ones, and have been married accordingly at their own request. The number will increase every year if the ceremony is made simple. The marriage ceremony at present is too complicated, and the publishing of the banns too tedious for them to understand."

LOVEDALE INSTITUTION.

Christian Agency—5 European Missionaries (one partially employed).

1 " Catechist.

5 " Male Teachers ; 2 Female do.

2 Native " 2 "

7 European Masters of Industrial Departments.

Pupils.—Boys' Institution—

Native Pupils, 267

" Apprentices, 66

European Boarders, 34

Resident Pupils, 367

Day Pupils, 23

Girls' Institution—

Native Pupils, 81

In Work Department, 12

Resident Pupils, 93

Day Pupils, 16

—109

Total, 499

Contributed in Africa—

Government Grants-in-Aid—

For Boys' Institution, £1800 0 0

For Girls' do., 200 0 0

—£2000 0 0

For Board and Education of Pupils—

Native Male Boarders, £1322 0 0

" Female " 343 0 0

European " 929 10 0

Fees for Day Scholars, 46 10 0

—2641 0 0

—£4641 0 0

The following details are extracted from the Report of the Institution.

Every year in the history of the Institution has some distinctive feature. It is characteristic of the past year, that now for the first time a call has come

to us from Central Africa. We do not know what this may grow to. We may be sure, that the Kaffir youths who have gone forth as the first missionaries of their race will be followed by many others, and it is probable now that a direct communication is established with Lake Nyassa, that some of the youths from the country round the Lake will come here for training, and to learn something of a civilisation which cannot be introduced there for some time to come.

The number who volunteered was fourteen. Some of them were already in posts from which they could not be spared for the present, and others were not sufficiently trained; but the offer of six was accepted, conditioned however by the result of their consultation with their missionaries and friends. Two withdrew; and four, whose names are Shadrach Mgunana, William Koyi, Isaac Williams, and Mapas Ntintili, went forward.

At the time of Dr. Stewart's departure, the Rev. Mr. Buchanan was invited to join us in our missionary work at Lovedale. To him was intrusted some of the most important departments of work, of which Dr. Stewart took special charge.

We have also welcomed to Lovedale the Rev. D. D. Young, whose arrival was most opportune. Mr. Young has already entered fully on all departments of work, ministerial and educational.

In the different departments of work, it is possible only to touch on the salient points.

EDUCATION.—Theology.—A preparatory class in Theology has been going on in more than one subject this year. Next year, agreeably to the notice publicly given, the full course in Theology will be resumed—in three subjects, carried on by three members of the staff.

Ordinary College course.—The subjects this year have been Natural Philosophy, Geometry, Algebra, English Literature, and for those who wished them Greek and Latin.

School Department.—The course is divided into three years, but the First and Third years have Senior and Junior Sections. The subjects taught are Colonial, English, and General History, English Grammar, Geography, Writing, and Arithmetic.

The nature of the whole educational work may be judged of from the Examination Papers, which will be found in the Annual Report.

Girls' Institution.—The Girls' Institution had 109 pupils this year. Two gained the Teacher's Certificate with Honours. There are five classes in the educational Department. The value of Industrial work was £46.

INDUSTRIAL DEPARTMENTS.—Carpenter's Department.—Apprentices, 26.

Waggon-making Department.—Apprentices, 18.

Blacksmith's Department.

Printing Department.—Apprentices, 5.

Book Department.—The amount supplied this year has been in value £250.

Bookbinding Department.—Apprentices, 2.

Cabinet-making.—Apprentices, 4.

Telegraph Office.—The progress of native messages is interesting. Last year, 114; this year, 226; increase, 112.

Fees.—The ordinary native fee has now been raised to £6, and the fee for Europeans to £40 a year. Besides the ordinary £6 tables, there are two special tables for natives, at £20 and £10, for those who wish to avail themselves of them.

Field Work.—They have, besides the ordinary work in the fields, gardens, and walks, repaired the dam, cleared out the watercourse across the Chumie, cut a new line for part of the Lovedale and Alice water furrow, and done a good deal of the work on a new line of road through the Chumie.

Industrial Exhibition.—This was proposed by Dr. Stewart in May, to stimulate those apprenticed to trades, or employed in any other industry, and has been carried out since he left.

The sums awarded in prizes amounted to £27. The opinions expressed by the judges were careful and discriminating, and on the whole very favourable.

Christian Work.—In connection with an organisation named the “Lovedale Young Men’s Missionary Association,” about 70, divided into 13 companies, go out on the Sabbath to the kraals around this, to spread the gospel among the heathen. Each company has a leader, who addresses the old, while the others teach the young, or assist in singing. The services are varied, consisting of short appeals or addresses, but sometimes limited to reading the Word of God, with singing and prayer. Much use, and with good effect, has been made of Bible pictures for awakening interest, especially among the young. There have been at least some hopeful cases of saving conversion. At one spot, between twenty and thirty persons were led by means of these meetings to join the candidates’ class. Where no decided spiritual results have as yet followed, a progress has been observed. At first, there is an evident distaste for religious services, and a feeling of relief when the backs of these young men are turned to go away. Then they find, that the people dress better, keep their huts cleaner, and join in the singing more than they did at first, and from having been very rude and disagreeable, become civil, and even kind. Then there is a greater observance of the Lord’s day, and the visits of the evangelists are welcomed and expected. Although much discouraged by little apparent fruit, these evangelists resolve to go on sowing the seed, and looking for the rain from heaven.

Moral and Spiritual Results.—It is cause for unceasing thankfulness, that within the last year or two not a few of our young men, both European and native, are preparing themselves for a life of usefulness in the service of Christ, some as preachers, some as medical missionaries, and a number as teachers. During the past year, about thirty have begun, or have resolved to begin, a Christian life. We cannot say that all these are cases of saving conversion, but while the daily religious instruction goes on, and the public services at which all at both Institutions are spoken to, if we find individuals singly, or by twos and threes, without any excitement, coming under spiritual concern, which results in a decision to follow Christ, we hope that this decision, though not producing always a great immediate change, will grow into a genuine Christian character, and a life of Christian activity.

Female Education.—Miss MacRitchie, Superintendent of the Girls Boarding and Training School, reports :—

“I am very happy to say that there are not a few in the house at present whose steady, firm, and gentle Christian character would be an honour to any nation, and who, I trust, will be spared to do good work for Jesus among their own country men and women. When volunteers were wanted for Lake Nyassa, and Dr. Stewart got more young men than he could take, the young women felt really hurt that they were not asked whether they were willing to go or not. Several of them were quite ready to go if they could be taken, and that not from mere excitement, but having counted the cost.”

MACFARLAN.¹

Branch Stations— 2.

Christian Agency—1 Licensed Native Preacher; 2 Native Male Teachers;
1 Female do.

Native Church— 83 Members in full communion, of whom 6 added in 1875.

Mixed Schools— 96 Scholars on Roll.

Contributed in Kaffraria—

£60 0 0 Government Grant-in-Aid.

37 0 0 By Native Church for General Work of the Mission.

£97 0 0

¹ See Appendix X. p. 72.

"This station and out-station has been since July under the care of Mr. E. Makiwane, probationer, as resident missionary. Under his diligent labours the whole affairs have assumed a more cheerful aspect.

"The candidates' class has largely increased. The attendance of the heathen on the preaching of the Word has also greatly grown, and is to Mr. Makiwane the most encouraging and notable occurrence of these months.

"On the part of some of the people, and especially of one of the stations (Kwezana), the response to the call for the support of the ministry has been hearty. But, taking all together, the result is so far a little disappointing. But for the liberality of Mr. Wm. M'Diarmid, son of the late missionary, the contributions for the half-year would have fallen far below the proper half of the congregation's annual contributions for this purpose."

BURNSHILL.¹

Branch Stations— 8.

Christian Agency— 1 European Missionary; 4 Native Male Teachers;
3 Female do.

2 Native Scripture-Readers.

10 Christian Agents in all.

Native Churches—364 Members in full communion, of whom 34 added in 1876.

Mixed Schools— 503 Scholars on Roll.

Contributed in Kaffraria—

£196 5 0 Government Grants-in-Aid.

41 12 1 By Natives for Schools.

67 15 0 By Native Church for General Work of the Mission.

24 16 2 By Do. for School Buildings.

£330 8 3

The Rev. D. Macleod of Burnshill writes:—

"There is not much calling for remark in connection with the work of the year now closed. Progress is being made in all departments of the work. The number on the Communion Roll this year is exactly the same as last year, but this arose from a large number of the members having removed to different parts of the country, and while it does not in any degree weaken our work, it is silently carrying leavening elements to other places. Christianity, when embraced by the lazy Kaffirs, who do nothing but eat, and smoke, and sleep, and roam from place to place, renders them industrious and active.

"The schools on the whole have made very satisfactory progress. Two are at present shut for want of teachers, two of our female teachers having married within the last five months. These schools will be re-opened soon.

"Evangelistic work is carried on as usual. We have still 158 on the roll of catechumens, though on the last two Sabbaths of the year we admitted 31 into the membership. This is the largest number of catechumens we have had since I came to Burnshill. Much of it is due to the fact that during last year we had two Scripture-readers employed. While some interesting conversions are traceable to the labours of these men, their great usefulness lies in this, that they are always itinerating through the district and gathering up the results of the labours of the other members—even the result of my own labours. We cannot be too grateful to Dr. Duff, who last year paid the salary of one of the Scripture-readers."

Female Education.—"The schools belonging to this congregation are all making satisfactory progress. They are at present eight in number."

¹ See Appendix X. p. 72.

PIRIE.¹*Branch Stations*— 8.*Christian Agency*—2 European Missionaries.

2 European Female Teachers.

7 Native Male Teachers and 3 Female do.

2 „ Scripture-Readers.

Native Churches—233 Members in full communion, of whom 44 added in 1876.*Mixed Schools*— 511 Scholars on Roll.*Contributed in Kaffraria*—

£165 0 0 Government Grant-in-aid, etc.

35 14 6 By Natives for Schools.

25 0 0 By Europeans for support of Scripture-Reader.

133 14 6 By Native Church.

£419 9 0

The Rev. Bryce Ross writes:—

“ Things here are very hopeful, as is shown by the large number of candidates for Church-membership, the large number attending school, and the amount of contributions, as compared with former years.

“ A very pleasing sign here is the large number of candidates for Church-membership who are the children of Christian parents, and the willingness of the young people to do Christian work, such as inviting their heathen friends to church and School.

“ Now that we are able to get teachers, while the Government is advancing education in various ways, the state of the schools is very encouraging. Of the 511 in the day school, a large portion are the children of heathen parents; then there are upwards of 400 Sabbath scholars, both Christian and heathen.

“ Preaching on Sabbath, both at the principal and branch stations, has been carried on vigorously by the missionary and native elders; the Scripture-readers have visited regularly; and numbers of private members, especially young Christians, have been engaged in Christian work.

“ The translation of the Scriptures of the Old Testament into Caffre has reached the First Book of Samuel.”

Female Education.—The following are extracts of a letter from Miss Blair, of 6th November:—

“ There are two new schools—the industrial and the infant. I teach the former, and Mr. Ross's daughter, Jeanie, the latter. There are 53 girls on the sewing roll, and about 40 on the working.

“ We sew every day—the bigger girls nearly two hours. They learn dress-making and tailoring, as well as plain sewing. We are making a number of dresses for the little girls of different stripes of print, sent out in a box.”

CUNNINGHAM (TRANSKEI).²*Branch Stations*— 8.*Christian Agency*—1 European Missionary; 9 Native Male Teachers; 4 Scripture-Readers.*Native Church*—438 Members in full communion.584 Admitted on profession since commencement of Mission,
of whom 50 were added in 1876.*Mixed Schools*—453 Scholars on Roll.¹ See Appendix X. p. 72.² See Appendix X. p. 72.

Contributed in Kaffraria—

£167	10	0	Government Grant.
50	1	0	By Natives for Schools.
115	4	2	By Native Church for General Work of the Mission.
<hr/>			
£332	14	2	
<hr/>			

The Rev. Richard Ross writes:—

“The past year has been in some respects our most successful year in Cunningham district; and the work on the whole has been very agreeable and pleasant, though very heavy. There is a cheering number of communicants, of candidates for communion, schools, pupils, etc. Had we teachers we could have opened more schools. We have put up one new church, and all but finished a second. Had I time and strength we could have done a great deal more. The district is too large for me. Since Dr. Stewart was sent up to the new Mission, a good deal of work he used to perform falls on me, in addition to my own proper work in connection with Cunningham district.”

BLYTHSWOOD.

The liberality of the Fingoes in connection with the Institution which is in course of erection at this station,—which is called after the name of Captain Blyth, a most zealous friend of work on behalf of the Natives,—has repeatedly been referred to with admiration.

In the absence of Dr. Stewart, Mr. Richard Ross has done excellent service in connection with the erection of the seminary. He writes thus:—“I have received from the Fingoes, as their second grant to the new seminary, the sum of £339. The Institution will be a great good and power in the land. I hope it will be opened about August.”

IDUTYWA.¹

Branch Stations— 3.

Christian Agency— 1 European Missionary.

1 Native Teacher, and 1 Catechist.

Native Church— 20 in full communion.

28 Admitted on profession since commencement of Mission.

Mixed School— 20 Scholars on Roll.

Contributed in Kaffraria—

£20	0	0	Government Grant.
3	1	0	By Native Church for Schools.
15	18	5	By do. for support of Gospel Ordinances.
<hr/>			
£38	19	5	
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The Rev. J. G. Robertson writes with great fulness regarding the troubled state of the country as having been a great hindrance to missionary work. The Idutywa Reserve not being yet under Colonial law, the native tribes are in “a state of chronic dispeace towards each other.” Nor are Europeans safe. Still, during most of the year, the preaching and schools were carried on as usual.

Strong prejudices against the Gospel, and indeed against the white man, still exist in the Idutywa Reserve. Mr. Robertson’s audiences, when he preaches, are often large. He says—“Taking all things into account, the work of the Lord is progressing here.”

¹ See Appendix X. p. 72.

2. NATAL MISSIONS.

MARITZBURG.¹

Branch Stations— 2.

Christian Agency—1 Ordained European Missionary.

3 Native Male Teachers; 1 Female Teacher.

10 Native Scripture-Readers.

3 Students for the Ministry.

Native Church—139 in full communion.

439 Admitted on profession since commencement of Mission, of whom 24 in 1876.

Mixed Schools— 162 Scholars on Roll, of whom 34 were Girls.

Contributed in Africa—

£124 0 0 Government Grant-in-aid.

263 7 3½ For Buildings.

37 11 4 By Native Church for support of Gospel Ministry.

£424 18 7½

As no formal report from Mr. Stalker has reached the Committee, the Rev. J. E. Carlyle, late of Maritzburg, has kindly supplied the following statement. Mr. Carlyle's thorough knowledge of the state of our Natal Missions gives his report much value.

"I may say as regards all your missions in Natal, their prospects are, under God, very favourable. The Impolweni Mission, where the venerable Mr. Allison lately laboured, I have little doubt will grow under the hands of Mr. Scott, who is, I am informed, about to be ordained as a Missionary to this field. In addition to his missionary qualifications and devotedness, he has the great advantages of a thorough acquaintance with the Zulu language and the Zulu character. I have no doubt you have full details of the Gordon Mission. Admirably equipped as it is now under the superintendence of the Rev. Dr. Dalzell, with Mrs. Dalzell to aid in female Christian work, with such furnished evangelistic assistants as he has lately obtained, and with a site so well situated for a mission, from its nearness to a great Zulu location, I anticipate great things in the future from the Gordon Mission. But I limit myself rather to Maritzburg and your mission-field there. I may say that I myself, and the Colonial congregation over which I laboured, are greatly indebted to Mr. Stalker for kind and valuable help. His native mission congregation is an interesting and large one, I do not know the exact number of members, but the Sabbath attendance is from 150 to 200. The Sunday services are, I may say, marked by life and earnestness. Mr. Stalker is, as you are aware, making a great effort to establish a first-class English Zulu school, and being a well-trained educationist, he has had much success in this department of his work. From the growth of the Zulus in wealth, there is a great desire to know the English tongue, and such an English education is in the highest degree important in its relation to civilisation, the spread of the Gospel and the training of a higher native Christian agency. Natal, I may trust in the future, will contribute as Lovedale is doing to the great Mission enterprise in Central Africa. Natal, I may say, is even a greater Kaffir centre than the Cape Colony. At present his Institution is very poorly equipped. Your Committee, I believe, have kindly agreed to give £1000 to aid in erecting suitable premises. Mr. Stalker has, at his own risk, purchased some 20 or 30 acres on a site excellently situated for his work, from its nearness to the town. His own people have, out of their poverty—for they are not wealthy Fingo farmers but poor day-labourers—raised outside about £200 to aid in the work, and the colonists will, I daresay, give nearly as much. They have been too little accustomed to aid Mission work. Mr. Stalker hopes to raise also some hundreds by a bazaar being held at Maritzburg this month, to which Scottish friends, especially the ladies of Edinburgh, have contributed most handsomely. Still, additional help will be

¹ See Appendix XI. p. 74.

needed to complete the Institution. Valuable aid, I may suggest, might also be given to him, were congregations, Sunday-schools, or individual Christian friends to contribute to the support of boarders in the Free Church Boarding School. Four or five pounds a year would suffice for the support and education of a boy."

IMPOLWENI.

(About 18 miles distant from Pietermaritzburg.)

Branch Station— 1.

Christian Agency— 1 European Catechist; 1 Male Teacher.

7 Native Exhorters (unpaid); 2 Bible-women.

Native Church— 42 in full communion.

102 admitted on profession since commencement of Mission.

Mixed Schools— 68 Scholars on Roll.

Contributed in Africa—

£50 0 0 Government Grant-in-Aid.

Mr. Stewart, who is on temporary charge, writes:—

"The people are attentive. The average attendance at public worship is about 150, at Neulwani upwards of 60. Most of the people are regular and attentive. The Scholars very irregular. Three of the seven go out to the kraals every Sabbath."

JOBSEKOP—GORDON MEMORIAL MISSION.¹

Christian Agency— 1 Ordained European Medical Missionary.

1 European Male Teacher.

2 European Missionary Artisans.

2 Native Probationary Catechists.

Native Church— 9 In full communion.

School— 52 Scholars on Roll.

Contributed in Africa—

£63 15 0 Government Grants-in-Aid.

10 18 9 School Fees.

8 15 3 For General Work of the Mission.

25 10 0 For Buildings.

£108 19 0

The Rev. James Dalzell, B.D., M.B., writes as follows:—

"The cause is progressing. Many already know the saving truths of the Gospel, but their hearts remain still untouched. The Sabbath is gradually being outwardly observed among the heathen, very few of whom we now see at work on the Lord's Day. We have every reason to be satisfied with the life and conversation of the members of our small church.

"Our Medical Mission continues to win the confidence of the natives from all quarters. Several of the principal chiefs of the Zulu king have sent for advice and medicine, and lately we had a visit from one of them with his retinue.

"His Excellency Governor-General Sir Henry Bulwer lately showed his appreciation of our Mission by ordering us a donation of £20 for the year 1876. We still labour, and, I fear, must do so for some time to come, under the enormous disadvantage of having neither hospital nor dispensary, thus compelling us to perform operations, dress wounds, administer remedies, hold consultations, etc. etc., all in the open air, or under the shelter of an open verandah.

"All the members of the Mission staff engage in kraal (i.e. hut-to-hut) visitation and services, and the native church members are stirred up to do the same. We hope to see our way to engaging one of them (Thomas Mabuya) as regular native catechist during 1877. We have been praying for the means and the man to place at Sekwetwy's, as catechist and teacher there. The people themselves wish an European missionary, but this is out of the question.

¹ See Appendix XI. p. 75.

“Industrial Operations.”—During the year the Mission has built a school of the size 39 feet 3 inches by 18 feet, and a schoolmaster's house, with two rooms for native lads as boarders. The internal fittings of these buildings are being rapidly proceeded with.

“The natives of the Mission have given more or less gratuitous help to the school in the shape of brickmaking, preparing foundations, cutting thatch, thatching, etc. etc. The school will be used as a church till increased numbers demand more accommodation. It will seat comfortably over 200.

“Out-stations.”—We have no buildings at the places named as out-stations. The services are held in the open air, under the shade of bush or tree when available. These are visited as regularly as possible,—say once in two, three, or four weeks.

“Mr. Black has at last succeeded in getting two native lads as apprentices to his trade. As they are on trial yet, we will reserve remarks on them.”

CENTRAL AFRICA.

LIVINGSTONIA MISSION.¹

The Rev. James Stewart, M.D.
 „ Robert Laws, M.B., C.M.
 „ William Black, M.B., C.M.
 Mr. George Johnston, Carpenter.
 „ John M'Fadyen, Engineer and
 Blacksmith.
 „ Robert S. Ross, Do.
 „ Allan Simpson, Second Engineer.

Mr. Alexander Riddell, Agriculturist
 „ John Gunn, Do.
 „ Archibald C. Miller, Weaver.
 Shadrach Mgunana.
 William Koyi.
 Isaac Williams.
 Mapas Ntintili.
 Thomas Baquito.

When the Report was presented to last General Assembly, letters had arrived from Lake Nyassa, dated 18th February 1876. For more than eight months after, no letters from the Livingstonia Mission reached this country, and the long silence occasioned no small anxiety. But on the 27th of January a telegram announced the arrival of Mr. Young at Madeira; and in a few days more he landed on the shores of Britain. From 18th February till October, when he sailed from Lake Nyassa, Mr. Young was very busy with his manifold duties. In these, as he strongly testifies, he was nobly seconded by Dr. Laws; and the Missionary artisans also very faithfully did their part.

Dr. Laws and the artisans paid much attention to the study of the native language; and efforts were made to commence a school. In the great work of religious teaching, while all did their best, Dr. Laws was especially diligent; and with the aid of pictures of Scripture scenes and subjects, he was able to convey to attentive listeners not a little precious truth. By the latest accounts the attendance on the Lord's day was nearly ninety—including men, women, and children.

Shadrach Mgunana, a convert of the United Presbyterian Kaffrarian Mission, but latterly a student at Lovedale, had charge of a school.²

Our Mission has been called on to assist the Mission of the Established Church at Blantyre, not far from the Murchison Falls. Mr. Henderson, who accompanied the first expedition to Livingstonia, felt that he had accomplished his duty as a pioneer; and Dr. Macklin, who is on medical charge at Blantyre, is in delicate health. Both of these gentlemen expressed an earnest desire that our Mission should come to their assistance. After full consultation between Drs. Stewart and Laws, and Mr. Henderson and Dr. Macklin, it was agreed that, in the beginning of February last, one of our ordained missionaries, with a native catechist, should proceed from Livingstonia to Blantyre. The Foreign Missions Committee of the Free Church entirely approve of this arrangement.

¹ See Appendix I. p. 53.

² The United Presbyterian Board of Foreign Missions very generously pay Shadrach's salary, as they do that of Dr. Laws.

Letters from Livingstonia, which have been already published in the *Record* and elsewhere, are full of interesting matter. The last letter received from Dr. Stewart is dated 26th December. Dr. Laws, who had proceeded down the river to Quillimane, wrote on 9th January. Dr. Stewart writes as full of hope, although aware of the difficulties of the position, especially in connection with the slave-trade.

We must not omit to mention that, as requested, Dr. Laws has kept a daily journal, of which a part has reached the Committee. He has also kept a careful register of the height of the barometer and thermometer, of the direction of the wind, and the fall of rain. The instruments used were lent by the Royal Geographical Society. The observations are very valuable in a scientific point of view.

SYRIA.

The following extract from the report of a speech delivered by the Rev. John Rae at the last Annual Meeting of the Lebanon Schools Society¹ gives a clear statement regarding the work on Mount Lebanon.

They had planted their Mission at Shweir, five or six hours, or nearly twenty miles from Beyrout. In the district round the village of Shweir they were called to labour chiefly amongst the families of three or four different sects—the Druses, and the Maronites, the Greeks, or members of the Greek Church, and the Greek Catholics. They had no idolaters on Mount Lebanon, the idol being as much an object of abhorrence to the people of Mount Lebanon as to the people of Scotland. There were no Jewish children in their villages. Neither had they any Moslems in their schools; indeed, there was not a large number of Moslems on the Lebanon. Some of their schools more recently planted were opened in villages in the direction of Moslem villages, and their hope was that by-and-by they might be able to reach these Moslem villages, and to plant schools in some of them. The Druses were very fond of English people. They think England is a nation of their friends, and to English people they are very kind and hospitable. While knowing that we are anxious to make the children acquainted with the points in the Christian religion, the Druses are still very anxious to send their children to the schools. The Maronites are bigoted Papists. They are the enemies of the Druses.

At the present time they had twenty-two schools on the Lebanon—two being training schools, one for young men and the other for young women, and their aim was to prepare a number of young men and young women, who shall afterwards come out as instructors of others in the schools on the Lebanon. They had in the elementary schools about 1000 children. The highest number in any one month was 1200. Their aim was to give a plain, substantial, elementary education, and to make the children acquainted with the facts and doctrines of the Word of God. In every one of these schools the Word of God was daily read and explained. In connection with this work they had services on the Lord's day in several of the villages. In the village of Shweir, their central station, they had a meeting in the morning for Protestant worship, and for the preaching of the everlasting Gospel, with an attendance of forty-five to seventy-five. They had also a Bible-class, at which there was an attendance of thirty to forty young men and young women, and some old men and women also. Sometimes they took a section of Scripture, a part of a Gospel narrative, or a Bible biography, or a section of Scripture history or some Bible doctrine, or some incident in the Gospels. It was known to all the class what was to be the subject each afternoon, and frequently if one was not quite satisfied, or did not thoroughly understand it, he will stand up and express his difficulty, or he will ask for further explanation. On such a point, for example, as to how they were to obtain the forgiveness of sins, the teaching was found to go against the former ideas of many of the scholars. It was therefore of great importance to give a full explanation. Then they had weekly prayer-meetings, which were held in

¹ Held at Edinburgh, 21st November 1876.

house by house, at which they had an attendance of from twenty to twenty-five. These people showed that they took an interest in the spread of the Gospel, for they proposed that a monthly collection should be made, and in the first three or four months they were able to contribute to the extent of 30s. of our money towards the spread of the Gospel. They often spent evenings with the people, who asked many questions about this country, the railways, the churches, and the schools; and after spending a part of the evening in this way, a section of the Old or New Testament was read, they joined together in singing a Christian hymn, and after prayer separated.

They had now a lady-superintendent for the female department of the work. Miss Wilson had the charge of the Female Training-School at Arreya, and had oversight of the work in the elementary schools for girls, and was contributing very materially to the efficiency of the work as a whole.

Then they have lately added to their staff a medical missionary, Dr. Carlaw, whose object partly was to render his medical skill to those who came to his missionary dispensary, and sometimes he helped in this way of a morning about forty or fifty of the people.

They had also considerable opportunity of circulating Christian tracts.

NEW HEBRIDES.

The Rev. John Kay of Coatbridge has kindly drawn up the following valuable statement.

"At the last meeting of Assembly there was added, through the union of the Reformed Presbyterian Church with the Free Church of Scotland, a new mission-field to be cultivated by the United Church. Twenty-five years ago the Reformed Presbyterian Church had been led in a truly providential manner to turn its attention to the New Hebrides, a group of islands lying in the Western Pacific. At the commencement of the mission every island in the group was 'the habitation of cruelty.' Unlike mission-fields where an older civilisation casts the mantle, in part, over the grosser forms of heathenism, the darkness of the New Hebrides was unrelieved by any spots of light; 'a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.' Suspicions of each other, jealousies, fierce wars, cruel murders, spread themselves on every hand; and the faithful missionaries of the Cross stood in peril every hour. It was on one of the islands of this group (Eromanga) that the devoted John Williams in 1839 sealed his testimony for Jesus with his blood. The standard of the Cross was first planted by the Presbyterian missionaries on Aneityum, and from that island the light of the Gospel has spread to other nine, containing a Christian population of between *two* and *three thousand*, of whom about *one thousand* are church-members. There are *sixty-two* schools, with an attendance of close upon *two thousand*. Native teachers, who have themselves come under the power of the truth, have carried the tidings of salvation to many of the islands, and have, in the midst of many dangers, which have tested the reality of their faith, acted as pioneers for the European missionaries, who have extended and consolidated the good work.

"The New Hebrides, as a mission-field, presents several features distinct from those which exist in the missions which have hitherto evoked the energies of the Free Church. The confusion of tongues which fell of old on the builders of Babel has fallen in a remarkable manner upon these islands. The language which is spoken upon Aneityum; differs entirely from that spoken on Tanna, and the language spoken on Eromanga differs from both. Futuna, Aniwa, Faté has each a language of its own, in which the vocables bear no resemblance to those in use upon the neighbouring islands. When missionary operations commenced, there was no written language on any of the islands, no grammar, no literature of any kind. The reducing of the languages to a written form, the translating and printing of portions of the sacred volume, and, in the case of Aneityum, the

translation of the whole Scriptures, has been carried on with an ardour and zeal which enable many of the once benighted heathen to say 'we do read in our tongues the wonderful works of God.' We have no doubt that as the history of this mission becomes known to the Free Church, and as she realises more and more what the Lord has already wrought for them who were sitting in darkness, the New Hebrides will rank with India and Africa in calling forth the interest, the prayers, and the Christian liberality of her members.

"Another feature which may be noted in this mission is the extent to which it has called forth the harmonious co-operation of the various Presbyterian Churches. The Presbyterian Church of British North America, the Presbyterian Churches of Victoria, of New South Wales, of New Zealand, of Otago, of Tasmania have all wrought side by side with the Church in Scotland which had the honour of first casting its energies into this interesting field. With the exception of two of the above mentioned, each of the others has one or more representatives whom it supports. Uniformity of working is secured by an annual meeting of the several missionaries, at which the wants of the whole group are passed in review, and arrangements made for the location of native teachers, and of such European missionaries as may from time to time be added to the number of those already engaged in the work. It speaks highly for the spirit of Christian wisdom manifested by the missionaries belonging to the various Churches, that in no instance has it been found necessary to interfere either in the way of suggesting other arrangements, or of countermanding the plans for work adopted by the missionaries.

"In order to secure communication between the various islands and the colonies, a mission-ship, the 'Dayspring,' is engaged in visiting the stations, in conveying supplies to the missionaries and their families, in locating labourers, and generally in advancing the interests of the mission. Visits are occasionally paid by the ship to the Australian colonies, the interest of the Churches in the success of the mission being thereby kept up, and especially the interest of the young being stimulated, and the annual contributions for the support of the vessel being at the same time enlarged.

"When the union of the two Churches was so happily effected in May of last year, there were three missionaries belonging to and supported by the Reformed Presbyterian Church, viz., the Rev. John Inglis, Joseph Copeland, and Thomas Neilson. The former of these brethren, after labouring for twenty-five years on Aneityum, and witnessing the wonderful change which has been effected upon the material and spiritual condition of the island, is now on his way home to this country, bringing with him the completed translation of the Scriptures of the Old and New Testaments in the language of those natives whom he found sunk in the degradation of heathenism, but whom he leaves elevated in the scale of being, and looking forward to an inheritance incorruptible and undefiled, and which passeth not away. Mr. Copeland, we are sorry to say, has, on account of his health, been under the necessity of removing for a few months to New South Wales, where he is at present under medical care. We trust that he will soon be able to return to Futuna, where his labours, and those of his late wife, have been so largely blessed. Mr. Neilson is labouring on Tanna, the largest island in the group, where his work is gradually telling upon the natives, although the battle between Christianity and Heathenism has been more fierce and protracted than on any other of the islands where missionary operations have been conducted.

"From the New Hebrides comes the cry which is issuing from all our Foreign Missions, 'Send us more men.' While ten of the islands are at present under Christian teaching, six of the largest islands in the group, and eight or ten of the smaller islands, have as yet been left without the tidings that there is a Saviour, Christ the Lord. The 'fort cannot be held' for Christ unless reinforcements are poured in. Who will say 'Here am I, Lord, send me?'"

The following Table gives a statement of the most important points connected with the various islands :—

Islands.	Christian Population in District.	Heathen Population in District.	Missionaries.	Native Teachers.	Church Members.	Candidates.	Schools.	Attendance at School.	Books Printed.	Scripture translated, but not printed.	Missionary Contributions.	Islands having neither Missionary nor Teacher.
ANKEITYUM.	740	None.	1	23	300	15	23	Whole Population.	N: Test. Gen. Ex. Psalms, Daniel, Jonah, Hymn-book. Primers.	Old Test. throughout.	About £100	Epi.
	760	None.	1	28	320	28	28	Whole Population.	.....	...	About £100	Ambrim.
	120	780	1	1 Eastern, 1 Anceityum, 2 Futuna.	...	4	4	30	Hymns, Catechism, Scripture Extracts.	Mark and Luke.	...	Malikolo.
TANNA.	No census taken. Estimated population from 8000 to 12,000, and of these 400 attend public worship in native regularly.		1	4 Anceityum.	...	...	...	...	2 Small Elementary Books.	Gen., Mat., and Mark.	...	
ANIWA.			1	5 Anceityum.	...	1	1	4	5 chapters of Mark.	John.	...	Pentakost.
EROMANGA.	150	Number not known.	1	1 Eastern, 3 Anceityum, 3 Aniwan.	23	6	5	100	Elementary Book, Hymns, 5 chapters of Mark.	Mark and several portions.	...	
EFATE (Feté).	300	Number not known.	1	2	100	2	2	200	Genesis, Matthew, Luke, Hymn-book. Hymn-book, story.	...	...	Aurora.
NGUNA, PELE, MIRAS.	None. About 20 attend worship at each of the 3 places.	Probably 800 or 1000 on Nguna, 200 on Pele, and 81 on Miras.	1	On Nguna, 1 Mare, 1 Eastern; on Pele, 1 Eastern; on Miras, 1 Eastern.	...	...	...	...	.....	...	...	Lepers.
SANTO.	None. 15 or 20 attend service in Melibeth.	Probably 700 or 800 round about Melibeth.	1	1, a native of Feté.	...	...	...	...	Primer.	...	...	And 8 or 10 smaller islands.

CONCLUSION.

There is much cause for thanksgiving on account of the large measure of blessing that has rested on our Foreign Missions during the past year.

In the greatly diversified work pursued by our Missions in India, the higher Christian education occupies a conspicuous place; and the expansion of our Madras Institution into a Central Christian College, calling forth the harmonious co-operation of all Protestant Missions in Southern India, is a subject of hearty congratulation. The blessing that has accompanied work among the less educated natives has been greater than in any previous year. Thus, in the Rural Mission so zealously superintended by Mr. Narayan Sheshadri, the admissions into the Church of adults and children have been 74. The day is rapidly drawing nigh when that proportion will be deemed very small; but, compared with past results in our Missions, it is large and gladdening.

The prospect of large accessions to the Church of Christ from amongst the aborigines of India is most encouraging. This matter has become one of present and pressing importance. A grand harmonious effort among the Protestant Churches is required in order to evangelise these interesting races; which are now very accessible, but which, if neglected, would probably soon cease to be so. Our Pachamba Mission has been sorely tried by sickness; but the work has not been arrested, and we are most anxious to extend it without delay.

The work in Africa has prospered at least as remarkably as elsewhere. Our last Report referred to the signal favour which had been shown to the Livingstonia Mission. During the past year the blessing has not been withheld or lessened; and we may well say, "He that is mighty hath done for us great things, and holy is His name." At Lovedale, and several other stations in Kaffraria, there have been many tokens of the goodness of the Lord.

The progress that has long been so remarkable in the mission to the New Hebrides has not ceased; the habitations of cruelty are every day becoming the abodes of peace and love.

In all our mission-fields new doors are opening. This may be said to be emphatically true of work among the women of India.

Yet it must be sorrowfully confessed that the labourers are few. The supply for the foreign field of men who have received a complete academical and theological training is still far smaller than the demand. Several missionary bodies which a few years ago felt this deficiency as painfully as we, have of late been cheered by having been largely supplied. We trust that ours may be a like happy experience.

The Foreign Missions Committee earnestly trust that the ministers of the Church will avail themselves of every opportunity of setting forth the paramount claims of the missionary enterprise, faithfully pointing out the sorely-defective apprehension that prevails, even among the members of the Church, of the duty and privilege of "preaching among the Gentiles the unsearchable riches of Christ;" and earnestly calling on our people to help in this glorious work with all their heart and soul, and especially to pray the Lord of the harvest that He would send forth labourers into His harvest.

Finally, they trust that the General Assembly will repeat the recommendation which was last year given to all the ministers and congregations, to take part in the union for prayer on behalf of Missions which the Protestant Churches of the United Kingdom now annually hold, and which will probably take place on the 30th of November.

ALEXANDER DUFF, *Convener*.

J. MURRAY MITCHELL, *Secretary*.

APPENDIX.

No. I.

LIVINGSTONIA MISSION.

1. *Minute of Foreign Missions Committee regarding Mr. Young.*

The Committee desire to put on record the very deep sense which they entertain of the exceedingly important services rendered by Mr. E. D. Young in connection with the Livingstonia Mission to Lake Nyassa.

The Committee were truly thankful when leave was kindly granted for two years to Mr. Young, by the Lords Commissioners of the Admiralty, that he might be free to undertake the leadership of the pioneer Mission Expedition which proceeded to Lake Nyassa in 1875. Mr. Young was known to be a man of Christian character, of high professional attainments, and of large experience in Eastern Africa, particularly in connection with Dr. Livingstone's travels on the Zambesi and Shiré, and afterwards with the Livingstone Search Expedition. The Committee had therefore formed high expectations of the zeal and efficiency with which he would perform the duties intrusted to the head of the expedition; and they thankfully record that these expectations have been fully realised, if not exceeded.

For more than three months previously to the departure of the expedition, Mr. Young was incessantly employed in making the needful preparations, and in taking a share in the work of addressing public meetings in several of the chief towns of Scotland, with a view to awaken the interest of the public in the enterprise.

The most arduous part of his duty began when the steamer was put together and launched on the river Zambesi. At the season of the year when the expedition had to ascend the streams, in addition to danger to health arising from malaria, the navigation both of the Zambesi and the Shiré is full of difficulty, and even peril, to a vessel of any considerable size; and the Murchison Cataracts present what might well have been deemed an insuperable barrier to the accomplishment of one of the chief objects aimed at, namely, the launching of a steamer on Lake Nyassa. But this, like the rest of the projected work, was accomplished with entire success, and for the last year and a half the mission steamer *Ilala* has floated on the waters of Nyassa; only the first we trust of many similar vessels that shall soon navigate the vast lakes of Central Africa for missionary purposes, as well as for the extension of legitimate commerce and Christian civilisation in regions that have hitherto been almost utterly unknown, or known only as "habitations of cruelty."

During the year he spent at Livingstonia, Mr. Young navigated the entire lake from its southern to its northern extremity, and to some extent explored its shores; he entered into friendly relations with the native tribes, encouraging them to trade, instead of carrying on destructive wars with each other; and he used every effort to discourage, and as far as possible suppress, the slave-trade,

which is the great curse of Eastern Africa. With the able assistance of Dr. Laws he selected a site for the Mission station, and superintended the erection of dwelling-houses, and of workshops for the missionary artisans.

The Committee cannot but notice the wonderful blessing which, from first to last, has rested on the Livingstonia Mission. There has been no disaster accompanying it; there has hardly been disappointment. The Father of mercies has smiled on the undertaking.

Mr. Young remained at Lake Nyassa, according to agreement, until he was relieved by the arrival of Dr. Stewart. Since his return to Britain in the beginning of February, Mr. Young has done most valuable work, by addressing public meetings in all the chief towns of Scotland, as far north as Inverness. His words have stirred the hearts of multitudes, and a greatly deepened interest in Africa and African Missions has been the happy consequence.

While the Committee feel that no pecuniary acknowledgment, which it is their power to make, can adequately recompense the service Mr. Young has rendered, they agree to ask his acceptance of a sum contributed by themselves and other friends, as a token of their hearty appreciation of the work he has so successfully accomplished on behalf of the Livingstonia Mission.

2. *Letter to the Admiralty regarding Mr. Young's services.*

OFFICES OF THE FREE CHURCH OF SCOTLAND,
EDINBURGH, 19th April 1877.

SIR,—We have the honour to state, for the information of the Lords Commissioners, that Mr. E. D. Young has lately returned from Lake Nyassa, in East Central Africa.

Their Lordships granted leave of absence to Mr. Young for two years, that he might be free to perform a very important service, in which all the friends of Africa and Christian civilisation took the deepest interest. The Free Church of Scotland was then preparing to send out a missionary expedition to Lake Nyassa, and Mr. Young was, for many reasons, selected to become the leader of the expedition, should leave of absence be granted him by the Admiralty. The leave was readily granted, and the Mission party accordingly sailed from this country for Eastern Africa in the month of May 1875.

The printed statement accompanying this letter gives an account of the origin of the Mission, and the history of the expedition up to 18th February 1876. On page 9 reference is made to the kindness of the Lords Commissioners in granting Mr. Young's request for leave of absence. But in the name of the Committee of the Free Church of Scotland on Foreign Missions, we now desire to convey, through you, to their Lordships our very deep sense of the service they have rendered to Christian civilisation in Eastern Africa, by the permission granted Mr. Young, which enabled him to conduct the Mission Expedition to its destination, and to superintend its operations for a year afterwards.

It cannot but be gratifying to the Lords Commissioners to learn that Mr. Young has completely fulfilled the very high expectations which had been formed respecting him.

To navigate the Zambesi and Shiré rivers, surmount the great barrier of Murchison Falls, and launch a steam-vessel on a great inland lake of Africa, was an undertaking full of difficulty and peril; but this work, as well as the rest of the duties intrusted to him, was most successfully performed.—We have the honour to remain, etc.,

ALEXANDER DUFF, *Convener.*
J. MURRAY MITCHELL, *Secretary.*

To the Secretary of the Lords Commissioners of the Admiralty.

3. *Reply of the Admiralty.*

ADMIRALTY, 28th April 1877.

SIR,—I have received and laid before my Lords Commissioners of the Admiralty your letter of the 19th inst., and I am commanded by my Lords to request you will inform the Committee of the Free Church of Scotland on Foreign Missions that they have received with pleasure their testimony to the valuable services rendered by Mr. E. D. Young, Gunner, R.N., to the Missionary Expedition to Lake Nyassa on Africa.—I am, Sir, your obedient Servant,

ROBERT HALL.

The Secretary of the Committee of the Free Church of Scotland.

4. *Letter to the Foreign Office on the same subject.*

OFFICES OF THE FREE CHURCH OF SCOTLAND,
EDINBURGH, 19th April 1877.

SIR,—We trust we shall not be deemed intrusive if we bring to your notice, for the information of Her Majesty's Secretary of State for Foreign Affairs, the very important service lately rendered by Mr. E. D. Young, R.N., to Christian civilisation in Eastern Africa. We write in the name of the Foreign Missions Committee of the Free Church of Scotland.

In carrying out a proposal originally suggested to one of the missionaries of our Church by Dr. Livingstone, the Free Church of Scotland, two years ago, resolved to establish a Mission on the shores of Lake Nyassa.

It was decided that the Mission should be comprehensive in its aims—at once evangelistic, educational, and industrial, each station having a medical man attached to it.

Mr. Young was chosen to lead the expedition to its destination, the Lords Commissioners of the Admiralty having most kindly granted him leave of absence for two years, that he might be free to perform this important work. Mr. Young most successfully accomplished the arduous and even perilous task assigned him. He sailed up the rivers Zambesi and Shiré in a steamer built for the Mission, surmounted the Murchison Cataracts, and launched the vessel on the waters of that distant inland sea in perfect safety. He was deeply concerned to witness the terrible havoc which the slave-trade was making around Lake Nyassa, turning into a wilderness many a locality which Livingstone had found full of inhabitants occupied in the pursuits of peaceful industry; but he was able to accomplish much towards suppressing the dreadful traffic. He also obtained promises from native chiefs that they would desist from the devastating wars that formerly existed; and in short, his whole procedure, which was throughout pacific and conciliatory, was in all points worthy of the service to which he belongs, his country, and his religion. He has now returned to Britain, the settlement at Lake Nyassa continuing under the management of able and trustworthy men.

While we deem it only just to Mr. Young to characterise in the language we have now used the services he has rendered, not only to the Mission but to Africa and civilisation, we trust we may without presumption solicit the aid of Government in perfecting the work which has been so well begun. We earnestly beg the protection of Government for the Mission.

Farther, it is of the highest importance that legitimate commerce should be developed in the region around Lake Nyassa, both as being in itself a most desirable object, and powerfully tending, as Dr. Livingstone often had occasion to state, to limit and gradually extinguish the slave-trade. How this may best be accomplished it is not for us to suggest, but we feel assured that so great a question will receive the best attention of Her Majesty's Government. On behalf of the Missionaries, our request, as we have said, is limited to protection; but we believe that protection will not be sufficient without the presence at Lake Nyassa

of an accredited agent of the British Government, invested with adequate authority.—We have the honour to be, etc.,

ALEXANDER DUFF, *Convener.*

J. MURRAY MITCHELL, *Secretary.*

To H.M. Under-Secretary of State for Foreign Affairs.

5. *Second Letter to the Foreign Office.*

LONDON, 27th April 1877.

SIR,—With reference to the letter to your address, dated Edinburgh, 19th April, regarding the services of Mr. E. D. Young, R.N., in connection with the Mission Expedition to Lake Nyassa, I have the honour still farther to state that the Foreign Missions Committee entertain a very strong hope that H.M. Secretary of State for Foreign Affairs will be pleased to recommend to the Lords Commissioners of the Admiralty that some suitable acknowledgment be made to Mr. Young for the exceedingly important services he has performed, bearing on the Christian civilisation of Eastern Africa, the extension of legitimate commerce, and the suppression of the slave-trade around Lake Nyassa.—I have the honour, etc.,

J. MURRAY MITCHELL,

Secretary, Committee on Foreign Missions.

To H.M. Under-Secretary of State for Foreign Affairs.

6. *Reply of the Foreign Office.*

FOREIGN OFFICE, May 8th, 1877.

SIR,—I have laid before the Earl of Derby your letter of the 19th ultimo, representing, on behalf of the Foreign Missions Committee of the Free Church of Scotland, the important services rendered by Mr. E. D. Young of the Royal Navy, whilst in charge of the expedition which he recently so successfully conducted up the Zambesi and Shiré rivers, and established on Lake Nyassa, and I am in reply to acquaint you that his Lordship will have much pleasure in making known to the Lords Commissioners of the Admiralty the high sense entertained by the Foreign Missions Committee of the services rendered by Mr. Young whilst in their employ.

With regard to your request for protection to the Mission Establishment on Lake Nyassa, I am to state to you that Her Majesty's Government will be at all times ready to use whatever influence they may possess for that object, but I am to add that Lord Derby regrets that he can hold out no hope of the appointment of an accredited British agent to reside at the Lake, inasmuch as there are serious objections to the appointment of official agents where it would be impossible to afford them efficient protection.—I am, Sir, your most obedient humble Servant,

JULIAN PAUNCEFOTE

The Secretary of the Foreign Missions Committee
of the Free Church of Scotland.

7. *Extract Minute relative to Dr. Laws and the United Presbyterian Church.*

This Committee deeply feel the truly generous spirit in which everything relating to the connection of Dr. Laws with the Livingstonia Mission has been conducted by the United Presbyterian Board. The brotherly spirit in which his services were lent to the Livingstonia Mission for two years, the United Presbyterian

Board paying his whole salary, in itself calls for very hearty acknowledgment; and the new offer made in the Minute of the United Presbyterian Board now read, greatly deepens the obligation under which this Committee feels itself laid. That offer this Committee very gratefully accepts. While thus warmly acknowledging the kindness and generosity of the United Presbyterian Board, the Committee think it only just to Dr. Laws to add that he has fully equalled the high expectations which at the commencement of the Livingstonia Mission were entertained regarding him.

No. II.

FINANCIAL STATEMENTS.

I.—GENERAL FUND.

Income and Expenditure for 1876-77.

INCOME.

1. Balance of last Account, ending 31st March 1876,	.	.	£1,309	3	4
2. Congregational Associations,	.	.	12,398	11	1
3. Church-door Collections,	.	.	1,312	2	8
4. Donations,	.	.	1,417	14	0
5. Do., specially destined,	.	.	1,796	8	0
6. Legacies,	.	.	3,335	15	9
7. Juvenile Offerings,	.	.	454	17	11
8. Interests on Investments,	.	.	951	18	6
9. Interest accrued,	.	.	19	9	6
			£22,996	0	9

EXPENDITURE.

I.—INDIA.

I. BENGAL—

Salaries of European Missionaries,	£1,950	11	5
Do. Native do.,	562	12	0
Grants—			
To Calcutta Institution,	£240	0	0
„ Santal Mission, .	360	0	0
	600	0	0
	£3,113	3	5
Less Exchange,	223	11	0
	£2,889	12	5

II. BOMBAY—

Salaries of European Missionaries,	£1,656	17	11
Do. Native do., including Warali Mission,	1,047	1	0
Grant to Institution, .	250	0	0
	£2,953	18	11
Less Exchange,	303	10	2
	2,650	8	2
Carry forward,	£5,540	0	7

	Brought forward,	£5,540	0	7
III. PUWA—				
Salary of European Missionary,	£441	0	0	
Do. Native Teacher,	120	0	0	
Grant to Institution,	250	0	0	
Rent of House for Pastor of Native Church,	72	0	0	
Scholarships and Mission Expenses,	23	18	11	
Repairs on Mission House (to be repaid from Building Fund),	38	0	0	
				<u>944 18 11</u>
IV. MADRAS—				
Salaries of European Missionaries, and Missionary Professors in College,	£2,853	14	3	
Salaries of Native Missionaries and for Evangelistic Work,	574	10	0	
Grant to Schools,	500	0	0	
Grant towards Salary of Medical Missionary,	100	0	0	
Allowances to Widows of Missionaries,	111	0	0	
Allowance for Repair Fund,	72	0	0	
Mission Expenses,	44	16	6	
	£4,256	0	9	
Less Exchange,	165	2	5	
				<u>4,090 18 4</u>
V. CENTRAL INDIA—				
Salaries of Missionaries and Missionary Teachers,	£1,492	15	3	
Contributions specially destined and Mission Expenses,	66	3	2	
				<u>1,558 18 5</u>
II.—AFRICA.				
I. KAFFRARIA—				
Salaries of European Missionaries and Teachers,	£2,704	17	5	
Salaries of Native Missionaries,	225	16	8	
				<u>£2,930 14 1</u>
II. NATAL—				
Salary and House Allowance to European Missionary,	£265	0	0	
Expenses of Impolweni Station,	23	19	1	
Specially destined,	0	10	1	
				<u>289 9 2</u>
III. SYRIA—				
Salaries of European Missionaries,	385	0	0	
Advance for School Expenses (to be repaid from Lebanon School Fund),	15	0	0	
Special grant to Missionary on account of residence in Beyrout,	25	10	0	
				<u>425 10 0</u>
	Carry forward,	£15,780	9	6

				Brought forward,	£15,780	9	6
IV. TRAVELLING EXPENSES AND OUTFIT OF MISSIONARIES—							
1. Bengal—Mrs. Hector's							
passage out,	.	£25	0	0			
Mrs. Dyer's do.,	.	25	0	0			
Mr. and Mrs. W. H. Stevenson's passage out,							
Mr. Stevenson, for outfit,	.	25	0	0			
Mrs. Fyfe's passage out,	.	30	0	0			
Expenses of Box (to be repaid),	.	6	15	2			
					178	15	2
2. Bombay—Rev. B. Blake's							
passage out,	.	£53	5	0			
Do., for outfit,	.	30	0	0			
Rev. A. C., and Mrs. Grieve—passage out,							
Do., for outfit,	.	30	0	0			
					223	0	0
3. Madras—Rev. G. M. Rae							
—Passage out,	.	£63	0	0			
Rev Alex. and Mrs. Todd—Passage out,							
Do., for outfit,	.	102	10	0			
Do., for outfit,	.	30	0	0			
Mr. C. M. Smith—Passage out,							
Do., for outfit,	.	53	5	0			
Do., for outfit,	.	30	0	0			
Rev. R. N., and Mrs. MacDonald—Passage out,							
Do., for outfit,	.	109	10	0			
Do., for outfit,	.	30	0	0			
Expenses of Deputy to Allahabad,							
	.	27	0	0			
					445	5	0
4. Nagpore—Rev. J. and Mrs. Dawson,							
	.	£122	0	0			
Mr. P. Nordfors—Passage out,							
Do., for outfit,	.	62	5	0			
Do., for outfit,	.	25	0	0			
Do., for Tool chest,	.	10	0	0			
					219	5	0
5. Kaffraria—Rev. D. D. Young—							
Passage out,	.	£56	10	11			
Do., advance (to be repaid),	.	50	0	0			
Do., for outfit,	.	30	0	0			
Rev. R. Ross—itinerating Expenses,							
	.	10	5	0			
					146	15	11
6. Syria—Rev. J. Rae and family—							
Proportion of Expenses home,							
	.	£32	5	6			
Dr. Carlslaw—Proportion of Expenses out,							
Do., for outfit,	.	12	10	0			
Do., for outfit,	.	10	0	0			
Do., for Medicines and Instruments,							
	.	30	5	6			
					85	1	0
					1,298	2	1
Carry forward,					£17,078	11	7

	Brought forward,	£17,078 11 7
V. Special Grants—		
For Mission work in Batavia, . . .	£100 0 0	
To Medical Missionary Student, . .	30 0 0	
For teaching English and Latin class of young men preparing for Mission Work,	51 16 10	
		181 16 10
VI. Contributions specially destined—		
1. India,	£383 9 0	
2. South Africa,	322 3 10	
		705 12 10
VII. General Charges—		
1. Proportion of Assembly expenses, .	£199 19 4	
2. Do. of General expenses, . . .	130 0 0	
		329 19 4
VIII. Missionary Records for Stations, etc.,		43 13 0
IX. Printing Report, Quarterly Papers, Missionary Notices, etc.,		283 3 3
X. Stationery,		28 3 0
XI. Office expenses, including Salaries of Secretaries, Clerk, Postages, etc.,		823 1 8
XII. Expenses of Visiting Congregations,		29 4 0
XIII. Do. of Members of Committee attending Meetings, .		33 18 3
XIV. Balance in favour of Fund at 31st March 1877, . . .		3,458 17 0
		<u>£22,996 0 9</u>

II.—LIVINGSTONIA MISSION.

<i>Charge.</i>		
Balance of last Account ending 31st March 1876,		£4339 19 9
Subscriptions during the year,		1972 15 10
Juvenile Offerings,		248 11 0
Interest accrued,		46 19 11
		<u>£6608 6 6</u>
<i>Discharge.</i>		
Salaries of Missionaries,	£1561 0 0	
Allowances for Outfit,	113 0 0	
Passages to Algoa Bay,	217 19 0	
Stores for the Mission,	358 11 10	
Freight and Insurance of do., etc.,	799 5 9	
Cost of Chartering Steamer, "Ansgarius,"	500 0 0	
Special Drafts for Mission Expenses,	500 0 0	
Expenses of Printing, Advertising, Visiting Con- gregations, etc.,	111 2 7	
Balance in favour of the Fund at 31st March 1877,	2447 7 4	
		<u>£6608 6 6</u>

III.—GORDON MEMORIAL MISSION.

<i>Charge.</i>		
Balance at 31st March 1876,	£46 13 4	
Sum on Deposit, Uplifted,	1000 0 0	
Interest on Investments, etc.,	275 3 6	
		<u>£1321 16 10</u>

Discharge.

Salaries of Missionaries,	£525	0	0	
Mission Expenses,	711	12	10	
Passage out of Mrs. Campbell,	31	5	0	
Advance to Mr. G. Campbell (since repaid),	40	0	0	
Balance in favour of Fund at 31st March 1877,	13	19	0	
				<u>£1321 16 10</u>

IV.—NEW HEBRIDES MISSION.

Charge.

BALANCE HANDED OVER AFTER THE UNION—				
The Reid Bequest for Foreign Missions,	£900	0	0	
The Outfit Fund,	394	5	9	
Balance of Ordinary Foreign Mission Fund,	889	1	0	
The “Dayspring” Fund,	560	0	0	
For Livingstonia Mission,	111	2	8	
				<u>2854 9 5</u>
CONTRIBUTIONS DURING THE YEAR—				
1. For General Fund,	£146	9	1	
2. Juvenile Offerings for do.,	14	9	6	
3. For “Dayspring,”	178	15	3	
4. Legacies for Livingstonia Mission,	50	0	0	
				<u>389 13 10</u>
				<u>£3244 3 3</u>

Discharge.

Salaries, etc., of Missionaries,	£359	13	7	
Annual Sum for “Dayspring,”	250	0	0	
Legacy invested,	950	0	0	
Balance in hand at 31st March 1877,	1,684	9	8	
				<u>£3244 3 3</u>

V.—MISSION BUILDING FUND.

Charge.

Balance at 31st March 1876,	£7551	2	9	
Subscriptions during the year,	590	19	11	
Interest accrued,	526	12	0	
				<u>£8668 14 8</u>

Discharge.

Bombay—For repairs on Institution,	£50	0	0	
For purchase of House for native Pastor, and Bank Charges,	1201	16	7	
Bengal—For Mission Houses at Pachamba,	170	0	0	
Kaffraria—For Institution at Lovedale,	5000	0	0	
For Manse at Pirie,	300	0	0	
Balance in favour of Fund at 31st March 1877,	1946	18	1	
				<u>£8668 14 8</u>

VI.—MISSIONARIES' WIDOWS' AND ORPHANS' FUND.

<i>Charge.</i>				
Balance at 31st March 1876,	.	.	.	£136 6 11
Donations during the year,	.	.	.	351 5 0
Interest on Investments,	.	.	.	362 13 7
				<hr/>
				£850 5 6
<i>Discharge.</i>				
Annuities to Widows and Children of Missionaries,				£304 0 0
Advertising,	.	.	.	3 0 0
Sum invested,	.	.	.	500 0 0
Balance in hand at 31st March 1877,	.	.		43 5 6
				<hr/>
				£850 5 6
				<hr/>

VII.—INVALIDED MISSIONARIES' FUND.

<i>Charge.</i>				
Balance at 31st March 1876,	.	.	.	£356 16 9
Interest accrued on Investment, etc.,	.	.		31 5 6
				<hr/>
				£388 2 3
<i>Discharge.</i>				
Sum Invested,	.	.	.	£300 0 0
Balance at 31st March 1877,	.	.	.	88 2 3
				<hr/>
				£388 2 3
				<hr/>

NOTE.—The Committee gratefully acknowledge the following valuable gifts on behalf of the Missions :—about 100 volumes from Dr. Blaikie for the Gordon Memorial Mission ; several boxes from friends, chiefly in Edinburgh and Glasgow, for the Bazaar for behoof of the Mission Institution at Maritzburg ; calico and articles of clothing from Perth, Pollockshields, Nairn, and Dunbog, for the Livingstonia Mission ; box from Glasgow for Mission at Pirie ; Bell from St. John's Sabbath-School, Glasgow, for church at Cunningham. There have also been sent through the Ladies' Society valuable boxes of articles for Bazaars at Mission stations in India, on behalf of female education, from Chelsea, South Kensington, Edinburgh, Irvine, etc.

No. III.

STATISTICS OF THE MISSION IN BENGAL FOR 1876.

1.—PRINCIPAL AND BRANCH STATIONS.

CALCUTTA, CHINSURAH, BANSBARIA, CULNA, MAHANAD, PACHAMBA ; Damashia, Shonatigri, Polba, Balun, Pontba, Satgatchi, Nebpara, Lakhanpara, Charakdanga, Pennon, Sarsha, Khanyan and Konchatti.

2.—CHRISTIAN AGENCY.

CALCUTTA.—*Ordained European Missionaries.*—William C. Fyfe ; K. S. Macdonald, M.A. ; James Robertson, M.A. (resigned 15th Jan. 1877) ; John Hector, M.A.

European Professor of Mathematics.—M. Mowat, M.A. (resigned 27th June 1876).

Pastor of Native Church—Guru Das Maitra.

East Indian Teacher.—James Sunder.

Native Professors.—Kalicharan Banerji, M.A., B.L., Umesb Chandra Chatterji.

Teachers in School Department.—Govinda C. Das, A. C. Chatterji, M. L. Das, S. C. Das.

Female Teachers—

Orphanage and Normal School.—*Superintendent*, Miss Griffin (resigned 31st Dec. 1876) ; Mrs. Wince, Mrs. K. Ghosh, Mrs. T. Datta, Mrs. Biswas (Matron).

Dr. Duff's Hindu Girls' School.—Mrs. Chatterji, Miss K. Sil.

Zenana Agency.—Miss Falkner, Miss Hubbard, Miss Manson, Miss T. M. Raya.

Native Scripture-Reader and Evangelist.—Hajji Khan.

CHINSURAH.—*Ordained Native Missionary.*—Prasanna Kumar Chatterji.

Licensed Native Preacher.—Kedar Nath De.

BANSBARIA.—*Native Teacher.*—Prasanna Kumar Banerji.

CULNA.—*Licensed Native Preacher.*—Baikantha Nath De.

Native Teacher.—Madhu Sudan Raya.

MAHANAD.—*Ordained Native Missionary.*—Jagadishwar Bhattacharyya.

Native Teachers.—Mahendra Nath Chatterji, Purna Chandra Basu.

Inspectors of Vernacular Schools.—Ramji Sing, Abraham Biswas, H. L. Das.

Scripture-Readers.—Kailas Chandra Banerji, Madhusudan Sirkar.

PACHAMBA.—*Ordained Medical Missionary.*—Arch. Templeton, M.D. (resigned in Sep. 1876.)

Medical Missionary.—James A. Dyer, M.B., C.M.

Lay Evangelist.—John Ewen (resigned).

Native Teachers.—T. M. Sarkar, W. D. Nunah, J. Sido, J. Barda, P. Pantula, P. K. Kiniki.

Female Teachers.—Mary Mahin, M. Freeman.

Hospital Assistant.—T. C. Perrie.

Non-Christian Teachers.—80.

Students for the Ministry.—2.

3.—NATIVE CHURCHES.

Number in full Communion,	.	.	.	.	.	.	103
Baptised Adherents—Adults, 83 ; Children, 89,	.	.	.	.	.	.	172
Admitted on profession since the commencement of the Mission,	.	.	.	.	.	.	311
Adults baptised in 1876.	.	.	.	.	.	.	22
Children baptised in 1876,	.	.	.	.	.	.	23
Deaths—1 Adult and 3 Children,	.	.	.	.	.	.	4
Marriages,	.	.	.	.	.	.	3

4.—INSTITUTIONS AND SCHOOLS.

Anglo-Vernacular Schools for Males, 7; Scholars on Roll, .	1462
do. do. Females, 1; do. .	75
Vernacular do. Males, 37; do. .	1125
do. do. Females, 12; do. .	502
Total Scholars on Roll (Monthly average), .	3167
Total number enrolled during the year, including both old and new scholars, .	4594
Number of the above who are Undergraduates of the University, .	126

5.—CONTRIBUTED IN INDIA.

Government grants-in-aid,	£1617 10 0
School Fees,	1682 11 4
For general Work of the Mission,	729 0 0
„ Support of Converts,	43 2 0
„ Female Schools,	219 5 8
By Native Churches,	47 8 8
	<hr/>
	£4538 17 8

6.—RECEIVED FROM BRITAIN.

(Apart from payments from the Committee.)

From Christian Vernacular Education Society,	£25 0 0
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No. IV.

STATISTICS OF THE BOMBAY MISSION FOR 1876.

1.—STATIONS.—Bombay, Alibag, Golwad (Konkan), Tanna.

2.—CHRISTIAN AGENCY.

Ordained European Missionaries.—Richard Stothert, M.A. ; John Small ; Dugald Mackichan, M.A., B.D. ; Buchanan Blake, M.A., B.D. (joined the Mission 9th Nov. 1876).

Licensed Native Preacher.—Ganpatrao R. Navalkar.

Native Assistant Professor.—N. V. Khote.

European Female Teachers.—Miss MacRitchie, Mrs. Zennon (Matron).

Indo-Portuguese and Armenian Teachers.—John Aratun ; L. S. de Braganza.

Indo-Portuguese and Armenian Female Teachers.—Felice ; Ruth.

Native Male Teachers.—Digambar ; Anaji Ansu ; Balvant Rao ; Devrao Mayaji (Tanna).

Native Female Teachers.—Mrs. Bapu Mazda ; Mary ; Annibai ; Hannah ; Mainabai (Alibag).

Native Catechists.—Bapu Mazda, David Manaji Sura (resigned in June), Lazarus Abraham, Deva Ratna (Golwad), Rama Shankar (visiting Catechist).

Portuguese Catechist.—Mr. Barritto (Alibag).

Non-Christian Teachers.—12.

3.—NATIVE CHURCH.

In full Communion,	77
Baptised Adherents, not Communicants—Adults, 15; Children 66,	81
Admitted on profession since commencement of the Mission,	248
Adults admitted on profession in 1876, baptised in infancy,	3
Children baptised in 1876,	6
Admitted by Certificate from other Churches, in 1876,	2
Removed to other Stations in 1876,	2
Restored to Church privileges in 1876,	2
Candidates for baptism or for full Communion,	2
Deaths,—Adults, 4; Children, 4,	8
Marriages,	3

4.—INSTITUTION AND SCHOOLS.

Anglo-Vernacular Schools for Males,	1; Scholars on Roll,	284
Do. do. Females,	1; do.	32
Vernacular do. Males,	4; do.	112
Do. do. Females,	6; do.	233
Total Scholars on Roll (Monthly Average),		661

5.—CONTRIBUTED IN INDIA.

Endowed School,	£30	0	0
Governments Grants to Institution in both departments,	37	4	0
Fees, Scholarships, Prizes, etc., in Institution,	315	0	0
By Native Church,	29	18	0
For General Work of the Mission,	82	10	0
Beni-Israel,	40	0	0
Female Schools,	65	6	0
Church or School buildings (Endowment),	35	0	0
	£634	18	0

6.—RECEIVED FROM BRITAIN.

(Apart from Payments from the Committee.)

For Boarding School,—	
Lumphannan, S.S.,	£1 13 0
Mr. J. Robertson, Glasgow,	7 0 3
Rothesay, S.S.,	15 2 0
Rev. W. Macindoe,	9 0 0
For Beni-Israel—	
Manchester Ladies,	5 0 0
For Ambrolie School—	
Paisley Ladies,	5 16 0
Proceeds of Bazaar,	46 0 0
	£89 11 3

No. V.

STATISTICS OF MISSION AT PUNA FOR 1876.

1.—CHRISTIAN AGENCY.

Ordained European Missionary.—J. S. Beaumont, M.A.

Ordained Native Missionary.—Dhanjibhai Naurpji.

East Indian Teacher.—Mr. de Cruvy ; *Female do.*, Miss, and Miss Rosina Millar.

Native Male Teachers.—David Malhari, Madheoo.

Native Female Teachers.—Elizabeth, Christina, Lai, Rosy, Mary Rozario, Anu, Joanna.

Native Catechist.—Raghoba.

Native Colporteurs.—Yimaji, Manaji, Punaji, Mahar Rally.

School Visitors.—Mrs. Beaumont, Grace.

Bible-Women.—Lizzie Mitchell, Grace.

2.—NATIVE CHURCH.

In full Communion,	82
Baptised Adherents,—Adults, 15 ; Children, 51,	66
Admitted on profession since commencement of the Mission,	205
Adults admitted on profession—baptised in infancy, in 1876,	3
Admitted by certificate from other Churches in 1876,	7
Removed to other Stations in 1876,	1
Excluded or suspended from Church privileges in 1876,	3
Deaths, Adults, 7 ; Children, 1,	8

3.—INSTITUTION AND SCHOOLS.

Anglo-Vernacular Schools for Males,	2 ;	Scholars on Roll,	.	603
Do.	do.	Females,	1 ; do.	45
Vernacular	do.	Males,	2 ; do.	133
Do.	do.	Females,	3 ; do.	372
Total Scholars on Roll,				1153

4.—CONTRIBUTED IN INDIA.

By Native Church for support of Gospel Ministry, etc.,	£17	0	0
Government Grants-in-aid,	146	0	0
School Fees,	101	6	0
For General Work of the Mission,	65	0	0
„ Support of Female Schools,	135	4	0
„ Support of Converts,	17	6	0
	£481	16	0

5.—CONTRIBUTIONS RECEIVED FROM BRITAIN.

(Apart from payments from Committee and Ladies' Society).

Proceeds of Bazaar (boxes from Chelsea and Dublin),	£311	4	0
Other Contributions,	18	0	0
	£329	4	0

No. VI.

INDAPUR.

1.—OUT-STATION—Galand Wadi.

2.—CHRISTIAN AGENCY.

Ordained Missionary.—Narayan Sheshadri.
Licensed Preacher.—Lakhshuman Rawaji Mahatekar.
East Indian Male Teacher.—Sallaram.
Native Catechists.—Chandrabhau Salve, Jacob Michael.
Native Bible-Woman.—Uma Bai, Ruth Jacobus.
Students for the Ministry, 2.

3.—NATIVE CHURCH.

In full Communion,	17
Baptised Adherents, Children,	28
Admitted on profession since commencement of the Mission,	13
Children baptised in 1876,	6
Admitted by certificate from other Churches or Stations in 1876,	2

4.—SCHOOLS.

Male Scholars on Roll in Anglo-Vernacular School, 12 ; Female do., 8,	20
Do. do. Vernacular do., 100 ; do. 12,	112
	<u>132</u>

5.—CONTRIBUTED IN INDIA.

School Fees,	£0	8	0
For General Work of the Mission,	54	0	0
By Native Church for support of Gospel Ministry,	9	10	0
	<u>£63</u>	<u>18</u>	<u>0</u>

JALNA.

1.—BRANCH STATIONS.

Akola, Umrawati, Bhosawal, Jalgaum, Khamgaum, Shigaum ; Out-Stations,
—Alamgawa, Rewagawa, Rohan-Wadi, Samangawa, Kurli, Hatwan.

2.—CHRISTIAN AGENCY.

Ordained Missionaries.— Narayan Sheshadri, Sidoba Bapuji Misal.
Male Teachers.—Dondiba B. Misal, S. Pawar, W. K. Dehda, R. Parashram,
P. Hiwale, Y. Narayan.
Full Catechists.—Husen Mirya, W. R. Barde, R. V. Modak.
Probationary Catechists.—M. P. Bhosale (Hatwan), L. B. Dhillpe (Alamgawa), J.
B. Lokhande (Rewagawa), D. A. Patole, Joseph P. Nirmal (Senior), S. G.
Nirmal, Aho-Shirgole, Mayet Masih.
Native Colporteur.—Paul Jayaram Ghode.
Bible-Women.—Ramabai, Bhunabai, Betsy, Raja Rangabai, Saguna, Chimnabai,
Dehede.
Students for Ministry, 5.
Non-Christian Teachers, 4.

3.—NATIVE CHURCH.

In full Communion,	230
Baptised Adherents, not Communicants—Adults, 184 ; Children, 151,	335
Admitted on profession since the commencement of the Mission,	308
Adults baptised or admitted on profession in 1876,	27
Children baptised in 1876,	36
Candidates for baptism or full Communion,	20
Deaths—Adults,	2
Marriages,	2

4.—SCHOOLS.

Anglo-Vernacular Schools for Males, 3 ; Scholars on Roll,	100
Do. do. Females, 1 ; do.	20
Vernacular do. Males, 6 ; do.	80
Do. do. Females, 3 ; do.	60
Total Scholars on Roll,	260

In addition, there are nearly 700 Scholars belonging to the Christian Vernacular Education Society under the superintendence of the Mission.

5.—CONTRIBUTED IN INDIA.

Government Grants-in-Aid,	£116	10	0
School Fees,	12	0	0
For General Work of the Mission	82	0	0
By Native Churches for support of Gospel Ministry,	11	0	3
	£221	10	3

No. VII.

STATISTICS OF NAGPUR MISSION FOR 1876.

1.—BRANCH STATIONS.

Sitabaldi, Itwari, Kampti.

2.—CHRISTIAN AGENCY.

Ordained European Missionaries.—John G. Cooper, David Whitton.

European Missionary Teachers.—John Dalziel (died 13th November), John C. Clubb.

Female Teachers.—Mrs. Dalziel (since July) ; Miss Berry (since 22d November).

Native Catechist.—Pahad Singh (Nagpore) ; C. Benjamin (Sitabaldi) ; N. Joseph (Kampti).

Native Missionary Teachers.—Timothy, Anand Singh (Nagpore) ; Benjamin and J. Gall (Sitabaldi) ; Ramchurn, Mohan Lal (Kampti) ; H. Banerji (till July) ; Mark (Itwari) ; Elisha, Orphanage.

Native Female Teachers.—Maggie, Anandi Bai (Nagpore) ; Virima, Lizzie (Orphanage), Elizabeth (Kampti).

Non-Christian Teachers.—8.

3.—NATIVE CHURCHES.

In full Communion, Nagpur 24, Sitabaldi 61, Kampti 51,	136
Baptised Adherents, not Communicants—Adults, 42 ; Children, 137,	179
Admitted on profession since the commencement of the Mission,	205
Adults admitted on profession in 1876, baptised in infancy,	4
Children baptised in 1876,	8
Admitted by certificate from other Churches in 1876,	8
Removed to other Churches or Stations do.,	15
Suspended from Church privileges, do.,	2
Candidates for Baptism,	14
Deaths—Adults, 6 ; Children, 3,	9
Marriages,	4

4.—INSTITUTION AND SCHOOLS.

Anglo-Vernacular Schools for males, 4 ; Scholars on Roll,	415
Do. do. do. Females, 1 ; do.,	54
Vernacular do. Females, 2 ; do.,	71
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Total Scholars on Roll (Monthly average),	540
Total Number of Scholars whose names were on the School Roll during the whole year, or any part thereof,	971
Number of the above who are Undergraduates of the University,	11

5.—CONTRIBUTED IN INDIA.

By Native Churches for support of Gospel Ministry, and Poor,	£12	8	8
Government Grants-in-Aid,	534	0	0
Government High School Scholarship,	194	8	0
School Fees,	154	1	6
For support of Converts (Orphans),	11	0	8
For support of Schools for Boys,	111	4	8
For General Work of the Mission,	13	2	8
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	£1030	6	2½

6.—RECEIVED FROM BRITAIN.

(Apart from payments from the Committee.)

From Ayr Sabbath School for Orphan for three years,	£18	0	0
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No VIII.

STATISTICS OF GOND MISSION, CENTRAL PROVINCES, FOR 1876.

STATION.—Chindwara.

1.—CHRISTIAN AGENCY.

Ordained European Missionary.—James Dawson.
Native Catechist.—Samuel Hardie.
Non-Christian Teachers.—2.

2.—NATIVE CHURCH.

In full communion,	12
Baptised Adherents, not communicants—Adult, 1 ; Children, 6,	7
Admitted on profession since commencement of the Mission,	18
Admitted by certificate from other Churches in 1876,	2

3.—MIXED SCHOOL.

Vernacular male Scholars on Roll,	87
Total number of Scholars whose names were on the School Roll during the whole year, or any part thereof,	115

4.—CONTRIBUTED IN INDIA.

Government Grant-in-Aid,	£12 0 0
School Fees,	2 16 1
For support of Schools, etc.,	5 2 0
	<hr/>
	£19 18 1

5.—RECEIVED FROM BRITAIN.

(Apart from payments from the Committee.)

Hawick, St. Andrews Sabbath School (two years),	£10 0 0
Miss Denny's Bazaar, Dumbarton,	10 0 0
	<hr/>
	£20 0 0

No. IX.

STATISTICS OF MADRAS MISSION FOR 1876.

1.—CHRISTIAN AGENCY.

MADRAS.—*Ordained European Missionaries.*—William Miller, M.A.; William Stevenson, M.A.; George M. Rae, M.A.; Rev. Charles Cooper, M.A.; Rev. Alexander Todd.

Pastor of Native Church.—P. Rajahgopal.

Licensed Native Preacher.—R. M. Baubu.

European Professor of Mathematics.—W. Ross, M.A. (died 23d Nov. 1876).

Superintendent of Female Boarding-School.—Miss A. Rosa.

East Indian Teachers.—Joseph Hufston (Black Town).

Native Male Teachers.—V. T. Paramasiven, M. C. Murugasen, C. Krishnaswami, Paul P. Pillai, P. Parthasarady, T. Namasivoyen, and C. Govindarajulu, Samuel Strinavasagem, Anthoneappen (Central); J. Zaccheus (Black Town).

Native Female Teachers.—Sarah Govindarajulu, Mrs. Sundrum, Francis Ettirajulu, Mary Peter (Boarding-School); Mrs. Narrainasawmy, Mrs. Ponumbalum, Mrs. Tinnarungum (Black Town); Harriet Peter, Marianne Annum, Ruthnum, Asennath, Samathanum, Marion Thumbu, Ruth Daisy, Hannah Athethasen (Girls' Day School); Jane Colundavelu, Esther John, Mari Anne Paul (Balica Patasala); Elizabeth Gnanum, and Elizabeth (Zenana Teachers).

Native Catechists.—Shungu Pillai, Samuel, and Peter Zechariah.

NELLORE.—*Ordained European Missionary.*—John Macmillan, M.A.

East Indian Male Teacher.—F. T. Ward.

Native Male Teacher.—T. Ragaviah. *Female.*—Mrs. Ragaviah.

Native Colporteur.—Hydatt Ali.

CHINGLEPUT.—*Native Male Teachers.*—Zynul Abideen, K. Krishna Ram.

Native Female Teacher.—Mrs. Zynul Abideen.

CONJEVERAM.—*Native Catechist.*—Appavu.

Native Teachers.—P. Venkatarungum, Samuel Gabriel.

Female Teacher.—Mrs. Venkatarungum.

TRIVELLORE.—*Native Male Teacher.*—Samuel Pillai.

WALLAJAHBAD.—*Native Catechist.*—Manasseh.

Non-Christian Teachers—108.

2.—NATIVE CHURCH.

Number in full Communion,	130
Baptised Adherents, not Communicants—Adults, 30 ; Children 102,	132
Admitted on profession since commencement of the Mission,	218
Adults Baptised in 1876,	2
Adult admitted on profession in 1876—baptised in infancy,	1
Children baptised in 1876,	8
Admitted by Certificate from other Churches or Stations in 1876,	6
Removed to other Churches or Stations in 1876,	1
Deaths—Adults, 2 ; Children 1,	3
Marriages,	2

3.—INSTITUTION AND SCHOOLS.

Anglo-Vernacular Schools for Males, 7 ; Scholars on Roll,	1832
Do. do. do. Females, 1 ; do.	63
Vernacular do. Males, 3 ; do.	213
Do. do. do. Females, 8 ; do.	1010
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Total number of Scholars on Roll (Monthly average),	3118
Total number of Scholars whose names were on the School Roll during the whole year, or any part thereof,	5109
Number of the above who are Undergraduates of the University,	173

4.—CONTRIBUTED IN INDIA.

By Native Church for support of Gospel Ministry, etc.,	£26	0	0
Government Grants-in-Aid,	2583	7	5
School Fees,	2967	15	3
For General Work of the Mission,	259	14	0
„ Schools for Boys,	52	18	11
„ Female Schools,	48	16	0
„ Buildings,	168	10	3
Sundries,	66	8	9
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	£6173	10	7

5.—CONTRIBUTIONS RECEIVED FROM BRITAIN, ETC. (<i>apart from Payments from the Committee</i>),	£49	10	6
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No. X.

STATISTICS OF THE KAFFRARIAN MISSIONS FOR 1876.

1.—CHRISTIAN AGENCY.

LOVEDALE—Out-stations, Buchanan, Gaga, Macfie, Ely, Sheshegu, and Quezana.
Ordained Missionaries.—J. Stewart, M.D., W. J. B. Moir, M.A., J. Macdonald, D. D. Young.
Ordained Native Pastor.—Mpambani J. Mzimba.
European Catechist.—James Weir.
European Teachers in Institution.—Andrew Smith, M.A., John A. Bennie, G. W. Theal, John Dorrington, George Ashton.
European Female Teachers.—Miss M'Ritchie, Miss Kayser.
Native Teachers.—Dubula Sihawn, Shadrach Bobi, John Maikinya, Cornelius Zanga, Sokoyi Busakwe, Nathaniel Daniel, Joseph Zubisi.

Native Female Teachers.—Louisa Pezisa, Nozela Joseph, Nomalobe Kanise.

Native Scripture-Reader.—Jacob Mpinda.

Masters of Industrial Departments.—Book Department, J. W. Wilson; Printing do., T. R. Clark; Bookbinding do., Archibald Fairlie; Carpenter's do., George M'Gillivray; Waggon making do., Wm. Ririe; Cabinet-making do., R. Rodley; Blacksmith do., A. Macintosh.

PIRIE—Out-stations, viz., Knox, Rankine, Muro, Helen Blair, Struthers, Spreull, Quesha's, and Weltondale.

Ordained Missionaries.—John Ross, M.A., Bryce Ross.

European Female Teachers.—Miss Helen Blair and Miss Jane N. Ross.

Native Teachers.—W. Nsikana, Jacob Vena, Wm. Ntuli, James Maganda, John Yeya, Melani Hilite, and Dodale.

Female do., Ellie Meyile, Noseni Nqumbe, Lydia Kwankwa.

Native Scripture-Readers.—Pita Q. Qwela, Jeremiah Nqakaza, and Dodale.

BURNSHILL—Out-stations, viz., Wolf River, Emnyameni, Falconer, Amatole, Debe, Jekelana, Gxulu, Nqumeya.

Ordained Missionary.—Donald Macleod, M.A.

Native Teachers.—Ross Kota, Jeremiah Masingata, Skepe, Mkontwana.

Native Female Teachers.—Antyi. Ganandana, Leni Booyi, Martha Kivit.

Native Scripture-Readers.—Ntibani Mzimba, Robert Craig.

Native Colporteur.—Pram Yani.

MACFARLAN—Out-stations, Kwerana, Evergreen.

Licensed Native Preacher.—Elijah Makiwane.

Native Teachers.—George Mabandla, Daniel Booyi.

Female do., Emma Maqubela.

CUNNINGHAM (Transkei Territory)—Out-stations, Ndakana, Bawa, Springs, Tzolo, Kidston, Laing, Govan, Cecuwani.

Ordained Missionary.—Richard Ross.

Native Teachers.—Sizani Mpondo, Mantiyo Cubela, Ntwanani, Bamboso, Pato, Philip, Jonathan, John Lubelwana, Cambell.

Native Scripture-Readers.—Nombembe, John Lukalo, Masebeni, Sizani Mpondo.

IDUTYWA (Transkei)—Out-stations, Xakaza, and Cisela.

Ordained Missionary.—James G. Robertson.

Native Teacher.—Ngalo Ntisanu (Xakaza).

Native Catechist.—Jonga.

2.—NATIVE CHURCHES.

3.—INSTITUTIONS AND SCHOOLS.

			Male.	Female.	Total.
Lovedale.....	No. of Scholars in Institution,		417	117	534
Do.	Do. in 6 Schools,		350	277	627
Pirie	Do. 12 do.	...	...	...	511
Burnshill ...	Do. 9 do.	...	...	...	570
Macfarlan ...	Do. 3 do.	...	...	...	96
Cunningham	Do. 9 do.	269	184	453	
Idutywa.....	Do. 1 do.	16	4	20	
Total,		41	...	...	2811

4.—CONTRIBUTED IN KAFFRARIA.

	By Native Churches.		Government Grants-in-aid.	By Europeans and Natives for Buildings, etc.	TOTAL.
	For General Work of the Mission.	School Fees, or Contributions for Schools.			
Lovedale,	£85 19 5	£21 12 0	£155 0 0	£303 0 0	£565 11 5
Do. Institution,		*1000 0 0	2000 0 0	.....	3000 0 0
Pirie,	133 14 6	95 14 6	165 0 0	25 0 0	419 8 11
Burnshill,	67 15 0	41 12 1	196 5 0	24 16 2	330 8 3
Macfarlan,	37 0 0	.....	60 0 0	.....	97 0 0
Cunningham, . . .	116 4 2	50 1 0	167 10 0	.....	332 15 2
Idutywa,	15 18 5	3 1 0	20 0 0	.....	38 19 5
Total, .	£455 11 6	£1212 0 7	£2763 15 0	£352 16 2	£4784 3 3

5. CONTRIBUTIONS BY EUROPEANS.

LOVEDALE.—From Britain.—Scripture Reader,		£20	0	0	
Waggon,		180	0	0	
Manse,		200	0	0	
Salary of Native Preacher,		50	0	0	
					£450 0 0
PIRIE.—From Britain.—Scripture Reader,		£25	0	0	
By Rev. John Ross—for Endowment of School,		468	0	0	
Miss Spreull,		6	0	0	
					499 0 0
BURNSHILL.—From Britain—for Building purposes,		£106	0	0	
Dr. Duff—Scripture Reader,		24	0	0	
Sabbath-Schools of Lanark and Dumbarton,		30	14	11	
					160 14 11
CUNNINGHAM.—From Sabbath-Schools of Free St. John's, Glasgow,					15 0 0
LOVEDALE INSTITUTION.—From Sabbath-Schools and friends,					179 17 11

* A considerably larger sum was received for Board and Education of pupils (see p. 38). The sum here given is the estimated proportion properly chargeable under this heading.

No. XI.

NATAL

STATISTICS OF PIETERMARITZBURG MISSION FOR 1876.

1.—OUT-STATIONS—Edendale, Cedaha.

2.—AGENCY.

Ordained European Missionary.—John Stalker, M.A.

Native Teachers.—David Bengani and Petros Moyabi (Maritzburg) ; Andrew Modise (Cedaha).

Female Teacher.—Nancy Daman (Maritzburg).

Native Exhorters.—10.

Students for the Ministry.—3.

3.—NATIVE CHURCHES.

In full Communion,	139
Baptised Adult Adherents, not Communicants, 2 Adults, 84 Children,	86
Admitted on profession since commencement of the Mission,	439
Adults baptised in 1876,	23
Admitted on profession, baptised in infancy, in 1876,	1
Children baptised in 1876,	15
Admitted by Certificate from other Churches in 1876,	1
Removed to other Churches or Stations do.	2
Excluded or Suspended from Church privileges do.	2
Restored to Church privileges do.	1
Candidates for Baptism or full Communion,	130
Deaths—4 Adults and 2 Children,	6
Marriages,	5

4.—SCHOOLS.

2 English Schools—Scholars on Roll, 69 male, 23 female,	92
2 Vernacular Schools, do. 59 male, 11 female,	70
	<hr/>
	162

Scholars whose names were on the School Roll during the whole year, or any part thereof, 235

5.—CONTRIBUTED IN AFRICA.

Government Grants-in-aid,	£124	0	0
For Buildings,	263	7	3½
By Native Church,	37	11	4
	<hr/>		
	£424	18	7½

STATISTICS OF IMPOLWENI MISSION FOR 1876.

1.—OUT-STATION, INCULWANI (12 miles west).

2.—CHRISTIAN AGENCY.

European Superintendent, pro. temp.—J. Stewart.

Native Male Teacher, 1.

„ *Probationary Catechists,* 7.

„ *Bible-Women* 2.

3.—NATIVE CHURCH.

In full Communion,	42
Baptised Adherents, not Communicants,	57
Admitted on Profession since commencement of Mission,	102
Adult baptised in 1876,	1
Children baptised in 1876,	4
Deaths—Adults 1, Children 1,	2
Marriages,	3

4.—SCHOOLS.

Vernacular Mixed School, Males 22, Females 21,	43
Vernacular Night School,	25
	<hr/> 68

5.—CONTRIBUTED IN NATAL.

Government Grant-in-aid,	£50	0	0
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STATISTICS OF GORDON MISSION, NATAL, FOR 1876.

1.—STATION, JOBSKOP.

Branch Stations.—Tugela, Emgeni, Upper Emsinga, Lower Emsinga, Emazabeka.

2.—CHRISTIAN AGENCY.

Ordained European Medical Missionary.—James Dalzell, M.B., C.M., etc.
European Teacher.—Alexander Welsh.
Missionary Artisans.—George Campbell, agriculturist ; Charles Black, carpenter and waggon-maker.
Native Probationary Catechist.—Thomas Mabuye, Petrosimasali.

3.—NATIVE CHURCH (not yet formed).

In full Communion,	9
Baptised Adherents, not Communicants—Adults 14, Children 5,	19
Children baptised in 1876,	1
Admitted by certificate from other Churches in 1876,	9
Candidates for full Communion,	13

4.—SCHOOL.

Anglo-Vernacular, Mixed.—Males 8 ; Females 8,	16
Vernacular Scholars, Males 28, Females 8,	36
Scholars whose names were on the School Roll during the whole year, or any part thereof,	52

5.—CONTRIBUTED IN NATAL.

Government Grants-in-aid,	£63	15	0
School Fees,	10	18	9
Collections at Services to Europeans,	8	15	3
For Buildings,	25	10	0
	<hr/> £108	19	0

No. XII.

ABSTRACT OF STATISTICS FOR 1876.

	India.	Africa.	New Hebrides.	TOTAL.
CENTRAL AND BRANCH STATIONS,	49	54	4	107
Christian Agency—				
Ordained European Missionaries, including				
1 in Syria,	19	14	4	38
" Native "	7	1	...	8
Licensed Native Preachers,	6	1	...	7
European Medical Missionaries, including				
1 in Syria,	2	1	...	3
European Missionary Teachers, Male,	4	6	...	10
" " " Female,	7	4	...	11
East Indian and other Teachers, Male,	8	...	...	8
" " " Female,	7	...	...	7
Native Teachers and Evangelists, Male,	56	35	59	150
" " Female,	58	11	...	69
European Missionary Artisans, . . . . .	...	19	...	19
Native Catechists, Scripture Readers, etc.,	43	34	...	77
Colporteurs,	6	...	...	6
Bible-women,	8	2	...	10
Total Christian Agents, including 2 in Syria,	223	125	63	423
Native Churches—				
Communicants, including, say 15 in Syria,	787	1,928	1020	3,730
Baptised Adherents, not Communicants—				
Adults,	370	} about 1100	...	
Children,	630		...	
Admitted on profession since commence- ment of the Missions,	1,516	3,170	...	
During the year there were—				
Adults Baptised, or admitted on profes- sion,	72	253	...	325
Children Baptised,	87	237	...	324
Admitted from other Churches or Stations,	27	71	...	98
Removed to " " "	19	99	...	118
Excluded or Suspended,	5	31	...	36
Restored to Church Privileges,	2	28	...	30
Candidates for Baptism or full Communion,	51	695	15	761
Deaths—Adults,	22	34	...	56
" Children,	12	24	...	36
Marriages,	14	70	...	84
Institutions and Schools—Number of,	120	48	55	223
Anglo-Vernacular, Male Scholars,	4,708	1,624	...	6,332
" " Female "	297	1,138	...	1,435
Vernacular, Male Scholars,	1,853	167	...	2,020
" Female "	2,260	62	...	2,322
Total under Christian Instruction,	9,118	2,991	2000	14,109

No. XIII.

ABSTRACT OF HOME INCOME SINCE THE DISRUPTION
(THIRTY-FOUR YEARS.)

	Associations.	Church-door Collections.	Donations.	Legacies.	Miscellaneous.	TOTAL.
1843-44	£180 16 7	£4,193 6 10	£690 6 8½	£65 0 0	£1,272 17 11	£6,402 17 0½
1844-45	252 19 8	4,128 10 4	1,407 4 1½	247 5 9½	3,921 2 11	9,957 2 10
1845-46	501 10 5	4,141 5 7½	1,389 10 10	114 19 2½	1,209 8 2	7,356 14 3
1846-47	280 13 5	4,028 17 5	1,873 6 8	262 13 0½	2,328 8 11½	8,773 19 6
1847-48	215 0 11	7,511 6 4	2,573 8 7	428 0 7	4,738 0 9	15,463 17 2
1848-49	84 7 4	6,610 4 5	1,662 1 5	350 12 2	2,059 10 6	10,766 15 10
1849-50	82 14 6	7,318 18 5	912 8 4	154 2 3	2,879 8 1	11,347 11 7
1850-51	555 7 5	5,345 7 7	1,175 19 9	1,181 16 7	1,359 6 7	9,617 17 11
1851-52	2,103 19 4	4,560 14 3	987 7 7	566 1 3	2,693 9 11	10,911 12 7
1852-53	6,283 18 2	2,468 2 9	1,211 14 6	95 9 6	2,445 4 1	12,504 8 6
1853-54	8,066 4 11	17 18 7	438 12 6	615 0 5	1,515 18 3	10,653 9 8
1854-55	7,951 3 2	1,567 6 1	421 5 2	1,037 3 11	1,574 6 0	12,551 4 1
1855-56	7,701 3 10	1,483 7 8	2,343 12 11	776 18 0	1,914 6 4	14,219 8 9
1856-57	7,820 3 2	1,658 18 8	1,091 3 5	245 17 8	1,456 13 4	12,272 16 3
1857-58	8,819 0 0	2,711 15 10	1,273 14 1	2,210 3 5	1,013 10 6	16,028 3 10*
1858-59	9,146 1 11	1,174 1 1	1,455 12 9	3,232 15 9	406 16 1	15,414 7 7
1859-60	8,899 19 9	958 8 4	1,532 16 11	955 11 0	443 9 10	12,790 5 10
1860-61	8,779 17 5	1,088 3 8	1,502 18 2	3,190 2 9	391 1 9	14,952 3 4
1861-62	8,681 7 8	975 15 7	3,690 4 9	767 12 3	539 12 8	14,654 12 11
1862-63	8,551 5 9	1,081 12 9	902 3 1	818 12 3	440 11 6	11,794 5 4
1863-64	8,747 3 8	912 2 5	1,577 16 11	809 0 7	447 5 2	12,493 8 9
1864-65	8,828 6 0	1,090 5 1	5,199 1 1†	4,362 15 4	503 5 8	19,983 13 2
1865-66	9,189 18 6	1,170 9 6	2,639 0 7	3,134 1 0	479 10 11	16,613 0 6
1866-67	9,549 3 10	1,168 9 10	2,987 10 6‡	1,690 13 1	651 9 6	15,997 6 9
1867-68	9,679 19 5	1,011 15 0	1,825 11 7	1,929 15 3	796 17 2	15,243 18 5
1868-69	10,039 14 1	972 19 0	1,292 14 9	2,790 13 11	620 15 0	15,716 16 9
1869-70	10,181 11 8	904 2 11	1,068 7 5	1,541 4 2	656 9 10	14,351 16 0
1870-71	10,165 2 6	988 18 4	2,780 11 6	3,569 19 9	618 4 9	18,122 16 10
1871-72	10,328 18 7	1,150 11 9	959 9 10	3,273 12 3	644 1 10	16,356 14 3
1872-73	10,597 11 4	1,004 4 11	2231 17 3	3,957 14 9	693 14 0	18,485 2 3
1873-74	10,911 19 6	1,001 8 9	1,999 7 9	5,282 1 7	764 18 8	19,959 16 3
1874-75	11,093 19 6	1,057 19 3	7,239 8 11	11,253 17 0	822 17 11	31,468 2 7
1875-76	11,966 1 9	1,013 16 11	10,248 19 11	6,137 3 6	1,182 14 11	30,548 17 10
1876-77	12,398 11 1	1,312 2 8	8,726 12 0	3,335 15 9	1,426 5 11	27,199 7 5
Total,	238,635 16 9	77,783 3 1½	79,262 2 3	70,382 14 5½	44,910 15 4½	510,974 11 11½

* There were ~~two~~ collections made in 1847-48 and 1867-68, and none in 1853-54.

† Including £4057, 7s. 3d. raised by the ladies to clear off debt.

‡ Including £1612, 0s. 6d., special contributions to prevent deficit.

Note.—The above statement does not include—(1.) The contributions raised by the Ladies' Society for Female Education in India and South Africa; (2.) The sums raised in India and Kaffraria; (3.) Contributions sent direct to the several Mission Stations by friends in Britain and elsewhere (see p. 13); (4.) The sums raised chiefly in this country for Mission Buildings, amounting, since the Disruption, to upwards of £100,000; and (5.) The Contributions to the Missionaries' Widows' and Orphans' Fund.

No. XIV.

DELIVERANCE OF ASSEMBLY.

At Edinburgh, the Twenty-eighth day of May, in the year One thousand eight hundred and seventy-seven :—

Which day the General Assembly of the Free Church of Scotland being met and duly constituted :

Inter alia,—

The Assembly called for the Report of the Committee on Foreign Missions, which being printed and in the hands of the members, was referred to by Dr. Murray Mitchell, the Secretary of the Committee, who addressed the Assembly thereanent.

Dr. Robert Moffat was introduced by Dr. Murray Mitchell, and addressed the Assembly.

Dr. Lansing, from Cairo, was also introduced by Dr. Murray Mitchell, and addressed the Assembly.

The General Assembly approve of the Report, and record their thanks to the Committee, especially to the Convener.

The Assembly unite with the Committee in lamenting the death of two devoted labourers, Mr. Ross of Madras and Mr. Dalziel of Nagpore, and record their sympathy with the relatives of the deceased. They also join in the expression of regret at the retirement of Dr. Templeton from the Santal Mission, on account of ill health, and express the earnest hope of his early recovery.

The Assembly rejoice that the Committee have been able to strengthen the missions at Madras, Bombay, and other stations in India, and record their high satisfaction that the missionary lately appointed to Madras devotes his energies exclusively to evangelistic and pastoral work among educated natives and Europeans. While the Assembly is convinced that the institutions must be maintained in a state of high efficiency, they cordially approve of the desire of the Committee to send out as soon as possible to the other presidency seats men who shall be free to perform, undistracted by engagements in the institutions, the exceedingly important work referred to. In view of the urgent need that exists for a larger number of European agents to be engaged in evangelistic labours, the Assembly earnestly press this matter on the consideration of the younger ministers, probationers, and theological students of the Church.

The Assembly join with the Committee in their congratulations on the expansion of the Madras Institution into a Central Christian College for Southern India, which has called forth the harmonious co-operation of all Protestant Missions in the Madras Presidency. They are especially gratified by the pecuniary aid, as well as the moral support to the Colleges given by the Church Missionary and the Wesleyan Missionary Societies.

The Assembly rejoice in the increased interest now taken in the aborigines of India, in the opportunities presented to evangelise these very interesting races, and in the measure of success attending the Committee's efforts among them. They trust that means will be provided to prosecute still further this exceedingly important work.

The Assembly record their satisfaction at the continued progress of the Missions in Kaffraria and Natal ; and especially with the high state of efficiency to which the institution at Lovedale has attained.

The Assembly are gratified to learn that the reinforcement to the Livingstonia Mission, which left this country in May last, had reached their destination in safety ; and that Dr. Stewart had accompanied them from Algoa Bay, and arranged to remain for a time at Lake Nyassa, to aid with his counsel and experience in placing the Mission on a permanent basis.

The Assembly record their very hearty acknowledgments to Mr. E. D. Young, R.N., for the arduous and valuable services rendered by him in connection with this great enterprise,—the success of the pioneer expedition headed by him was, under God, they are convinced, due in no small degree to the admirable manner in which Mr. Young carried through the special and difficult work intrusted to him.

The Assembly record their gratification at the expansion of the work of female education in India and Africa, through the efforts of the Ladies' Society, and heartily commend the Society to the liberal support of the congregations of the Church.

The Assembly rejoice in the signal blessing that has rested on the Missions in the New Hebrides, which, as the result of the Union effected a year ago, are now an integral part of the Missionary operations of this Church. They trust that like success will attend the future prosecution of the work in these Islands, and also that they will fully participate along with the other mission fields in the interest, prayers, and generous support of the Church.

The Assembly are gratified to learn that the Mission in Syria continues to make encouraging progress, and especially that the Medical Missionary work carried on by Dr. Carslaw is proving of essential service. They record their thanks to the children of the Church for their New Year Offering towards the erection of the Training School and Dispensary on Mount Lebanon.

The Assembly renew the recommendation made last year to all the ministers and congregations to take part in the union for prayer on behalf of Missions, to be held by the various Protestant Churches, on or about the 30th November next.

At the desire of the Assembly, the Moderator in suitable terms expressed their thanks to Dr. Moffat and Dr. Lansing for the addresses they had delivered.

Extracted from the Records of the General Assembly of the Free Church of Scotland, by

H. WELLWOOD MONCREIFF,
Cl. Eccl. Scot. Lib.

Free Church of Scotland.

REPORT

ON THE

CONVERSION OF THE JEWS.

MAY 1877.

SUCH details as are given in these pages of missionary work, encouragement, and trial among God's ancient people, are clothed with a double interest at the present time, when the Jews are beginning to occupy a greater place in the world than they have done since their final dispersion. Our prayers for the conversion of Israel to Jesus Christ, our teaching their children the knowledge of the Glad Tidings, and our gathering one here and another there into the fold of the Good Shepherd, are apt to seem little when contrasted with the great providential events that may be looked for in their national conversion. But the external rise of Israel as a nation during the present century has been coincident with Christian prayer and effort for the salvation of individual Jews, and for the sowing of the good seed in the minds and hearts of their children; and under God the hastening of the national salvation depends more on such prayer and effort than on any outward events, because those events themselves are in the counsels of God furthered by Christian prayer and labour, and would be retarded by their want. It is the mind of God in His people working together with the hand of God in His providence. As always to the question, "Who art thou, O great mountain?" our Lord's gracious answer is, "Thou shalt become a plain;" so from the beginning of time to its end, it has been and will be true, that the removal of the mountain with all its greatness, is "Not by might, nor by power, but by my Spirit."

NEED OF MISSIONARIES.

If Russia had been open, the Committee hoped to find a suitable missionary for that country. But, independently of this, several of their present missionaries have been for many years engaged in the work, and

they look for younger men to be associated with them, and to supply their places when they shall have entered into their rest. On this account it is of the utmost consequence to have some fresh labourers entering the field. In the course of the present year there will be sufficient funds to maintain an additional missionary. It is earnestly hoped that, when the national condition and the future of the Jews have begun to attract the attention of the world, more of our own men will be found willing to devote themselves to Jewish mission work. When we look at the position which our missionaries occupy in various countries, and at their field of manifold influence for good, we cannot but wonder that our ministers should all but unanimously prefer the most limited spheres at home.

FINANCIAL STATEMENT.

The income for the past year from all sources, not including £316 destined specially, has been £6150, and the expenditure has been £4445. The legacies included in this income are exceptionally large. The preceding year they amounted to £933, this year they amount to £1644, or £700 more. One large legacy of £7000 does not enter as part of the Committee's revenue, although the interest on it does. It was left by the late Miss M'Farlane of Comrie, on the condition that the capital should be invested, and the annual proceeds applied in support of the Jewish Mission. Her will provided that the missionary to be appointed should bear the name of John M'Farlane, and if there is difficulty in carrying out this direction, that the special mission to be maintained should bear the name of the "John M'Farlane Foundation on behalf of Jewish Missions," and this in remembrance of her brother, who took a deep interest in the spiritual welfare of Israel.

The Committee have been disappointed in not being able to commence this mission. As referred to in their report last year, they appealed for labourers to enter Russia. They were not without hope of a successful response to this appeal, but the critical and disturbed condition of the country, now resulting in a war of uncertain magnitude and duration, obliged them to postpone for the present taking any action in this direction. Looking, however, to the large amount of legacies received, the Committee resolved to set apart £1500 out of these to help in meeting the expenses which must be incurred as soon as the new mission is founded, either in Russia or elsewhere, and which they would not otherwise be very well able to meet without being hampered in carrying on their ordinary work at other stations. They regard it as very providential that they should thus be in a position to begin the new mission work which Miss M'Farlane's legacy is intended to institute without making any special appeal to the Church for funds, and they watch for the earliest opportunity when, in the providence of God, the way for it may be opened. The balance at the Committee's credit will thus be £3700, as against £3471 last year, and this will enable them to provide for the current expenses of the mission during nine months, until the next collection is made in December.

The principal branches of income for the last five years have been as

follows, showing an increase this year in all of these, with the exception of donations :—.

	1873.	1874.	1875.	1876.	1877.
Collections, . . .	£2905	£3104	£2973	£3325	£3382
Donations, . . .	545	498	543	547	459
Legacies, . . .	1008	1474	1474	933	1644
Juvenile Offerings, .	241	269	272	265	288
	<hr/> £5499	<hr/> £5345	<hr/> £5262	<hr/> £5073	<hr/> £5803

PESTH.

1. MISSIONARY WORK.

In Hungary, “the sowing of the seed throughout the length and breadth of the land” is brought out in a most interesting manner in the journals of the colporteurs which are furnished by Mr. Koenig; and not only the sowing of the seed, but the inquiring state of mind in many Jews in that large country.

Mr. Koenig writes :—

“The success of our operations from Pesth as a centre in reaching the vast Jewish population in the provinces of Hungary by our travelling agency is marked, increasing, and eminently hopeful. Our colporteurs’ journals prove the zeal and ability with which they carry on their arduous work. From the extreme west of the country in Presburg and its vicinity, to the extreme east in Transylvania, reaching to the Wallachian boundary, they bring the message of salvation to Jew and Gentile. Much interesting information has been communicated to me during the past year on the state of the Jews; many most encouraging meetings with Jewish individuals and families have been reported, and thousands of copies of the Scriptures, Old and New Testament, and Christian literature published by us at Pesth, have been scattered among them. This continuous and earnest labour throughout these twelve months cannot remain without abiding fruit.”

The difference between the Christian and the Jew, which in its great essentials is so vast, sometimes appears to narrow itself to the one great fact, Messiah yet to come, or Messiah come already; and it seems as if, by the Spirit of God, their vain hope for the future might soon be transformed into a belief of what has been fulfilled. “The family of Mr. G.” says Mr. Riedel, “is one of the most esteemed, and with children, grandchildren, nephews and nieces, forms of itself quite a Jewish community. I was a welcome guest, though we had some stormy discussions. After work each evening we had conversation based on God’s Word. The venerable head of the family differed as a rule from my interpretation; but the elder sons, who had resided both at Vienna and Pesth, were more enlightened, and frequently agreed with me, to the father’s evident displeasure. One evening we came to the promise given by Jehovah to His people Israel, that of David’s seed Christ was to come as Israel’s Redeemer and Saviour. Great differences of opinion arose, the house was fairly divided; some took my part, while the rest repeated excitedly, ‘Our Messiah is yet to come.’ Yet, notwithstanding, they listened in silence to texts from the New Testament concerning the Messiah already come.”

Of another place this colporteur writes, "The duration of Judaism as I have seen it here, is a question that may be solved any day by the grace of God. The general and gradual evangelising of the various nationalities around is a power felt by all, and not least by the Jews. I have met with Jews who have said, 'We are not Jews, we are Christians.'" On his return to the town first spoken of, he says, "A Hebrew teacher stole up to my stand; he took a Hebrew Bible and a New Testament, paid the price, and seemed to wish a covered and speedy retreat, looking anxiously around before walking quickly away. The Lord bless His Word for that young man! I lodged among Jews here, and had many an interesting and hopeful conversation. Once upon missions to the Jews and Gentiles, the old man, already mentioned, shook his head very doubtfully, while the younger members agreed, and gave such cordial assent that I felt obliged to repeat, that intellectual conviction was not saving faith. An old man, eighty-two years of age, bought an Old Testament picture-book, but finding a Christian hymn in it he asked what it had to do with Moses and the Old Testament." The colporteur read some passages from the New Testament to him and other Jews who had gathered round; and he went away rejoicing in his book, and saying, "And I like that hymn too, and will not tear it out of the book."

Travelling Jews from Poland coming with their merchandise have been objects of interest. "Interest and sympathy with these Polish Jews have brought me into close contact, that of affection and friendship, and they show great cordiality of feeling towards me. We meet together in the evening especially for conversation on divine things, and their deep knowledge of God's Word delights me. They listen with deference and interest to passages from the New Testament, but will not buy, for they say these books are not for us, they are from the missionaries.

Another colporteur reports the conversation with a Jew on the passage, "To us a child is born," which ended in a manner that would sift many professing Christians if put to the same test. "Sir," said he, "were I alone I would renounce the Jewish faith; it is not in accordance with my heart's belief, but I have a wife and three children." Another Jew bought a Bible, after ascertaining that it contained the New Testament, saying, "I have been saving up money for long to buy this, but could never find it."

In a coffee-room three gentlemen, all of them Jews, asked to inspect the books, and took some of them to their own table. One of them returned saying, "They tell me this is a missionary book; but it is no matter to me who the translator was, I feel sure it is God's Word, and therefore I shall purchase it." The second and the third took courage and said, "If you risk we shall risk too," and bought each a Bible; two other Jews joined the circle and bought two Pentateuchs.

A Jewish shopkeeper who had bought a Bible for himself afterwards bought two more for friends, and when thanked for it replied, "It is my duty and privilege to help to the utmost in disseminating God's Word." Another, after buying an Hungarian Bible, said, "Long ago I read a chapter in the New Testament; I well remember the place, it was the twelfth of Hebrews, and the second verse is spoken of by the prophet Isaiah in the fifty-third chapter. From that time forward I have been on the look-out for the New Testament, and to-day I rejoice to have found it." Afterwards meeting the colporteur in another town, he said, "Let

me have another Bible, for I have given my own to my brother-in-law. I want him to see that we have waited in vain for our Messiah."

An Hungarian peasant, seeing the colporteur's Bibles in the shop of a Jew, exclaimed, "Oh, what would I give if I had only money to buy a Bible!" The Jew, touched with his earnestness, asked, "And when do you expect to have money?" "After harvest, but I will bring you corn to any amount if you will give me money." The Jew generously paid down the price, and the peasant went home with his Bible rejoicing. In another town a Jew having asked for a Hebrew Bible, and there being none, was offered an Hungarian one, which he bought. On examination he found that it contained the New Testament, and remarked, "I shall certainly read it, for Christ, as the Christians call him, was a great prophet, and his writings deserve perusal."

Such incidents amply prove that there is at present a wide and interesting and most hopeful sowing of the seed of the everlasting Gospel among the many Jews in Hungary.

II.—MISSION SCHOOLS.

As a consequence of their success, our Schools had to pass last year through not the least of the many trials to which they have been subjected in their eventful history; but all the more they have been upheld and prospered. It is singular how the Jews, with schools of every kind open to them, prefer our Missionary school, notwithstanding its faithful and most impressive teaching of the New Testament. One cause of the preference certainly is the thorough teaching of the Old Testament history, which the parents learn with interest from their children; but the Christian hymns also seem to be often an attraction rather than an offence in the Jewish homes.

The great opening in this respect, taken along with the discouragement as regards the actual confession of Christ by the scholars in their maturer years, seems to be one of many tokens that help to interpret the Lord's present dealing with Israel. The New Testament description of Israel's recovery is that their rising again will correspond to their fall, and as their fall was national in their rejection of Christ, so their rising again will be national in their reception of Him whom they pierced; and their national conversion is described as so simultaneous and so striking as to prove life from the dead to the world. The present enlarging and uniting of Israel as a nation, and the present scattering of the seed of the Gospel amongst them, appear to be parts of one grand Divine plan for their salvation. Individual conversions are by no means so few in reality as in the persuasion of adversaries; but their comparative fewness, in the midst of otherwise fruitful effort on behalf of Israel, quite agrees with a hastening preparation for their national conversion.

After the annual examination, Mr. Allan writes:—

"The very fact of our school's continued existence is to us a matter of sincere thankfulness; and the four days of examination were a time of pure gratification and satisfaction. Mr. Török, who is the legal sponsor of the school, was present every day, and personally conducted the examination in all branches. Each class was examined separately in our fine and airy hall, in the presence of a large

assemblage of parents and friends. The total number present at the examination was 390, of whom 261 were Jews, 81 Roman Catholics, and 48 Protestants."

The opening of the school after the vacation was of the most encouraging character, and Mr. Allan writes of it :—

"We were all under the stimulus of uncertainty at the beginning of the school year, not knowing what effect the gale through which we had passed might have. Our enrolment began on a Friday, and our numbers were no way remarkable. On the Saturday, however, the pressure was so great that no time was left to ascertain whether the classes could receive the applicants. When we came to sum up and divide, we found that many more were entered for certain classes than could be accommodated; our concern then was what to do with them. The teachers would not hear of sending any away, and agreed rather to divide the overplus among them, although they might not be just up to the classes, and certainly would overcrowd. A hundred and over of such little things are too many for any one teacher. There were some features of the people and the school brought out on the occasion. Of course there were poor who had not the *gulden* for enrolment ready, and delayed; others, old scholars, were so certain that *they* would be admitted, that they did not concern themselves to come on the first days. Others again thought they had *claim* or *right* to be admitted, and could apply at any time. And then a vague general impression was abroad, that, being a mission school, the debt of obligation lay on us, the favour was shown by sending children. Children were excluded whom we would gladly have admitted and retained. On the other hand, I was not sorry at being able to correct some mistaken ideas. Even those classes filled where we were most conscious of weakness. We have not only been free from hostile criticism during the year, but have obtained the friendly regard of the authorities. Our premises have received the approval of the Sanitary Inspector; our classes the flattering notice of the School Inspector. Providence has been gracious to us in the matter of health, made prominent by the fact that a State school in our neighbourhood had to close some classes on account of epidemic sickness."

Of his access to the parents, he writes in these terms :—

"Besides the direct and immediate influence of the religious teaching in the school, it opens up a way of entrance to the parents. It is regarded as my duty to inquire after children of the school, and any visit I have ever paid has been accepted as a friendly act, showing a welcome interest in the children, and I claim to be honest and sincere. I am brought into contact with sickness, and in the great majority of instances with poverty and other forms of distress. The Passover and Feast of Unleavened Bread has occurred lately, and many of the children were absent, calling for my attention. I found many of them were detained by the cleaning required, and very generally observed, on the occasion. As far as domestic occupation permitted, the circumstances afforded natural and proper subject of conversation. The children particularly are ready to understand and answer questions on the subject of the Passover. And the law of unleavened bread causes straitness to the poor."

His account of the moral and religious condition of Pesth shows how much the Gospel of grace and holiness is needed for the world :—

"These cases are illustrations of Pesth society :—1. The rate of mortality in this city is higher than in any other European city, just the double of Copenhagen, very nearly the double of London, and this high rate is caused by the great mortality among the poor and children. The rate among the better classes is not out of proportion to other places, consequently the rate among the poor is proportionately higher than the average. Vice is one cause, but I cannot but think that the underground dwellings, in a naturally low-lying situation, is also one. 2. Insanity and suicide, and of late, duelling, are frightfully common. The nation claim to be chivalrous, high-spirited, impatient of steady labour and of moderate

gains, reckless and vain in expenditure. Belief in heaven or 'hell along with morality gone—no fear and no hope. One of those who was a student in Edinburgh, and who was highly respected here as Inspector of Schools, took away his own life a few weeks ago, the cause being, as is supposed, a dread of falling into epileptic fits, to which some of his family were subject. The place being near the seat of war has specially suffered in its trade; and as the Jews are mostly engaged in trade, the poorer in peddling, the change falls heavy on them. The Jews of wealth in Hungary have by foreclosed mortgages possessed themselves of much of the land, or hold heavy mortgages on it."

Some accounts by the other teachers will be found in the Appendix; and we insert here that given by Miss Knipping. The questions and answers are such as will seldom be met with even in the Sabbath-schools of our country:—

"The second girls' class numbers now 89 children; 64 of them are Jewish, 18 Catholics and Evangelicals. Our God permits us who labour with the children to see a flower budding which promises fruit, of which only a few examples:—

"There is a Jewish girl in my class who, along with a most astonishing knowledge of God's Word, unites a deep earnestness in her whole nature. Her behaviour is exemplary; everything she says is profound, and well thought out. 'See how much he loved Him,' was her answer on one occasion to my question, 'Why had Joseph of Arimathea begged the body of Jesus?' Another time, in the grammar hour, I asked for an example of the conditional form, she answered with her earnest face, 'I would rejoice if I did not sin so much.' And another, who also appears to love the Lord, said, 'I would be glad if God would manifest Himself.' A third appears singularly to love the pierced hands of the Saviour, for during the account of the crucifixion, she asked, 'Will we, when we are in bliss, see the marks of the wounds in Jesus's hands?' and in the history of the resurrection it was the same who asked, 'Did Mary Magdalene then not see the pierced hands?' In general, the Passion season seems to make an indelible impression on the children. Another asked once, 'Was the malefactor the first who, by the blood of Jesus, entered paradise?' As I answered that all who were saved were saved only through the power of Jesus's blood, she said, 'I know that the first was Abel; only, after it was shed, the malefactor was the first, was he not?'

"One morning before eight o'clock we heard already singing. It was the second class who had raised a newly-learned hymn, and now without the teacher sang through the four verses of the hymn. Did it give our Saviour joy when so many Jewish children's hearts, without demand, sing—'Yes, my Saviour, let me not forget my debt and thy grace, and I am thine: speak thou thereon, amen. Most faithful Jesus, thou art mine'? We will hope and believe that His gracious eye, His eye of grace, has discerned more than ours, bedimmed by sin, and that He is preparing for His glory many among those who are so ready to sing His praise."

PRAGUE.

We cannot pass from Pesth to Prague without being struck with the remarkable difference in the matters that are brought before us during the year from these two missions, engaged in the same work of the salvation of Israel. The fruits of the colportage and the progress of the schools are the chief subjects brought before us in the accounts from Hungary; the schools in Prague are much more limited, and the colportage through the country belongs rather to the Bohemian Association

than to this Committee; but there is a great variety of interesting work in our Prague Mission. Both stations alike have had to pass through trials from the authorities, although in different forms, as referred to in the following account by Mr. Moody :—*

“When on the morning of the 10th of June a summons was put into my hands requiring my attendance at the office of Police for examination with regard to our missionary work in Prague, I realised as never before the meaning and the sustaining power of the Saviour’s promise : ‘When they bring you unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say.’ I saw that now it would be of importance quite incalculable that the right thing should be said in the right way, but realised at the same time that now if ever I might in humble confidence claim the fulfilling of the promise that the ‘how’ and the ‘what thing’ would be given at the moment when required. The Commissioner of Police who was intrusted with my examination was more embarrassed with the duty he had to discharge than I was, and some of the questions he put, such as, ‘Where is it exactly that you read mass?’ ‘Is it not in the little Chapel of the Cross in the Postgasse that you hold your services?’ indicated sufficiently that he was not quite familiar with the matter before him. He called in a secretary, however, to take down my deposition, and I made a statement regarding the opening of our hall in 1871, the services conducted there since, the appointment given me by our Church in Scotland, and our relation to the Bohemian Reformed Church. This was put upon paper as I dictated it, and I signed it. It was given to me what I should say, so that, from that time to this, I have had no reason to regret anything superfluous or anything omitted. My statement went from the police to the Governor’s office in the Hradschin, thence to the Protestant Consistory in Vienna, and from that body to Superintendent Vesely in Kloster, requiring him, in consideration of the urgency of the matter, to report on the relations in which he had stood, and stood now, to our mission, within fourteen days. There was much to be done during these fourteen days, and the superintendent exerted himself to the utmost. He sent me the *licentia concionandi* for the Bohemian Reformed Church in general, and for our hall in Prague in particular, and drew up an admirable report, sixteen folio pages closely written, for Vienna, in which he explained the part he had taken in the transactions which led to the opening of our place of worship, and the relations in which he had stood to us since; pointed out the necessity of our work, and pleaded warmly on its behalf. Months now elapsed during which we heard no more of the matter. No reliable information could be obtained from any quarter, but so much at least was evident, that those who had moved against us with a view to getting our hall closed had encountered difficulties for which they had not been prepared. At length, however, on the 21st of December, the Consistory took up and disposed of the superintendent’s report. Fault was found with him for granting me a *licentia concionandi*, as I am not one of the ministers of the Church of the land, but the deliverance came to, while overturning his arrangement, was couched in terms most favourable to our mission. Its opening sentence was: ‘We have no intention of interfering with the missionary work among the Jews carried on in Prague; on the contrary, it is a work of faith in which the Church has reason to rejoice, and never will any objection to it be raised on our part so long as it does not violate the constitution of our Church.’ That deliverance was communicated, doubtless, about the same time to the authorities here, and we are permitted to proceed with our services undisturbed, being tolerated as an English Church and Jewish mission. The time of suspense has been a time of trial, but the Lord has been with us of a truth, and it has often been as if we had heard Him speak to us, as He spake to His servant Paul at Corinth : ‘Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city.’”

* April 30.—Mr. M. has learned that the claim of the German congregation to interfere with our services has been set aside.

The English service at Prague has always been an object of attraction and a centre of varied interest :—

“ Our meetings have been conducted in the same order as before, and have been largely attended. They are kept before the public by regular advertisement, and we invite personally all to whom we have access, high and low, rich and poor, to come and hear the Word. As an indication of the prominence which our English service has obtained, I may mention that the English chapel figures rather strikingly in a Bohemian story published in recent numbers of a well-known periodical called *Lumir*. The writer, Mr. Julius Z., who has often been in the hall, describes a ‘severe Puritanic sermon,’ and its effect on the audience, modified however by the singing afterwards of the sweet twenty-third Psalm. In one passage a Roman Catholic lady is interrogated as to why she attends the English preaching, and the supposition expressed that it can only be because she has to accompany a friend; but she says: ‘No, it is not altogether on that account: there is an attraction in the living faith of preacher and hearers.’ ”

Occasional public lectures for the Jews by distinguished preachers have been very successful in awakening interest. The recent difficulties that Mr. Moody refers to have since been removed; the lectures have been delivered to large audiences, and in the circumstances have been quite a triumph. The authorities have thanked the missionaries for the collection for the poor.

“ We hope to have a course of public lectures again, of the same character and with the same object as those delivered already by Professor Cassel and Dr. Wilkens, but we must pause for a little, as the authorities are somewhat afraid of the stir which these lectures occasion in the city. I had invited Dr. Dibelius of Dresden to lecture, and he had agreed to do so, and had intimated his subject: ‘The lyrical productions of the nineteenth century in their relation to Christianity;’ but when I went to the president of police to make the necessary arrangements, he said to me in a very friendly way: ‘As long as you remain in your premises in the Postgasse there is no difficulty, but when you *come out* and arrange a public lecture in one of the large halls of the city it causes stir, and we must remember that we are here in a Roman Catholic country, and that we have the Prince Archbishop near us.’ A formal prohibition of the lecture, based however on certain alleged omissions in the form of application and statement of subject, followed; and so we must be satisfied not to *come out* for the present. Everything points, however, in the direction of our having greater liberties soon.”

In Bohemia, as elsewhere, Popery is putting forth its influence; we pray that its seductive and oppressive power may be brief. This is said to be the only country in Europe where the Bible is not free :—

“ The Governor of Bohemia issued an order a few weeks ago prohibiting the colportage of the Scriptures. Colportage is not legal here as it is in the Hungarian half of the Austro-Hungarian Empire, but the colporteurs have hitherto been furnished with government licenses to collect the names of subscribers for books specified in their lists, and the work has thus been extensively and successfully carried on; but now these licenses have been recalled and annulled. Special efforts recently made to circulate the Scriptures among the soldiers of the various garrisons seem to have had something to do with bringing matters to a crisis, an enemy having taken advantage of the movement and got a malicious notice inserted in the newspapers to the effect that there were Prussian spies among the troops, but the Ultramontane influence has doubtless been for a longer time at work to bring about what has now happened. A complaint and appeal, however, along with an admirable memorial on the subject of Bible circulation, have been laid before the Ministry of the Interior in Vienna by the representative of the British and Foreign Bible Society, and we have every reason to hope that, as the result, the order issued here will be reversed. The Ultramontane influence may

thus receive a decided check, what was meant for evil turn to good, and a much greater measure of religious liberty follow."*

The following are cases of inquiring or of converted Jews, ending with a Rabbi's reception of our last Missionary Notice:—

"The number of Jews who have heard the Word in our hall during the year has been considerable. Some months ago Rabbi F. began to come to us again, and I was hopeful that now, after so long a time, he was about to decide for Christ and witness the good confession. One day after some earnest conversation with him, I prayed and then asked him to pray, and I was greatly struck by the penitent and fervent way in which he poured out his heart, and much moved when he concluded by asking for mercy *in the name of Jesus*. I thought that baptism could be delayed no longer, and showed him that we were now ready to receive him, but he withdrew and disappeared once more. In his case we hope against hope.

"The eldest of our Jewish boys, Chaim, now 18 years of age, has been preparing for baptism, and it was our desire to receive him into the Church here; indeed he came to visit us for this purpose about three months ago. There was some difficulty however about obtaining at once his certificate of birth, and he had to return to his work at Gnadenfeld. He will probably be baptised by the Brethren of the Moravian Church. The father, Moses, appears occasionally in Prague, and has just been paying us a visit now. I have had much earnest conversation with him, and as he said that he would like to die a Christian, I pleaded with him to come to the right decision now. The blind bigotry of his wife is a great hindrance to him.

"The Jewish girl Olga R. was looking forward to baptism, and we were making arrangements to send her to an institution where she might have become pupil-teacher, and have fitted herself to become a governess, but at the last moment her mother took alarm, and wrote me a letter to say that she could not give her consent to her daughter changing her religion.

"We have been much interested in the case of another Jewess named Anna Sch., whose home is in H., in Bohemia, but who had the opportunity recently of spending some time in Vienna, where she heard the gospel faithfully preached. The Word seems to have made a deep impression on her, and I have just had a copy given me of a letter which she has addressed to the kind Christian lady in Vienna with whom she lodged. She writes:—'DEAR SISTER IN THE LORD,—At Christmas I gave several poor children gifts, but in spirit I received myself a gift from the Saviour. . . . I am quite contented, and pray the Lord that He would order all well. May the Lord's will be done, for I do not seek riches, but only the dear Saviour, and to have peace of heart. I wish you in the new year much joy in the Lord, and remain your Sister in the Lord.' It is rather striking that a Jewess should address a Christian lady as her dear sister in the Lord, and should call herself that lady's sister in the Lord.

"There was a very interesting baptism of a Jew in the Reformed Church of Ober Kraupen on the 3d of September. The pastor, Mr. Smetanka, had written to me some time before about the instruction of the inquirer, and I was able to render him some assistance. The young man, an official in the railway, attended earnestly to the Word, and Mr. Smetanka had much satisfaction in admitting him to the fellowship of the Church. There was great excitement in the little country congregation when the day of the baptism came, as such a thing had never been heard of there as a Jew being received into their Church, and there was eager interest manifested by all. The Roman Catholics looking on, said: 'Why does he not come to us? Our priests can forgive sins. The sins of his whole life would have been forgiven him at once if he had come to us.' But this did not unsettle him. He had come to the conclusion that the doctrines of the Protestants were in harmony with Scripture and sound reason, and he made profession of his faith and received the ordinance of baptism in presence of a

* Mr. Moody in a recent letter states that the restrictions on the colporteurs have now been removed (May 1, 1877).

large and deeply interested congregation in the Reformed Church. Hofacker's *Sermons* and the *Württemberg Hymn-Book*, with prayers appended, which I had sent for the occasion, were presented to him by the pastor, and he on his part, wishing to show his gratitude, presented the congregation with a baptismal bowl.

"Another Jew named Troller, belonging to Hermann-Mestec, was received into the Reformed Church by Pastor Louda of Semtes. He had been baptised, however, already in the Roman Catholic Church. Having been a private teacher we thought that he might be made useful in the way of selling books, and it was arranged that he should be engaged by the Comenius Association on trial as a colporteur. The money required was kindly furnished by our Committee, as it was thought that if the trial proved satisfactory he might eventually be employed as a colporteur in connection with our mission. He started with great zeal, and during the first few weeks sold books for a considerable amount, but he annoyed the pastors very much by his irregularities and eccentricities. It occasioned us indeed more amusement than annoyance when he arrived one day in Prague, 'on purpose,' as he said, 'to make the acquaintance of Mr. Comenius;' but some of his movements could not be so easily excused, and I could not but agree with the worthy president, Senior Janata, and the secretary, Pastor Kaspar, when they expressed the opinion that it would not tend to raise the Association in the estimation of the public to have him going about as its representative.

"Our intercourse with the Rabbi of distinction, referred to in previous communications, continues. He has just written a book on the Song of Solomon. He called for me a few days ago, and expressed great anxiety to get a professorship in England. Why should he not get a chair somewhere as well as Max Müller? He thinks that we can help him to this, but it is not so easy. Another of the Prague Rabbis, Dr. S., who knows English very well, and whom our teacher, Miss Cabel, sometimes has the opportunity of seeing, had *The Jews in their present Crisis* (missionary notice of the Free Church, December 1876) given him to read. It was returned with his pencil-marks upon it, which are not uninteresting. He has put a mark of interrogation beside the words 'whom their fathers crucified.' In the passage in which the words occur, 'if missionaries are wanting, the fault must be in ourselves,' he has underlined the words 'the fault must be in ourselves.' The words in the closing verse, 'the Sun of righteousness shall rise,' he has underlined as if he would say: Yes, our sunrise is coming."

Of the English School Mr. Moody writes:—

"Our English school is conducted as before. Miss Cabel has a great number of pupils, and labours with zeal. She writes:—'Two Jewesses, advanced students in English, have completed the *Paradise Lost*, and now, at their own desire, have commenced the sequel, *Paradise Regained*. During these very interesting lessons religious truth has been discussed both from the Christian and Jewish standpoint, the Bible of course our book of reference. One stood out hard for righteousness by works, quoting Jews of saintly celebrity, and even the so-called saints of the Romish Church, who had in her opinion merited their place in heaven. Her companion aided me in finding passages to convince her of the falsity of this doctrine, and she at last seemed to yield to the words of the Psalmist. I always find that the Psalter has weight with the Jews, probably because they are more familiar with it. Another day, while speaking on the Jewish feasts, they both agreed that Judaism existed no more as it had once done; saying that they, the Jews, kept now the Christian holidays more than their own. I said, Why should they not become Christians in reality? One said, if she did she should prefer to be a Roman Catholic, for they have fine churches, music, and painting, while the Protestants seemed so poor and gloomy, and the Roman Catholics were so pious, and enjoyed the world also; but she continued, "My father says the Christians do not believe in Jesus Christ either, for one of their own Popes said, 'This fable of Jesus Christ is very lucrative.'" Once, speaking of death as being repugnant to man in that he was not created to die, one Jewess said, "But the Christians are happy to die." This of course gave me an opportunity of explaining how Christ, by conquering death, had taken the sting away for all His true followers,

and that it was to them only a shadow. One young Jewess asked me very seriously if I thought God would not let any Jews into heaven. The point perhaps oftenest under remark is God's fatherhood and love, which seems equally hard for the Jew or the Roman Catholic to realise. The belief of the one, as of the other, is in a distant God, who must be appeased by fastings, good works, or the prayers of saints. I trust that to some of my pupils the thought of Jesus Christ, as the one Intercessor, is becoming familiar, and that in the day of God's power He may find them willing.' Miss Cabel then makes a proposal, which I hope may be carried out, that the school, now that it is nearly self-supporting, should be provided with a proper supply of good English books suitable for lending among the pupils."

Not many years ago, although there were in Prague a few resident English as governesses or in other capacities, there were few travellers visiting that city; but now the autumn visitors form an interesting element in the Missionary life.

"We felt quite as if transported for the time to the home atmosphere when one evening Mr. Philip Phillips, who happened to be passing through Prague, gave us a service of sacred song. Our hall was filled to hear him, and his beautiful songs, with the simple touching words spoken, went home to our hearts. We made a collection at the close towards the building of the great hall for evangelistic services in New York, which has this special feature of interest about it, that as New York is in a certain respect a receptacle for people from all nations, so this hall is to be built by contributions gathered from all lands. We were glad that Prague should have a stone in that international building.

"We were much refreshed by the visit of Professor Blaikie and Mr. Taylor, who were here in August to invite representatives to the Council of the Reformed Churches. Dr. Blaikie preached in our hall, and we had a meeting of pastors, in which Dr. von Tardy, Senior Szalatnay, Senior Janata, and Pastor Schubert took part. We then visited Velim, Kolin, and Küttenberg, and afterwards went to see Superintendent Vesely at Kloster. Dr. Blaikie published, after his return to Scotland, two interesting papers on Bohemia in the *Sunday Magazine*. Monsieur Theodore Necker and M. de Szilassy from Switzerland, visited us later in the season. They were on a mission of inquiry into the wants of struggling Protestant congregations in this land, arrangements being in progress for the formation of a Committee of Aid in Geneva. I am happy to say that already, mainly through the private efforts of M. de Szilassy, the congregation at Strmechy, which was burdened with debts which threatened its existence, has been relieved. The Geneva Committee is likely, I understand, to render substantial aid to the Teachers' Seminary at Czaslau.

"Still later in the season we had a visit from Dr. Craig, formerly of the Irish Presbyterian Mission to the Jews in Hamburg, now Continental Secretary to the London Tract Society. He gave us a graphic and most stirring account of the work of that great Society in various lands. We had the pleasure also of seeing Mr. Koenig from Pesth, and our friends here were much interested in an account he gave us of the origin and development of the Pesth Hospital."

Our scattered Jews draw us everywhere after them, if haply we may recall them to their own Shepherd. In Constantinople we are in the capital of the Turks, with all their fiery zeal against what they count the aggressive Russia; and in the Slavonic Bohemia the sympathies of our Missionaries are actively called out for the suffering Bosnians.

"Miss A. P. Irby and Miss Priscilla Johnstone, whose names are now so well known in Great Britain in connection with the movement on behalf of the Slavonic Christians of Southern Europe, have now seven Bosnian girls here, under the charge of two English ladies, and attending a Bohemian school, where they receive an excellent education in all branches in a language cognate to their own.

Misses Irby and Johnstone passed through Prague at the beginning of winter on their way to the Austrian frontier, where they have been doing a noble work on behalf of the poor fugitives from Bosnia. They have been able to minister to the wants of starving thousands at Pakraty in Slavonia, and Knin in Dalmatia, and have established schools which are attended by 1000 children. I have had the privilege of transmitting to them £215 from Glasgow, £100 from Ayr, and £10 from Dresden. Miss Irby is, I understand, about to issue a new edition of her book of *Travels in Slavonic Lands*, which was recently so favourably noticed by Mr. Gladstone, with additions."

Other Christian works and meetings for prayer help to complete Mr. Moody's account of the year :—

"On the 8th of December we had a private soiree for those who attend our afternoon German service, including the poorer hearers. We had speeches and singing, and all was very lively and edifying. We were assisted on the occasion by our friend Mr. Schmidt, from Leitmeritz. From that time till Christmas, our English ladies and other friends were busily engaged preparing gifts for the poor, and on the 26th of December we had a delightful social meeting, when distribution was made. About 50fl. was contributed in money, and many articles of clothing. At the beginning of the year we remembered our church servant also with a special collection, which amounted to 50fl.

"We had a series of very interesting meetings in January during the week of prayer. They were attended by Jews and Roman Catholics, as well as by our own people. We had the assistance of Seniors Janata and Szalatnay, Pastors Schubert, Duset, Schmidt, Bernhard, Soltesz, Fleischer, and others. Many of the addresses delivered will not be readily forgotten, and the prayer of faith we know is heard by our gracious Lord.

"I am happy to say that Mr. C., who has led the music in our hall since it was opened, is about to join the Reformed Church, and to study for the ministry."

The spread of the Gospel in Bohemia, without immediate reference to the Jews, is one of the more general Christian efforts in which our Missionary is privileged to afford invaluable aid :—

"The work of evangelisation undertaken in connection with the Edinburgh Association in aid of the spread of the Gospel in Bohemia has been carried on at the various stations as before. At Leitmeritz and Zebus the work has been prosecuted by Mr. Schmidt with much earnestness, and with tokens that the word does not return void. On the occasion of the funeral of one of the members of the little community at Zebus, he addressed a large mixed audience, and was particularly struck with the earnest attention of a young Jew who stood near him, and not only listened, but joined also, with evident heartiness, in the singing of the hymn. When at the close reference was made to the destitute case of the bereaved family, the Jew was the first to contribute. He was impressed by what he had heard, and gave practical proof of it. There are many Jews in Leitmeritz and the neighbourhood, and we trust they may be reached by the message of salvation. The great hindrance is the prevailing indifference among all classes of the community, the maxim of the people generally being: 'Let every man remain in the faith wherein he has been born.'

"At Nymburg and Podiebrad Mr. Hrozny has conducted the services regularly, but he has accepted a call to the church at Lysa, vacant since the death of Pastor Prochazka, and now leaves us. I hope we may find a suitable successor. There is great want of preachers at present. The meetings at Nymburg and Podiebrad are very largely attended, and it is of great importance that the right man be found to occupy these stations.

"The difficulties which have hitherto hindered the development of the work at Kutteneberg have not yet been removed. Mr. Jelen has been teaching, and has been holding private meetings in his rooms; but sanction for the public preach-

ing of the Word has not been obtained, and the want of this is, as he says, a great hindrance, 'inasmuch as all unconverted people have an aversion to make religion a private concern.'

"The hopes entertained some years ago, of the rapid formation of new congregations in Bohemia, have not been realised; and I believe, that while in the meantime much good may be done in the case of individuals, we shall not see the expansion of the Church as such, till, in the might of that faith which overcometh the world, she shake off her fetters, and stand forth in the liberty wherewith Christ hath made her free."

Dr. Fürst of Prague has been invited by the Committee to be present at the General Assembly, and he will give further information on the missionary work at this station.

BRESLAU.

Mr. Edward has just published a very interesting treatise on the 5th chapter of Zechariah, entitled "The House in the Land of Shinar," in which he endeavours to show in this difficult passage a reference to the bondage of the Jews to the Babylonian Talmud.

All who have seen Mr. Edward and his work are deeply impressed with his zeal for Israel, and with the conviction that the seed he is sowing cannot fail of yielding fruit. There is a striking agreement between Mr. Allan's account of Pesth and Mr. Edward's of Breslau as regards their unbelief in the unseen and eternal. But with little visible fruit to gather, it is cheering to see him write :—

"Every time I pass along the streets here, and meet men and women of Israel before whose conscience the truths of the Gospel have been set, I have a strong persuasion that the Lord has not yet got His harvest from among the Breslau Jews. There have been few Sundays in the past year when we have not seen Jews more or less in our meeting under the preaching of the Word; occasionally the same on successive Sundays. There are few days without some opportunity of bringing the truth as it is in Jesus before one or another of the house of Israel.

"The Lord has not seen good to answer as yet, in any evident way, the petition, 'Establish the work of our hands upon us.' One of my people, who has very much to do with Jews in his own business, and is zealous to draw them to Christ (I verily believe that, on an average, he speaks with some one of that people daily), said to me lately, he had come to the conclusion, that however much the Jew speaks and busies himself about religion, he never seems to have anything in view beyond its reference to the present life. The question about their condition in eternity seems to have been banished from the minds of Jews and Christians. This fact forces itself on our attention on all sides. A Jewish gentleman addressed me lately on the public walk, and reminded me of a conversation we had on the same spot two years before. He admitted most expressly that the Gospel is the vehicle of humanity and civilisation for the race, and made no objection when I pointed out that Christ, from whom the civilisation and benefits of 1800 years had emanated, must be personally something more than human; and gave marked attention when I illustrated my question by first narrating to him (for I perceived that I could not presuppose a knowledge of the facts), and then explaining Nebuchadnezzar's vision of the image, and the stone cut out of the mountain without hands; but, after all, remained evidently apathetic and unintelligent when the question was urged of a personal concern in so great a salvation. This is a thinking and affable man, in whom I have made a permanent acquaintance; but like all others, he takes religion as a matter of taste and not of conscience. The conscience is quite torpid. When I spoke of the value of a good conscience, he said he was sure he might lay claim to its possession.

“Indeed, when we take any more general and profound survey of the constitution of society, this is no marvel, but rather the natural result of the influences that prevail in it. At this Easter season, and especially on their Good Friday, we are compelled to such a conclusion by the very fashions with which we are everywhere brought face to face. In the chief churches, and in all the great social assemblies at this season, there are oratorios performing of the most blasphemous kind, of so outrageous a character that when we hear the circumstances described we can hardly believe we have heard correctly. These are not only such as the Messiah and the Creation, but musical representations of our Lord’s crucifixion, in which all the emotions felt, and words uttered, by the Redeemer on the cross, are set forth and dwelt upon in musical strains *for the entertainment of the public*. Such a piece, called ‘The Death of Christ,’ by Grucen, is performed yearly in the largest church here on their Good Friday, and the awful words spoken on the cross are worked up, with every artifice of musical genius, to incite and indulge the feelings of a multitude convened for a musical treat. Only think of a chorus reiterating for amusement ‘My God, my God, why hast thou forsaken me?’ and ministers of religion delighting in the performance. A born Jewess (but never baptised, and a professed infidel and scoffer) remarked two days ago, in reference to such a performance: ‘If I were a Christian, and believed in Christ, I think I could not bear to have such scenes and words made the matter of entertainment for the public. I, having no faith in the story, lose myself in the intoxication of the music; but when I think of the Christians near me, and put myself in their place, I wonder how they can tolerate what seems to me a profanation of their holiest things.’ It is not only that such things are performed, but that all who have most claim to be considered devout are foremost in them, and see no objection to them. Ever, and even up to this hour, we are invited by friends of this description to take advantage of such enjoyment; they think, though we object to theatres and dancings, that this is the very thing for us. Members of consistory, ministers, theological professors and their wives and families, and all who have a name for piety (who may be easily numbered in this city), are the foremost to take part in an exhibition where the last agonies and unfathomable sufferings of the Surety of sinners are made to form the subject-matter for an hour’s gratification to a multitude, the half of which at least is composed of unbelieving Jews. Should not a glance at their surroundings, if nothing else, rebuke a conscience that had any tenderness in it, and convince them that their position in such a theatre (for such the church becomes on such an occasion) is essentially a wrong one. But this goes on from year to year, and we have never met with any of the devout Christians, though we have spoken with numbers on the question, whose consciences can even be awakened to the grossness of the evil. This is just one black spot which discovers the deep-seated disease of the body of professors, showing that the gospel has come to be a thing of words, and that nothing more is thought to be necessary in religion but the external profession of faith, and a certain compliance with its rites. It used to be the complaint of the missionaries to the heathen, especially in the dependencies of Great Britain, that their countrymen undid, by their profaneness and vices, all that the testimony of the missionaries was striving to effect. Here is something still worse, when the ministers of religion, and the most devout adherents of the faith, unite with Jews in performances that make light of the great central facts of the Christian life before the public. This is but one flagrant example of what stuff the tissue of Christian life is composed; but there are others on all sides that evidence the indifference to the substance of religion which a superficial observer never suspects to exist. It cannot be for a moment denied that the whole purpose which the singers (many of whom are actresses) and performers have in view is musical execution, and the object for which the crowds are congregated is to participate in a musical treat at the expense of such a theme. Let any minister at home put the question, what he would think of the state of religion in his congregation if the individuals could participate in such a performance. In all the years I have been here, I have only heard of three individuals who expressed condemnation of such oratorios, and two of these were Jewish girls who spoke from the Christian standpoint, as being

unable to comprehend how Christians could consent to such a profanation of what they should hold most sacred.

“ Yet for all this we are not discouraged ; we know that the Spirit of the Lord is mightier than the spirit of the world and of unbelief, and can and will in His own time lift up a standard against it. I frequently advertise the subject of my discourse in as pointed a way as possible, and one of my elders remarked very lately that he had received the impression, in conversing with Jews, that these advertisements are doing good, and awakening attention in many. The Jews know universally, and if any one makes inquiry at the police, they also can tell (for the decided position the people have taken up for Christ is known), that theirs is a company that holds high the word of the Lord Jesus Christ, that fears His utterances, prizes His grace, expects His judgments, and seeks to conform the life to His pattern. All our work has an aspect to Israel, and all our people are interested in making known to the Jew in whom he must believe. ‘ Often perplexed, we are not in despair ; often cast down, we are not destroyed.’ In our monthly periodical I always seek to have a portion for Israel, making sure that a certain number of copies are placed in the hands of Jews. This month, for instance, the leading article is, ‘ Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled.’ The Bible colporteurs, who are at work under this station, circulate from 7000 to 10,000 Scriptures yearly, some of which, though not very many, are disposed of to Jews, and always with a word of admonition. The colporteurs are all God-fearing men and zealous for Israel, and have often occasion to narrate interesting passages between themselves and Jews. Throughout this winter the Sabbath-school connected with the Breslau congregation class has kept up to the number of 300 ; though we have only had sparse cases of Jewish attendance, and these, I am sorry to say, have been driven away by the insults of the Christian children (not of the congregation), for it belongs to the character of unconverted persons here to hate the Jews—most of all if baptised. Yet a lady of our adherence, in a village at some distance, has had one Jewish boy all winter coming to her ; just yesterday I received a message from her saying, ‘ The Jewish boy is still coming.’ In Gorlitz, Miss Matzke is more successful, and can speak of having from six to eight children (Jewish) every evening. I told you already of my endeavours to get two Jews, who seemed interested in the gospel, placed in Christian families ; and how these endeavours were fruitless. At present I have only one regular inquirer, who comes to our meetings, and to me at home, and seems honest. One Jew, originally from Bohemia, is, I understand, to be baptised at this time in Gnadenfeld among the Moravians. When last here, he said he hoped to be baptised at this season. It is a great matter to get a sight of any son of Israel who loves the Lord, and is fervent in spirit. Such a one, Mr. Bahri, from Vienna, addressed us two weeks ago ; and it was a new encouragement to us all, after so much fruitless effort, and so many frustrated beginnings, to see a man of Israel declare out of a full heart what Christ had done for him, and what Christ had become to his soul. We trust the impulse thus given may inspire us all with new ardour for Israel.”

At a later date Mr. Edward gives an interesting account of a Jewish gentleman whose wife seems to have truly received the gospel, and who appears himself to be not only convinced of the truth of Christianity, but also to have so far come under its power, yet without seeing the necessity of being baptised. He employs many workmen, and gives a preference to those who fear the Lord.

AMSTERDAM.

The Jews say that recent statistics bring out a greater increase in their population than in most other nationalities ; and that this increase is not owing to a larger proportional number of births, but to a smaller number

of deaths. They say also that the term of Jewish life is greater, but not on account of an exceptional longevity in individuals, but of a higher average of health and life. But in some European countries where Jews most abound, they note a remarkable, and to them unaccountable, exception to the generally favourable sanitary condition of their race in those countries, in the fact that they have a larger proportion of deaf and dumb. Mr. Van Andel gives a very curious instance of Gospel services interpreted to the deaf and dumb among the children of Israel; may it be an earnest of the hastening day when as a nation "They shall see the glory of the Lord and the excellency of our God; and the ears of the deaf shall be unstopped, and the tongue of the dumb sing."

Although the great body of the Jews in Amsterdam are surrounded as if by a wall of brass, doors are always opening for varied usefulness in the Lord's vineyard:—

"For some years past, already it has had to be stated that the work of this station among those who are not of the house of Israel—but yet a work which was clearly given us to do here—seemed in a great measure to have been completed. Nevertheless the Lord has of late shown us very distinctly, and contrary to our own opinions and expectations, that the work of our Church here in this respect has by no means come to a full end.

"There are still a number of people in this city whose attachment to our place and manner of worship is striking and touching; a number, moreover, of those who declare that they do not find spiritual food and benefit anywhere else in like manner; a number also who value highly the brotherly intercourse and fellowship in prayer existing among us; a number again who greatly prize our mode of administering the Lord's Supper. And in addition to all this we have but very lately been privileged to hear that the Lord is still pleased to bless the preaching of the Word among us to the conversion of sinners. Therefore, although we have only to speak of days of small things in this respect, still, let us not despise the small things which the Lord so signally deigns to honour.

"But while the work among those who are not of the house of Israel has become here comparatively small, our labours in behalf of God's ancient people have certainly not decreased of late. Nay, I believe I am warranted in saying that they have become more abundant, and that the means applied to this end have been multiplied, strengthened, and become more consolidated. Even while we have to allow (and do so most readily) that the Jewish Mission work established in this city by the London (Episcopal) Society alongside of us, is now carried on with exceeding great zeal, and that a number of proselytes, who were in the habit of worshipping with us, have been induced to become members of the Episcopal Chapel, still we can truly say that the work done in the midst of us, whereby the good of Israel is sought, has of late been improved and increased.

"One of the most peculiar and interesting features of the work among us at this Mission Station is the provision made for, and the care taken of, the *proselytes*. And especially remarkable is the weekly meeting held with them, which takes place every Wednesday evening. The attendance of that meeting is generally between 20 and 30, but at times we have as many as 50 or 60 present. Many friends and visitors who have come to us from other parts have been greatly surprised and delighted when beholding this very striking gathering, and we have positive proofs of the beneficial influence of these meetings with the proselytes. The locality used for this purpose is not the church, but the large hall in front of the building. The thing which would perhaps strike a stranger most of all is to see sitting near the speaker a group of six to eight persons of singular appearance, and who, oddly enough, during the whole of the discourse seem to take no notice whatever of the speaker or of what he is saying, but have their attention riveted by a woman who is seated just in front of them, at the left hand of the speaker, with her face turned toward them. This woman keeps making signs which to those people must have a strange interest or a deep meaning, for they

watch closely every movement she makes, even the slightest, and frequently they show by signs in return, or by nodding their heads vehemently, or even by uttering unearthly sounds, their intense pleasure and satisfaction. This seemingly unaccountable spectacle will become deeply affecting to the beholder when he is informed that those people forming that little group are *deaf and dumb*, and that the woman at the left interprets to them the whole of the discourse. Their motions and other display show distinctly how earnestly they are bent on what they—*hear*, we were going to say, but they only *see*. None are more eager to understand the discourse than they. These people verily *drink in the Word like water*. And now, if you carefully study their faces and actions, you will be truly astonished to see how strikingly their expressions and signs correspond with the remarks made by the speaker, which proves how correctly and instantaneously that woman conveys to them the meaning of what is spoken. Indeed that woman is exceedingly clever at it, and in consequence of her remarkable gifts in dealing with the deaf and dumb (combined as they are in her with genuine personal piety) we have been induced to employ her as our assistant among this class of people, to which, strange to say, belong such a considerable proportion of our proselytes. So it is her duty to look after them, to visit them at their houses, and to report to us as to their condition. Speaking of this woman, let me add that she is not herself of Jewish origin, although such is the case with her husband. She was formerly a Roman Catholic, and it was by her husband, a convert from Judaism, that she was brought to a knowledge of the pure and simple Gospel, and to sincere faith in the Saviour.

“Instances are not rare among us of good being done by proselytes to other souls, and we also can point out cases of individuals, who at the time of their baptism were not really converted, but who have undergone that blessed change at a later period, and have afterwards become burning and shining lights. Cheering instances indeed have been multiplied among us lately. One of the very first persons I instructed and baptised in the city was a very simple Jewish woman. She had never had anything of an education worth speaking of, and so I found it extremely difficult to teach her. But we considered her a sincere woman and really in earnest; consequently, after some time of preparation, I baptised her. Well, that woman was married to a (nominal) Christian, who was a shoemaker, but not very clever at his trade. He did not get on well, and, to make things worse, he took to drinking. For some time they were in a most wretched condition. But during the last year or two a marvellous improvement has been going on in that house. The husband became serious; he left off drinking, applied himself with all his energy to his trade, and now all who know him testify to his sober and blameless walk. And not only that, but it is found that he has now really become a very clever workman. The family are now getting on well, and a short time ago, when the husband called upon me to ask to have his youngest child baptised, he began to tell me how thankful he felt to the Lord that he had married ‘*a sister out of the house of Israel*,’ and what an excellent wife she had proved to him. It seems thus evident that the wife’s influence has been blessed by the Lord to bringing about such a marvellous change. We see in this how much good even a very simple woman may do, if she is in earnest.

“We cannot be thankful enough to the Lord for the remarkable prosperity He has vouchsafed to the *Netherlands Society for Israel*, even in a time as the present when the general stagnation of trade causes so many excellent Associations to languish. My position as President of that Society has become more and more pleasant, and I can add that the cordiality and harmony among the members has of late been most remarkable. The last anniversary of the Society was full of interest, and was rendered peculiarly important by the installation of our new second missionary, which took place on that occasion. The missionary referred to is Mr. Korff, a young man of considerable acquirements and gifts, who had had his thoughts and his heart directed towards the Jews.

“Our other missionary, Mr. Schlitt, continues to labour with indefatigable zeal as he has done for many years past.

“*The Ladies’ Society for Israel* has been very active again during these last twelve months. It is quite a pleasure to listen to their reports which are read

at their annual gatherings, and which are always deeply interesting, and some things in them truly touching. The Dutch are very fond of festive celebrations and commemorations, and for this purpose they divide the century not only into four, but even into eight parts. Thus, for instance, they have *golden weddings* after a married life of fifty years, *silver weddings* after a wedded state of twenty-five, and *copper weddings* after the lapse of twelve years and a half. Now our Ladies' Society for Israel, having existed for twelve and a half years, are about to celebrate their *copper feast*, which will take place on the 10th of April.

"The *Children's Association for Israel* is greatly prospering. It is a wonderful sight to see so many children (members of that Association) attending their monthly meetings regularly.

"One of the most efficient means for carrying on our work we find in suitable productions of the press. For a paper or tract will mostly find an entrance when personal approach is impossible. And, indeed, our periodical, *The Hope of Israel*, proves to be remarkably well adapted for doing a twofold work: viz., to stir up Christians in Israel's behalf, and at the same time to speak to the Jews themselves. Thus in that paper we not only advocate our cause, but it is in itself a powerful missionary agency among the Jews. Ever since I undertook the editorship of that organ, I have felt that a power had been thereby lodged in my hands. And as I have gone on with it I have been greatly strengthened and blessed in that work, and the success of the paper, or let me rather say the interest and approval manifested in its contents, has been most remarkable. The number of readers has, during these last two or three years, been constantly increasing, and of late *The Hope of Israel* has found its way into the highest circles of the land. Even members of the Royal Family have written to me to say how much pleased they were with that periodical. More especially a series of articles written by me upon Russia and the work of the Lord in that empire have created general interest. The desire expressed by many that I should work out that subject more fully, and publish it in the form of a book, has induced me to prepare such a volume, which is now in the press. The publisher thinks much of it, and is taking much trouble in trying to get it up handsomely. His Royal Highness Prince Frederick of the Netherlands, uncle of the present king, has graciously accepted the dedication, and His Majesty the King of the Netherlands, as well as the Queen, Princess Marianne, and Prince Hendrik, are among the subscribers.

"Another monthly periodical, entitled *Jacob's Ladder*, edited by Mr. Schlitt, and intended chiefly for the young, is also doing its work well.

"Tracts have been published and circulated by us in the course of the year in numbers unusually large. Also the plan of giving or sending *good books* (referred to by me in the *Free Church Record* of November 1876) has of late been carried out pretty largely by us, and with considerable effect.

"We have two *Sabbath-schools* in connection with our church in this place. The one, being for the children of proselytes exclusively, is, of course, but small in number. The other is a very large and highly interesting school, in which a number of devoted ladies labour as teachers. Not long ago I had all the teachers at my house, where we spent an evening together, which gave us an opportunity for much profitable conversation upon the work they are engaged in. It is truly delightful to notice their love and zeal for that work.

"We have good accounts from proselytes in distant parts who were formerly with us. That man also, who, about two years ago, came to a knowledge of the truth simply by reading some of our and other publications, but who, owing to circumstances, had to be baptised in London (by the Rev. Theod. Meyer), and was sent out to the Cape of Good Hope, is doing well. He is there labouring successfully as an evangelist.

"A correspondence relating to the Jewish work has been kept up with societies and individuals in Great Britain, Germany, Bohemia, Hungary, Russia, Palestine, United States, and the Cape of Good Hope. Also with some Jewish friends in various parts a correspondence has been carried on. Indeed, I have been much pleased to find that Jewish persons and families in Bohemia, with whom I used to have intercourse, still remember me most kindly, and send me friendly messages and family intimations from time to time.

"But it is especially while travelling that I have frequently been brought in contact in a most remarkable manner with Jews, from which serious conversations and a continued correspondence has often resulted. Last summer also, whilst away from home on account of my health, I had some striking meetings of that kind, of which an account is found in the last November *Record*.

"*The Week of Prayer* at the beginning of the year has been observed among us in the usual manner.

"*Special Prayer-meetings for Israel* have been held in this city and in many towns throughout the land. The attendance was in most cases very good, and sometimes Jews were present.

"Our *Netherlands Reformed Foreign Mission Society* is going on well. Their monthly paper, *The Heathen Messenger*, has of late been unusually interesting and important.

"Our *Mission Premises* in this city have during the last few years assumed in a great measure the character and position like those of the Free Church Assembly Hall, Presbytery Hall, and Committee-Rooms in Edinburgh, being used in the same manner as they for religious meetings of various kinds.

"Collections have taken place in our church for members of churches, societies, missions, evangelisations, benevolent undertakings, sufferers by storms and inundations, and, last not least, for that great and wonderful orphanage at Neerbosch in the Netherlands (following the plan of Mr. G. Müller at Bristol). The result of those collections has mostly been surprising, and it has become quite a saying among the Christian public here that our church is *the* church where people are willing to give.

"Last year in my report it was my melancholy duty to record the death of that old and tried friend of our Mission, Baron Van Loon, M.P., who was taken away just at a time when he had expressed his desire to take a still greater part in co-working with us. This time it is my privilege to state that the place left vacant among us by the death of that excellent man has been filled again in a remarkable manner, of which we can only say, 'This is the Lord's doing.' In the spring of 1875, when asked by the Committee to enter upon a tour of inquiry to Russia, I had to look for sufficient supply for my pulpit. Now, however willing a number of ministers of the Dutch Church are to take my place, they are not always able to do so when required, owing to the demands of their own work. Having therefore heard at the time of Baron Van Doorn in the Hague, and of his earnest and devoted labours among the humbler classes of that city, I proceeded thither to request him to take my place for me sometimes during my absence. That dear brother, however, who, notwithstanding his prominent social position, is a pattern of Christian humility, very positively declared *that he could not for a moment think of entering a pulpit and speaking in a church*. 'But,' said I, 'suppose you saw it to be the Lord's will that you should come to Amsterdam and bear witness for the Saviour in our church?' The Baron was struck by these words, and became very thoughtful. After a while he replied, 'Why, of course, if it should be the Lord's will, I must obey. But I do not see that yet.' 'Well,' I said, 'will you think and pray over it, and then, if you should get an invitation from the brethren at Amsterdam, I trust you will be able to see your way clear in the matter?' This he promised to do, and the consequence was, that, when invited, he came with much pleasure, and spoke with great power and effect to the people. Since that time he has frequently come over and spoken among us. And not only this, but by his appearing in our midst it soon became known far and wide throughout the land what remarkable preaching gifts the Lord had bestowed on him, and before long he was invited to speak in numerous places of this country. So much has this work increased on his hands that his time is now nearly altogether occupied with evangelistic work. Under date of March 20th, Baron Van Doorn writes to me as follows:—

"'I cannot tell you how thankful I am to find that yourself and the brethren of the Scotch Mission church do not forget me. I know it is among you that I have first been permitted to speak more decidedly in public, and I feel as if through the means of *your praying circle* the Lord had sent me out.'

"It seems truly wonderful to observe how in so many respects the Lord is pleased to own our work here, and to make it fruitful in its missionary character.

CONSTANTINOPLE.

Few cities in the world are at this moment the centre of so much interest as Constantinople, the capital of that great dominion which has been used as a chastising scourge to an unfaithful Christendom, and which is now girding itself as if for a final conflict. But this city has a very special interest for us at this moment, on account of the anxiety to which our missionaries will be subjected, and the possible interruption of their work. Hitherto, although in the capital of Turkey, it has been chiefly from Russia that those young Jews have come, who through our mission have been gathered into the fold of the Good Shepherd; and therefore also one of the missionary trials has been a claim for the return to inquirers or converts as Russian subjects. So long as the war continues there will be no young Russian Jews coming to our Mission Hall to ask what they must do to be saved; and the missionaries themselves will be placed in circumstances of trial, and perhaps of perplexity as to their path. They will continue at their posts so long as they can with safety; but the uncertainty of what may suddenly happen in such a city as Constantinople may possibly make it wise for them to leave even before appearance of immediate danger. Let us pray for them, that Jehovah may be their shield and hiding-place, and that the Angel of the covenant may keep them under the shadow of His wings. Meanwhile the Lord has been building Zion in these troublous times, and the most cheering return of fruit actually gathered has been at this station.

Mr. Tomory records the baptism of one of our scholars, Esther Cohen, who had from some years assisted in teaching. The missionaries had no doubt of her earnest convictions, and she had been the means of her father's conversion before his death; but she never had the boldness to take the step, so trying to a Jew, of openly confessing Christ in baptism, till last autumn, when she was publicly baptised to the great delight of the missionary circle. Her confession of Christ was followed by the baptism of two young men soon after; and theirs again by the conversion of two Russian Jews, who have had, however, to seek safety in flight from Constantinople, to escape the hatred and persecution of their own nation.

"By the inscrutable providence of our God, who carries out his highest problems on earth in the most mysterious way, we had to continue our work throughout the year under dark clouds, under a sky surcharged with the most dangerous elements, war and rumours of war; revolution, bloodshed and unparalleled atrocities passed, and were committed, near us, almost at our door; the echo of the rolling thunders we could hear, the flashes of its lightnings we could descry, but nothing came near us. There was not a day or an hour during the darkest time of the prolonged crisis, that we or any of our fellow-labourers felt uneasy or had given way to fear. Truly, they 'that dwell and abide under the shadow of the Almighty,' will say of the Lord, 'He is my refuge and my fortress: my God, in Him will I trust.'

"We have been permitted to carry on our work as usual, and by the good hand of our God upon us we could sow precious seed, see some of it springing

up into life, and others maturing and preparing to make a public profession ; and others again taking courage to come forward, asking the way of Zion. Galata mission seems standing out in the midst of the surrounding darkness like a beacon of light, and poor tempest-tossed and stricken souls descry it from afar, even from the very heart of Russia, and come and seek refuge here. But as the angry waves dash with a mighty roar against such a lonely rock, so our old enemy, the Jewry of Galata, roars out, and gives the alarm at each case of conversion and baptism. The war and the troubled state of the country brought great misery and poverty upon our people and those that surround us, exhausted and impoverished our resources, and entailed many hardships upon us. We never experienced such a time before as this winter ; our work, however, was not disturbed thereby, but the Jews kept us in hot water, or rather in their grip, throughout the year. It is the goodness of our God smiling upon us that arouses their ire, and drives them to malicious acts and deeds of violence, carnal weapons which only such an unrelenting enemy makes use of.

“The baptism of Esther Cohen, the first convert from the school, who came so directly forward to profess publicly the name of Christ, aroused their anger in a most extraordinary degree. Of course, it was a rare occasion, and as a former pupil, and a teacher of both schools, a large concourse of Jewish and Christian friends assembled to witness the solemn ordinance. And the Jewish quarter was in alarm. And when, a few weeks later, the fourth Sabbath in October, Isaac Neuman and Joseph Gottlieb were baptised, the poor Jews knew no bounds. In ordinary circumstances, however, when they have nothing to go upon, or to make out a case, whatever their feelings, they are too wise to betray them, and keep respectfully quiet ; but when circumstances seem to favour them, or to offer them a handle, whatever their differences among themselves,—and they are very great, they as a community are torn into factions, biting and devouring each other—they at once unite, come out with the cloven foot, if not with more hostile weapons.

“The three baptisms furnished them with no material for an open attack upon us, and with the greatest comfort we prepared them for the ordinance, and had the joy on the coming day to see them witnessing a good confession before a large assemblage of Jews and Gentiles. But when, a day after Isaac and Joseph’s baptism, the two lads, Herman and Hirsch, made their appearance, just arrived with the Danube steamer, and asking in a most earnest way for instruction and admission into the Home, I saw at once the danger, or rather the handle it may furnish the Jews, but I could not help to feel also what duty demands of me in such a case. To get an inquirer like Herman is not an everyday occurrence. And although I refused him the first day, when I found the next evening the two lads in the class, and heard Herman’s pleading, it thrilled and fired my soul, and drove the tears into my eyes. The few weeks these two spent with us will not soon be forgotten in the history of our Galata mission. It was like taking the kingdom by violence, and they that use that holy violence will certainly prevail like father Jacob at Peniel. Herman seemed baptised with a baptism of fire from on high, and the name of Jesus became very early precious to him. The inquirers in the Home, the friends in the mission, and the people in the congregation, felt astonished at the eager desire of the lad for the truth, and wondered at the progress he made both in knowledge and in the utterance of prayer. There was no day, no night for him. The Russian Testament never came out of his hand. It reminded me of Elieser, who, eight or nine years before, received baptism after a few weeks’ instruction. Dr. Schaffler said at that time to me, ‘Delay not a day ; the man has received baptism and the sealing from a higher hand.’

“We scarcely realised the importance and the blessing while the two were with us, but when the storm came, when Hirsch was snatched away as by a whirlwind, and Herman miraculously escaped the hand of violence, but without the possibility of retaining him here in safety, and he went off without a moment’s delay, then we began to understand and to feel the meaning and the dealing of the Lord. The Jews carried off the young victim, and exulted over their deed.

Without his overcoat, or any other warm covering, he was carried away a prisoner to Odessa, thrown there into prison, and starving, for no other crime but for having crossed the frontier without a passport. We have no reliable news about him, but we have been told that as he had a Wallachian passport he was condemned to ten months' imprisonment, and after the expiration of that period to be banished for ever from Russia for having denied his own nationality.

"Herman, as you know, went to London, where he has been kindly received by our friend and brother, Mr. Meyer, of the English Presbyterian Church, and baptised in the beginning of January. Miss Whittet and Elieser were present at the administering of the ordinance as old representatives of the Galata mission. We felt keenly the circumstances under which that young disciple had to be separated from us, but our joy was great when we learned how the Lord led him in the great metropolis. Mr. Meyer speaks well of him, and Herman is in constant correspondence with some of our converts.

"But there was yet another for whom we had to tremble, and that is Abraham. He was more than a year under instruction, a sincere inquirer after the truth of the gospel, who worked for his own bread, and cared for nothing else but 'the one thing needful.' He was anxious for baptism, but years ago he left behind in Russia his wife and two children, and I saw very early the difficulties that will be in his way. When we remembered Marco's case and others, we did not know how to deal with him, but trusted that light would arise, and the Lord would show us a way. When the Jews learned that he is near baptism, that it may take place at any time, they wrote secretly in the middle of winter for his wife, and their plans were on her arrival to force him to join her, and remain a Jew, or in case of resistance to denounce him to the Russian Chancery as a runaway, and be transported to Siberia. In this dilemma he went away to Jerusalem, where, as a foreign Jew, the English Consulate can protect him against Russian violence; and if his wife should go after him she may join him, or rather the Jews, under the peculiar circumstances there, will at once divorce her from him. We have letters from Jerusalem, and heard of his safe arrival. The missionary has been very kind to him, and he will soon be baptised.

"I have given you a full narrative how the Lord dealt with us in these different cases. Esther, Isaac, Joseph, Herman, and Abraham are trophies of grace. The first three are with us, and walk in the way of the Lord; the fourth and the fifth, although far from us, the one in the east, and the other in the west, and both belonging now to other Churches, yet they are safe, and the day will come when both 'sower and reaper shall rejoice together.' Abraham's wife has now arrived here; the Jews will probably send her on to Jerusalem, but perhaps they will first try to trouble us. The Lord's will be done. We have not only to labour hard and sow in tears till a soul is born again, but when the brand is snatched from the burning we have to share, it seems, in the persecution for righteousness' sake they are exposed to. We have no desire for these troubles, we do what we can to avoid irritation, for the wrath of man worketh not righteousness; but alas! as long as they are smitten with judicial blindness, the Cross will be an offence to them, and they will stumble at it. We are sorry for them, and for ourselves. But as all things work for good in the providence of our God, so some of these cases served even for the furtherance of the kingdom. Jews in Russia hear about it, and their curiosity is excited to know what the truth and the doctrine of the gospel is.

"Eisenberg has just come a few weeks ago from the very heart of Russia. There a tract fell into his hand, he set out for Odessa, and when he could get no further information there, he set his heart upon coming to Galata, and how he effected his purpose is most marvellous. He is now in the Home, getting daily instruction, and listening, and if it should be the will of the Lord, He will give him in due time a hearing ear and a believing heart. Another young man is under instruction, who is also from Russia. He is a mathematician, quite a superior man, who is most anxious to know the truth. He has a girl of twelve with him; with the latter I scarcely know what to do. We have no place to put her to, but we trust the Lord will open a way.

"Marco, who was baptised shortly before the opening of last Assembly, is doing well; he learns a trade, and may by and bye be a help to us. Mr. Sage, who studies for the Swedish-Jewish Mission, is in Neuchâtel, and attends the Free Church College under Professor Godet. When ordained he will be settled in Stockholm."

The preceding interesting narrative was written before the outbreak of war. Hitherto the strife of nations has disturbed our missionaries less than the hatred of the Jews to Christian converts; but now for a time Galata will no longer be what our missionary so justly calls "A beacon light which tempest-tossed and stricken souls descry from afar, even from the very heart of Russia, and come to it seeking refuge." But we trust that the schools and the evening classes referred to in what follows may not be interrupted.

"Last May our evening class was so full and the Wednesday evening prayer-meeting so crowded, that we could not hold it conveniently in the class-room, and had to adjourn with it to the place of worship. Fifty or sixty Jews were each time present, and this continued so till the troubles about Herman and Hirsch came on. The Jews, by establishing a rival school in our neighbourhood, aimed also at our evening class, which they consider the centre and strength of our work. They disturbed us for a short time, but the class soon rallied, and numbers have again heard the gospel on the Wednesday evenings, and at the Sabbath services. We continued this winter, at the weekly meetings, our lectures on Genesis, and closed last week before the Passover with Jacob wrestling at Peniel.

"The schools continued their labours as usual, and both have been and are increasing and flourishing. The Italian school had the examination in the last week of the year, and the German towards the end of February, about the Purim time.* The teachers in both schools had a great burden to bear on account of the poverty and the misery that were so prevalent this winter. Parents who were well off, and provided formerly honourably for their families, were reduced to destitution, and had scarcely bread for their children. Help was needed on all sides. I never remembered such a winter. Some of our people endured great hardships, poverty, and privation with patience. It would be too harassing to enter into detailed descriptions, and the crisis is not yet all over.

"The renewed plan of the Jews to set up a rival school in our neighbourhood has certainly failed, and it is remarkable that one of them wrote against the party, and in a printed sheet which was widely circulated, he advocated and pleaded for the preference of our German school. A Jew advised the Jewish community not to send their children to the new school, but to keep in preference to ours. We purposely abstained from saying anything publicly, and it had the desired effect. The numbers of Jews that attended the last examination we took at the time for a good omen, and we know now that it made a very favourable impression upon them. Our teachers have hard work, and they are not sparing themselves, but they meet with great encouragement. That prayerful teaching and the spreading of precious truth will not remain without a blessing and without fruit. Christian truth is well known in Galata, and however great their opposition to baptisms and conversions, the mere knowledge may be a preparation for a future work which is to mature and ripen into a rich harvest.

"Landsman, our colporteur, shared in the work and the blessings vouchsafed to us, and also in the troubles connected with them. He was greatly tried this winter, and we trust the Lord will help him through, and support him under it. His sister, a Jewess, handed him over her two children, a boy and a girl; both attend school, and are under full Christian influence. I would rejoice if some Christian friends at home were to take interest in them, and aid him with their support.

* See Appendix.

“Mr. and Mrs. Selinger have been very busy and diligent in the work of the Lord. She is Mrs. Tomory’s Bible-woman, and has many opportunities for visiting the Jewish quarter, and speaking with the women. She had for a time a Jewish woman in the house who promised well, but she was decoyed by the Jews, and set upon till she left. Poor Mrs. Selinger felt greatly disappointed, but she has perseverance enough to continue in well-doing. He continues in his shop to meet with many people of various nationalities, and both the National Bible Society and our mission have a faithful labourer in him. The times are very trying, business was at a stand-still throughout the year, and I scarcely know how they get through.

“I cannot close this review of the year’s work without expressing our thanks to the various Ladies’ Associations and other friends who have remembered us in their prayers and aided us with their sympathy—especially the friends in Edinburgh, Glasgow, Aberdeen, and Dundee. We cannot mention Glasgow without referring to the great loss the cause in general, and Galata especially, has sustained in the removal by death of the late Mrs. Wodrow. She was truly a mother of, as well as in, Israel. ‘Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.’ ‘The Lord liveth,’—that is our great comfort.

“The political horizon is as dark as ever, and none can say what the next future may bring; but we will look up unto the Lord, and make mention of His righteousness, even of His only. ‘Let not your hearts be troubled,’ He said to the disciples when the hour and power of darkness was near, and He is still the same unchangeable Jehovah, and says, ‘Lo, I am with you alway, even unto the end of the world.’

“We commend ourselves and our fellow-labourers to the care of our God, and to the prayers of His people.”

HUNGARIAN AND BOHEMIAN STUDENTS.

One Bohemian minister and three Hungarian candidates for the ministry have studied at the New College in the past winter. In both these countries the Jews are very numerous, and there are few likelier means for their conversion than by a number of the younger ministers in the Protestant Churches returning from this country with a zeal for the salvation of Israel. This secondary fruit of the Committee’s labours has been in every way most encouraging and satisfactory.

The Committee are thankful to acknowledge the interest taken in their Mission to the Jews by Norwegian friends, from whom they have just received £20 ‘as a grateful love from Norway.’

LADIES’ ASSOCIATIONS.

The Committee acknowledge with thankfulness, as in previous years, their obligations to the Ladies’ Associations in Edinburgh, Glasgow, Dundee, Aberdeen, Paisley, and elsewhere. The reports which some of these Associations publish contain interesting details which are not included in this Report, and which they earnestly commend to the friends of Jewish Missions.

To the Paisley Ladies’ Association the very gratifying contribution of 95 florins (£7, 5s.) has just been sent by Mrs. Koenig, as the result of the weekly collection for the last two years in the Mission School at Pesth, to be equally divided between our Jewish and our Foreign Missions.

In the death of Mrs. Wodrow, of Glasgow, we have to record a great loss not only to the Ladies' Association in that city, but to the cause of the conversion of the Jews. Among the oldest, the warmest, and the most steadfast friends of Israel among the ladies of Scotland, the first place was by common consent assigned to Mrs. Wodrow. "She rests from her labours, and her works do follow her."

Many ministers and members of this and other Churches remember Israel in their prayers on their own Sabbath, on Friday evening or Saturday morning, and the number of these remembrancers will surely increase year by year. Their Great Day of Atonement, the tenth day of the seventh month, falls this year on Monday, 17th September, and is a very special opportunity for asking that their eyes may be opened to see their true Sacrifice. On the Day of Atonement last year, the noon-day Prayer-meeting in the Free Assembly Hall was devoted to prayer for the conversion of the Jews; many were there enabled to pour out a full heart in supplication on their behalf, and others need only to be reminded of the day to unite their prayers to those of thousands for the salvation of Israel.

A. MOODY STUART, *Convener*.

APPENDIX.

PESTH.

Dr. Lippner's Summary of Jewish Medical Mission Work.

During the year 1876 I divided my work as follows :—The morning hours from eight to ten I visit my patients ; from ten to half-past eleven A.M. is devoted to the Hospital work ; from one to two P.M. I prescribe in my own house, and give medicine gratis to the sick. These visits have increased by 31 since last year. I have had 94 visits, and of these 53 Jews, 30 Roman Catholics, and 11 Protestants. My evening calls at Jewish houses have been continued, and are particularly encouraging, as they lead to new acquaintances, and opportunities have rarely failed for the introduction of religious conversation with Jews. The visits to cafés, as previously stated, I have discontinued ; the loss of time, and small, if any, advantage gained in conversation with Jews does not appear to me satisfactory. In 1876 I began Hebrew teaching in the mission school. The number of scholars amounted to 98—36 boys and 62 girls. In the present year 1877 I have 68 boys and 91 girls to instruct. I am occupied one hour daily in the mission school, dividing the time on different days between the boys and girls. The boys translate the Bible and read ; the girls are taught to read and translate a beautiful selection of prayers.

In 1876 I visited 341 patients.

137 Jews,	.	.	.	.	894 visits.
156 Roman Catholics,	.	.	.	.	846 „
48 Protestants,	.	.	.	.	216 „
<hr/>					
341 Patients.					1956 Visits.

As the foregoing tabular statement proves, my work among the Jews is steadily ncreasing.

School Reports.

Mr. Buss, Boys' Classes.—There were enrolled for the new school year 98 boys, of ages from 8 to 14, in 2d, 3d, and 4th classes. Of these there are at present 91 attending ; 53 are Jews, 26 Catholics, and 12 Protestants. It is a pleasure to see and hear with what love and pleasure these children learn the Word of God, and what proper answers they give to questions on the same. As I, during the consideration of the history of the passion of Jesus, observed that the crucified might live till the next day, and I then asked what we understood from the fact that Jesus died about the third hour. A big Jewish boy answered, "Jesus said, 'I have power to lay down my life, and have power to take it again.'" Afterwards, when I came again upon the history of the passion, a Jewish boy remarked that he had asked his father whether death on the cross was such a painful death. The father answered that it is the most frightful that one can imagine. However, with one of the biggest Jewish boys I had for weeks a contest in which he constantly maintained that the Jews had a different Bible from the Christians. I had often in opposition answered him that there is no other Bible, and that Jews and Christians in all countries and languages have the Old Testament the same, and that of course the Jews have not the New Testament, as only a few Jews acknowledged the fulfilment of the Old Testament in the New. If he has any other it is Talmud, or a part of the same, but no Bible. In one of the Bible history hours he began again, however, and said that I had once mentioned that Jacob had contended with God, and that that is in no Hebrew Bible. I brought

to him my Hebrew Bible, and pointed out to him the arrangement of the several books, and said that that is all in which the Hebrew differs from the German. I then made another boy read from the beginning and translate. The litigious fellow was quite astonished to hear that the Hebrew was the same as the German Bible. He was still more astonished when he heard Genesis xxxii. 28: "Thou hast striven," (i.e. "gekämpft"). He sat down silenced, and since then I have not heard any more objections.

Another boy had, along with his Bible, Leviticus translated by a certain Rabbi, and supplied with the commentary of Rashi. These two books he brought regularly to school.

Mr. Rau.—In house-visiting I have ever experienced that the people esteemed it a great honour that we visited them. Generally the parents have looked on it as a mark of attention and satisfaction, and the child feels much flattered, especially when we can say any good of it. Mostly we find only the mother at home, and it is often difficult to come to the point of religious conversation. I come, e.g., into a house, the father is butcher, appointed by the Jewish congregation, and yet the two children are in our school, and have already a great knowledge of the Bible. I take the profession of the father as a starting-point for conversation, and the mother gives me in the most friendly way an account of the ritual observances; she observes, however, that very few Jews concern themselves any more about the ritual, and buy their flesh where they please, even where it is not killed according to law. Now I take her by her word, and explain to her that these things, as even she herself says, are now worthless and obsolete, but still in former times they were appointed by God in order to keep Israel apart from the heathen, to give them the character of His chosen people, and to prepare them for the time of the new covenant; further, how interesting it is to consider all these arrangements, which all prepare for and point to—"the appearing of the Messiah," answered my scholar, as I looked at her questioningly. "Oh yes," said the mother, "my daughter knows these things better than I do, and she is always telling me what she has learnt at the school;" in conclusion, I observe openly that it was a joy to us to make the Jewish children acquainted with the Old Testament by it at first, with the promises and types, and then to direct them to the literal fulfilment of them by the appearance of the Messiah. "Oh, if the Jews would rightly study their own Scriptures," concluded I, "then would they gladly accept the New Testament as the key to the Old." "Ach," said the wife, "the most of the Jews believe nothing any more." Our conversation lasted over an hour. . . . Another time I met a young lady who had ten years before been a scholar of mine; she expressed great joy at seeing me, and invited me to visit her mother, who received me very heartily. The mother told me how very often the daughter spoke of me, and also the daughter testified that the school-time belonged to the fairest time of her life, and even yet she often rejoiced over all that she had then learnt. I asked her whether God's Word was as dear to her, whether she believed it to-day as she did then, as I explained it. "Oh," said she, "should I doubt anything that you taught me?" The mother now told me how her friends and acquaintances then tried to dissuade her from sending her only daughter to our mission school, as we forced the children to be baptised; but she is convinced that her child has grown up good, and she has recommended several families to send their children to our school. I explained to her that we compelled nobody to be baptised, as little as God compelled Abraham to leave his family and his fatherland, but he of his own free will was obedient, and in faith received the promise that it is our duty, however, as much as we are able, to bring the Jews to the knowledge of the Scriptures, and to convince them that in the Messiah all the promises are fulfilled. "Yes," said the mother, "my daughter understands that better, for I have only had a Jewish education." I prayed silently that the hearts of the fathers and mothers may turn to the children, and the hearts of the children again to the fathers. . . . A girl one Friday afternoon, at the close of the school, put her address into my hand, with the invitation not to forget to visit her; my visit was therefore announced, and my reception on the mother's side was very friendly. The father, although

it was Sabbath, had gone about his daily work, and the wife was of opinion that daily bread was the first thing, especially at passover-time much money is needed. "But," continued she, "why is not *one* Easter holiday enough ; why eight days of unleavened bread on account of such an old story of our fathers?" "If they look upon the Passover as a burden," answered I, "it can bring them no blessing ; besides, there wants the chief part of the feast, the Passover Lamb ; what do you think of that?" "Ach," said the woman, "no Jew has that any more, that is out of fashion ; now a bone is roasted, that is all the same." "Oh," answered I, "the Passover Lamb is a weighty thing, and goes back from the first Passover in Egypt up to the time of the Messiah," and I explained to her how the lamb was only a type of the Lamb of God, which is written in 53d of Isaiah ; that is the true Lamb offered for our sins, whose blood cleanses us from the leaven of sin, hence among the Jews was the type of the putting away of the leaven before the Passover, and that each pious Israelite, by the eating of this passover, thought of and believed on the Lamb of God." "Yes," broke in the child, "on Good Friday (Charfritag), mother, this Lamb, the Son of God, was crucified by the Jews," whereupon the mother answered, "We Jews believe now no more." The child asked me further, whether in the school we, like the Catholics, celebrate the feast of the resurrection, on which I asked, "Where is the Saviour now?" the child answered, "In Heaven, at the right hand of God, as a king in his kingdom." And so the conversation, which had continued for a long time, came to an end for that time.

A former scholar invited me to her marriage, and forced me to come. I was placed beside the bride, who presented me to the assembled Jews as the teacher of the Mission School. Several of the guests I knew as former scholars and young friends of the bride. On my departure, she assured me that she daily remembered my prayers at her prayers. I should not believe that she said this only to flatter me ; she was perfectly serious. The bridegroom also thanked me for all that I had done for his bride. They both invited me to visit them soon in their own house, which I gladly promised, and heartily wished them God's blessing. Only one other example I give to show how important our work is. On a Jewish holiday there was no school, and, thought I, I will take a turn through the town, perchance a child may come in my way, who may lead me to its house. Hardly had I passed one or two streets when, standing under the gateway of a house was a woman who at once knew me, and begged me to turn into her house, as her daughter, who had been sick four days, was always speaking of me and of the school. Gladly I followed the mother, who seemed happy, into the room, where she cried out : "See whom I have brought." Astonished, the girl (of 25 years) asked me if it had not been sounding in my ears, how she had been thinking of me in these days. She now told me much, especially that in her days of pain the memory of the school had brought her great refreshing. I asked, "Have you thought of what you learnt in the Bible ; how often do I wonder what my scholars make with those promises of which they have heard !" Somewhat hesitatingly, and eyeing the mother, she said, "How could one forget that, but it is hard for a Jewish girl. My father also reads his Bible, but the Jewish." "Yes," said the woman, "my daughter is more learned than he ; for all that, she has to thank you, and will never forget you." She remembers yet with much love Mr. Moody and his blessed mother, at whose burial she had sung along with her class. The mother also had been present. I was forced to say to myself, Truly the memory of the righteous is blessed. After some hours I left the house with the silent prayer, May the Lord, by His Holy Spirit, make His Word to quicken in many souls, and pour out over the people of Israel the Spirit of grace and of supplication, that they may look on Him whom they have pierced.

Mr. Maag.—My special field of labour consists of a class of 90 boys. The difference between this and former years is that instead of a mixed class, at present it is only a boys' class. If it be a fact that the character of boys and girls are distinct, yet at this age the difference is not so marked ; I can gladly observe that the most of the little boys show themselves apt and eager to learn. They listen attentively to Bible stories, and hear with pleasure what is told them of the Lord Jesus. The history of His sufferings moves their hearts as often as

it is told them, which is often evidenced in mien and work. Ah ! how earnestly one wishes at such moments that the favourable impression were not a passing but permanent one, that the children might have the Lord Jesus not only in the head but in the heart. We receive each year more children than we have room for : though we hold out no inducements, though the city schools are well conducted, and all classes and confessions have easy access to them ; though the national tongue is not pushed by us to the same extent ; though it cannot be expected of the Jews that they should send their children for the purpose of receiving Christian education and training ; I say, notwithstanding all this, we have the children, and the Lord commands "Lead them to me," and this leading them to the Lord is our,—is my charge. Three years ago two Jewish girls came to me to school. As they moved to another part of the town, the way was too long for them. I met them some time after on the street ; they told me what a loss it was that they heard no more of the beautiful Bible history. I invited them to come to the Sunday school, which ever since they have regularly attended.

That many children, not only for themselves, gladly receive the Word of God, but also to declare it in their homes, I have often ascertained. Frequently the parents tell me that their young ones are never tired of telling the stories they hear at school. I gathered that the parents were pleased with that. Some weeks ago I had a new proof how necessary it is to give up no child. A boy for two years attended my class. During that time he gave very little promise ; so far as I know, had never given me an answer to Bible questioning. So much the more was I gladly surprised when his father (an Israelite) told me that the boy, as soon as he came home, told him the whole Bible story, of which all in the room must be hearers. It was peculiar with another Jewish boy whom I received some months ago. When I put a question to him in the religion hour, I received always the stereotyped answer, "I do not know." Lately I was treating of the sufferings of Christ (*Passionzeit*), and lo ! the boy offered himself on every occasion without being asked, and told the story very well, answering also tolerably intelligently the questions put. His guardian, as well as I, noticed a great change in the boy for the better. Certain it is that the Word of God, when it lodges in the heart, works changes, transforming the whole man.

Miss Müller.—In the first class of girls there are at present 83 children—61 Jewish and 22 Christian ; the greater part of them from six to seven years old. This circumstance makes it hard to teach them. The joy, however, is all the greater to see how these little ones' hearts open to receive the Saviour. Specially this year there is a large number among my little children who show a great understanding of the Word of God, and are so attentive to the narration of Bible history, as if they would not lose a word of what is told. Even so they learn several spiritual songs and many Scripture words by heart with the greatest joy. At every repetition there is to be seen a great treasure of Bible passages from the Old and New Testaments which they by diligence and application have gained. May they give much diligence so to retain this treasure, that the enemy may not rob them of it. Children who have attended our school for several years often possess a remarkably deep knowledge of the way of salvation ; above all, they know *Christ*, without whom no man cometh to the Father. There remains then only to us the wish that the Holy Spirit would make this knowledge living and powerful in them. It is true we see little of permanent results, but we venture to hope that many from among our scholars will afterwards lay hold on the Lord Jesus. Very wonderfully has the history of a little Catholic scholar affected me. She appeared in former years to understand very little of that which she heard, for she answered very seldom. In this year she was remarkably changed. The quiet and modest manner she retained, but at the Bible history she was one of the most zealous. She became very dear to me, as she took suddenly ill, and very soon died. I hope the Saviour has taken her home, and that now she may be for ever with Him.

In the Sunday-school also we experience much that is cheering. As I lately, in the history of the flood, asked, What ark we had to save us from judgment, a Jewish child answered, "The arms of Jesus are our ark."

CONSTANTINOPLE.

Italian School.—Mr. Tomory gives an account of the examination of this school on the 28th of December. Miss Smith, the second missionary teacher, gave an Italian Bible lesson to two classes; selecting passages in proof of various Christian doctrines, and especially bearing upon the Messiah. The children showed great proficiency in this as well as in a similar lesson in English. Miss M'Gregor took for an interesting Bible subject with the older girls the 6th of Isaiah, bringing out the vision, the prophet's consciousness of uncleanness, the means of cleansing, the baptism by fire, his readiness to be sent, and the solemn message to be delivered. Mr. Tomory says a number of old scholars and mothers attended as usual, but he never before saw so many fathers and other Jews present. This is an important feature in the school examination as a branch of mission work, especially as, in the present case, the Jewish hearers were very attentive, and could not but feel that much of the teaching had a close and searching reference to themselves. Several beautiful Christian hymns were also well sung.

There were, later in the day, other lessons given by both teachers in English and Italian, and also by Miss Levi, specially one by Miss M'Gregor, very instructive, on physical and astronomical geography, including the Polar Regions, when the pupils showed, to the interest and amusement of the audience, considerable acquaintance with the progress of the recent expedition. The weather was not favourable, and many friends from a distance were prevented from attending. Several, however, were present, and specially an English lady, whose husband is connected with one of the foreign embassies, and who has, since her arrival in Constantinople a year ago, taken a very warm interest in various departments of the mission work, and expressed her great satisfaction with the thoroughness of the teaching and the proficiency of the scholars.

German School.—In the week of the Jewish Purim (last days of February) the German School had as usual its annual examination. It took place again in our chapel, and even this place is already too small to accommodate conveniently more than 160 children; and such a number of visitors as we had this time! However, it is a blessing when we have to say, "The place is too strait for me." Almost unexpectedly an extraordinary number of Jewish visitors poured in anxious to be present at the examination. As this takes place annually, it cannot be a novelty, but as each occasion brings its own interest, this makes it an attractive, and, under certain circumstances, a most desirable display.

Miss M'William took a Bible lesson with the second and third classes from Luke xv. The lesson was a perfect gem. She had so much enlisted the hearts and the sympathies of the children, that they not only gave correct and intelligent answers, but their little faces brightened up, and they were evidently in full sympathy with the subject.

Mr. Leonhardt followed with the first class, and that Bible lesson was on Isaiah liii. 5. It was a solemn and searching lesson, and was frequently brought to bear by practical hints upon the Jewish audience. The hymn the children sung after that Bible hour was really a relief to the mind. The former strain was too much for many an attentive hearer who takes a warm interest both in the subject and in the children. In other subjects the audience felt delighted with the mass of information and useful knowledge the children brought out.

The distinctive feature in all our examinations in this polyglot country remains in the grammar lessons. We have to deal with five languages: German, English, French, Italian and Hebrew. They involve a great deal of labour, and occupy precious time, but they are indispensable for this Babel.

We invited this time few Christian friends, in order to reserve the room for the parents, and other Jewish visitors. As the new Jewish school was set up in our neighbourhood with the express view to injure us, it was of the utmost importance to have as many Jewish visitors as possible. We delighted to see them pouring in in such numbers. Towards the close there were about a hundred Jews present—quite a congregation of men and women. They heard much on that day of the truth of God, and to the closing address they listened with rapt attention. Several Christian friends took especial notice of this. The Lord accompany the exercises of that day with his rich blessing!

*The following are the Jewish Mission Stations under the
Committee's charge :—*

AMSTERDAM—

Rev. A. Van Andel.

PESTH—

Rev. R. Koenig.

Rev. W. O. Allan, and Missionary
Teachers.**BRESLAU—**

Rev. D. Edward.

CONSTANTINOPLE—Rev. A. Tomory, and Missionary
Teachers.**PRAGUE—**Rev. A. Moody.
Rev. D. Fürst.

The following are Members of Committee :—

REV. DR. MOODY STUART, *Convener.***Ministers—**

Rev. Mr. Bannerman.
 „ Mr. Affleck.
 „ Mr. J. H. Wilson.
 „ Mr. N. L. Walker.
 „ Dr. Thomson.
 „ Mr. W. Wood.
 „ Mr. Sloan.
 „ Mr. Bain.
 „ Mr. A. Keay.
 „ Mr. R. Smith.
 „ Mr. J. Dodds.
 „ Mr. R. Sandeman.
 „ Mr. J. Riddell.
 „ Mr. D. M'Gregor.

Rev. Mr. A. Cusin.
 „ Mr. K. Moody Stuart.
 „ Mr. J. G. Cunningham.
 „ Mr. W. R. Taylor.
 „ Mr. Shaw.
 „ Mr. W. Cousin.
 „ Mr. J. Thomson.
 „ Mr. T. Brown.
 „ Mr. J. Pirie.
 „ Dr. D. Brown.
 „ Mr. D. K. Guthrie.
 „ Mr. A. B. Campbell.
 „ Mr. A. Thomson.
 „ Dr. Goold.
 „ Mr. J. Kay.

Elders—

Mr. Jack.
 Mr. Brown-Douglas.
 Mr. Barbour.
 Mr. W. Dickson.
 Rev. J. Roberts.
 Colonel Young.
 Mr. Scott.
 Mr. W. Henderson.
 Mr. T. Clark.
 Mr. S. Kerr.
 Sheriff Campbell.
 Mr. Barclay.
 Rev. C. Scott.
 Mr. James Miller.
 Mr. J. Henderson.

Free Church of Scotland.

REPORT

OF THE

BUILDINGS COMMITTEE.

MAY 1877.

THE COMMITTEE have to report that the Biennial Collection made in October last amounted to £2483, 11s. 1d., one-half of which is applicable for Churches, and one-half for Mansees.

The applications for grants, both for new Churches and for new Mansees, have been even in excess of former years; but the Committee were reluctant to reduce the scale of grants made on the previous occasion of distribution of funds in 1874. They therefore took the responsibility of making grants in excess of the amount of the Collection, partly on the ground that former experience has shown that, from various causes, some of the grants are not immediately taken up; and they now are happily relieved of the fear of getting into debt by the receipt of a legacy of £523, 12s. 9d. by the late Miss Haig of Devon Grove, and several donations amounting to £27, 15s.

The Committee, at their meeting in December 1876, and subsequently, passed the following grants:—

I. CHURCHES.

1. Port-Glasgow Territorial,	£60	20. Edinkillie,	£40
2. Coatbridge,	60	21. Sandbank,	40
3. North Woodside, Glasgow,	60	22. Auchencairn,	40
4. Eastside, Kilmuir,	60	23. North Berwick,	40
5. Mount Park, Greenock,	60	24. Dunoon,	40
6. Elphine, Assynt,	60	25. Glasgow, East Campbell St.	40
7. Aharacle,	60	26. Cunningburgh,	40
8. Glasgow Whiteinch,	60	27. Coigach,	40
9. „ Oatlands Church,	60	28. Gairloch,	40
10. „ Fairbairn Church,	60	29. Dreghorn,	40
11. „ Candlish Memorial,	60	30. Glenelg,	40
12. Glendale, Skye,	60	31. Ecclefechan,	40
13. North Walls, Orkney,	60	32. Portnahaven,	40
14. Marykirk, Stirling,	60	33. Lossiemouth,	40
15. Aberdeen, Ruthersford,	40	34. Altnaharra,	40
16. Tobermory,	40	35. Kelty,	20
17. Leslie and Premnay,	40	36. Watten,	20
18. Dairsie,	40	37. Strath Halladale,	10
19. Kilmuir, Easter,	40		

II. MANSES.

1. New Aberdour,	£100	11. Harthill,	£100
2. Edinburgh, Buccleuch,	100	12. Edinburgh, Tron,	100
3. Invergordon,	100	13. Dumfries Territorial,	100
4. Forth, etc.,	100	14. Tyree,	100
5. South Ronaldshay,	100	15. Greengairs,	100
6. Pulteneytown,	100	16. West Calder,	100
7. Glasgow, Hillhead,	100	17. Buckle,	100
8. Galatoun,	100	18. Portmahaven,	100
9. Gorebridge,	100	19. Yester,	20
10. Dunoon, Gaelic,	100		

The Committee feel constrained to repeat their statement made in past years, that the amount of grant from a Biennial collection can never be adequate to the claims of the Church's poorer congregations on her liberality. They rejoice in the fact that a strong Committee of Assembly is now instructed to aim at getting up a large fund, of at least £100,000, in aid of Church and Manse Building. They see no other way in which the Church can do what she herself would regard as right in this relation.

During the past year the Committee have had placed at their disposal a sum of £386 falling in from the estate of the late Alex. M'Gill, Esq., specially destined for Churches in "destitute localities in the Highlands and Islands of Scotland, and that over and above the ordinary grants which such localities may receive out of the General Building Fund of the Free Church, or otherwise according to the judgment and discretion of the Church Building Committee of said Free Church of Scotland, along with yourselves, the Treasurers thereof." In accordance with these instructions, the Committee have allocated the Fund as follows :—

1. Ardnamurchan,	£50	8. Strath, etc.,	£20
2. Ardow, etc.,	50	9. Coigach,	20
3. Tyree,	40	10. Gairloch,	36
4. Kilmuir, (Skye),	40	11. Dunbeath,	20
5. Kilmonivaig,	10	12. Tobermory,	20
6. Kilmuir Easter,	20	13. Assynt,	20
7. Altnaharra,	20	14. Alvie, etc.,	20

The Committee have had conferences with a Committee of the Presbytery of Glasgow in relation to Maitland and London Road Churches, Glasgow, the Ministers of which, along with their congregations, or a portion of them, had seceded to the Established Church; and they beg to submit to the General Assembly the following Minutes in regard to their proceedings in the matter :—

"19th September 1876.

"The deputation from the Presbytery of Glasgow intimated that the Committee of Presbytery intended to recommend to the Presbytery that no action at law should be raised for the purpose of securing the property of Abbotsford and London Road Churches for the Free Church, but that the price of Maitland Church should be consigned in Bank in name of persons to be agreed upon. Mr. James Macdonald, Custodier of Titles, reported that the conditions on which the Assembly gave leave to sell Maitland Church have not been implemented, and read a legal obligation on the part of Mr. M'Naught and his Deacons' Court to implement those conditions. The Committee resolved to make no opposition to the proposal of the Glasgow Committee to have the price of Maitland Church consigned as suggested, on the understanding that the terms of consignment shall be such as to leave the Assembly free in relation to any ulterior questions. The

Committee also resolve not to originate any legal proceedings in relation to the property of London Road and Abbotsford Churches, and to leave that matter over until the Assembly meets."

"14th November 1876.

"In relation to Mr. M'Naught's church, it was intimated by the Glasgow brethren present:—1. That there was now a clear prospect of some £2800 being paid back to the Free Church, the difference between their demand and the offer of Mr. M'Naught's people being inconsiderable; 2. That it had been ascertained by the Glasgow brethren that Mr. M'Naught's people would not give the money, except by compulsion of law, in the way of consignment as suggested at last meeting of this Committee; that they would give it only on the condition of receiving a receipt equivalent to a discharge of all claims; and 3. That the Glasgow friends represented by the Presbytery and Church Building Society are of one mind to the effect that the money should be accepted on the condition proposed by Mr. M'Naught's people. The Committee, in view of the new facts thus brought before them, resolved to take the responsibility of recommending that Mr. Macdonald, Treasurer of the Free Church, should give a receipt or discharge, and instructed the Sub-Committee appointed at last meeting, with full powers, to see to the adjustment of the terms of the receipt or discharge on the Committee's behalf. The Committee were not unanimous in relation to the question of their right to take this action under their instructions from the Assembly. But as Mr. Macdonald, the Treasurer, has intimated his willingness to accept a resolution of the Committee as sufficiently warranting him in giving the receipt or discharge on behalf of the Free Church, and as the Glasgow brethren have very strongly insisted upon the expediency of raising no action at law in the case, the Committee consented to take the action required of them, in the hope that, if they, in so doing, go beyond their powers, the irregularity shall be condoned by the Assembly.

"In relation to Mr. M'Lauchlan's church, one of the Glasgow friends stated that the London Road Church had never been Free Church property, that it never had been vested in terms of the Model Trust Deed or equivalent terms, that the ground had been originally feued to Mr. M'Lauchlan personally, who then conveyed the ground, with the buildings thereon, to the Glasgow Church Building Society, in consideration of a sum of £750 lent by said Society on the security of said ground and buildings; that this sum had been repaid to the Society, and the property had been re-conveyed to Mr. M'Lauchlan, in whose name the title originally stood. The Committee did not commit itself to acceptance of the view that a church got up in the way this church had been got up can be alienated from the Free Church, or cease to be public Church property, especially if the consent of the Assembly have not been obtained nor sought. But the Committee found that, as the Glasgow brethren did not request any action on the Committee's part, they do not need to depart from their resolution at last meeting to raise no action at law, but to leave the matter over for the Assembly to deal with."

The Committee have to report that the price of Maitland Church, with some adjustments, has been paid to the General Treasurer of the Church; and they submit the following Minute of the Presbytery of Glasgow as to its disposal:—

"At Glasgow, the 3d day of January 1877, the Free Presbytery of Glasgow being met and constituted—

"*Inter alia*,—Mr. Isdale reported as to the allocation of the money received from Mr. M'Naught's congregation as follows:—'The Committee recommend that £600 be given to each of the four following charges: Buchanan Memorial, Candlish Memorial, Fairbairn, and London Road; and that the balance be equally divided between Rose Street Church and Cunningham Church.'

"It was moved by Professor Bruce, and seconded by Mr. Scrymgeour, that the Report be approved of.

"It was also moved by Mr. Riddell, and seconded by Mr. R. Bremner, that the Presbytery recommend that £1500 be given to Buchanan Memorial Church, and that the remainder be equally divided among the three other new Churches mentioned in the Report.

"It was further moved by Mr. Waterston and seconded by Mr. Howie, that the money be equally divided among the four new churches mentioned in the Report.

"The vote having been taken by show of hands, it was found that 9 voted for Mr. Waterston's motion, 3 for Mr. Riddell's, and 20 for Professor Bruce's. The Presbytery therefore approve of the Report, and instruct the Clerk to transmit the recommendation thereof to the General Assembly through the Church Building Committee, requesting their concurrence therein. From this judgment Mr. Riddell and Mr. R. Bremner dissented."

Extracted by ANDW. MELVILLE, P. Clerk

The General Assembly of 1875 remitted to this Committee to consider what steps might be taken for the inspection of Buildings already built, or to be built, in connection with the Free Church. The Committee have issued the following Circular to Presbyteries on the subject, with a request that they should consider what steps they would suggest to be taken for the proper inspection of Buildings, and report to the Committee their views on the subject:—

"REV. DEAR SIR,—The Buildings Committee are instructed by last Assembly to make inquiry for the guidance of next Assembly relatively to the question '*What steps might be taken for the inspection of Buildings,*' on behalf of the Church.

"A number of methods have been suggested:—*e.g.*, that the matter should be left to Congregations, that Presbyteries should see to it, that Synods might have an Inspector for their bounds, that the Assembly should employ a qualified expert for the whole Church. The last of these suggestions is the one that was made by the Committee inquiring about Insurance of Ecclesiastical Edifices: they thought that the right thing would be to have such an expert as a Clerk of Works, who, in addition to pointing out needful repairs or alterations, could render good service, further, by seeing about the Custody of Titles, by collecting good Plans for Churches and Mansees, etc.

"I send you as many copies of this communication as there are Ministers in your Presbytery, in the hope that you shall kindly hand them to the brethren. Any communication from any of them separately will be welcomed by the Committee. But what I now take the liberty of requesting through you as clerk, is, that the Presbytery should have a little conference about the question, and send me any suggestions that occur to them.

"Last Assembly '*urged upon all the Ministers of the Church the duty of aiding the Committee in the investigation they are about to make.*' That you will cordially do the favour now respectfully requested without any compulsion of Assembly authority, as soon as convenient, is the conviction of,—Yours truly,
JAMES MACGREGOR."

The Returns which have been received are so few and so conflicting that it appears to the Committee that the Assembly cannot deal with the matter to any good purpose.

Within the last few weeks there has occurred another case of fire, in which a manse was totally destroyed. The property was insured to about only half its value, and the congregation are now engaged in rebuilding their church. The Committee were not in circumstances to entertain the question of making a grant in aid of rebuilding the manse. And they doubt whether, in any circumstances, a grant from the Building Fund ought to be made in a case in which a building destroyed by fire has not been completely insured by the local parties. These parties are

invested with a public trust. Trustees in other cases are held personally responsible for losses against which they have not made due provision. And there appears nothing to justify a congregation, enjoying the use of a church or manse, in neglecting to make full insurance against fire, especially as the cost of insurance is now so very trifling. The Committee have felt constrained to submit this statement to the Assembly.

The Assembly do not need to be reminded that the Committee has lost one of its Conveners. Mr. Meldrum's gifts and graces were of extraordinary value in relation to the work of this Committee. His Convenership was not part of his general official functions, but a special private service as an elder of the Church. As the Committee will probably not have much more than formal business during the present year, the present Assembly will not need to hurry to a conclusion about supplying the vacant place of Convener.

The Committee annex as usual an Abstract of their Accounts for the past year. At the close of the year there appears a considerable balance of *Church Building Fund* in hand, but the grants already passed by the Committee will at least exhaust this sum.

JAMES MACGREGOR,
Convener.

APPENDIX

No. I.

ABSTRACT OF THE ACCOUNT OF THE *CHURCH BUILDING-FUND*
FOR THE YEAR ENDING 31ST MARCH 1877.

CHARGE.

1. Balance of Funds at 31st March 1876,	£1077	1	1
2. One-half of Collection made in October last, and other income brought from General Account,	£1502	7	4
3. Dividend and Interest,	15	8	5
			<hr/>
	1517	15	9
4. Proceeds of £300 Greenock Railway stock sold, being Mr. M'Gill's donation,	386	1	4
			<hr/>
SUM OF CHARGE,	£2980	18	2

DISCHARGE.

1. Grants paid—

1. Edinburgh, Pleasance,	£40	0	0
2. Glasgow, Augustine,	60	0	0
3. Liberton (balance),	10	0	0
4. Stennis,	60	0	0
5. Ardnamurchan,	60	0	0
6. West Yell,	26	16	0
7. Aberdeen, Rutherford,	40	0	0
8. Kelty,	20	0	0
9. Auchencairn,	40	0	0
10. Tobermory,	40	0	0
11. Glasgow, Campbell Street,	40	0	0
12. Buckhaven,	50	0	0
13. Watten,	20	0	0
14. Coigach,	40	0	0
15. Dunoon,	40	0	0
16. Kilmuir, Easter,	60	0	0
17. Sandbank,	40	0	0
18. Coigach (M'Gill Fund),	20	0	0
19. Tobermory, Do.,	20	0	0
20. Kilmonivaig, Do.,	10	0	0
21. Halladale, Do.,	10	0	0
22. Ardnamurchan, Do.,	50	0	0
23. Alvie, etc., Do.,	20	0	0
24. Berriedale, Do.,	20	0	0
25. Kilmore, Do.,	50	0	0
Sum,			<hr/>
	£886	16	0

2. Expenses—

1. General Charges for Assembly and Treasurer's Office,	£50	5	6
2. Secretary, Clerks, Postages, etc.,	39	12	3
3. Custodier of Titles,	17	4	6
			<hr/>
	107	2	3

SUM OF DISCHARGE,	£993	18	3
Balance in Treasurer's hands at 31st March 1877,	1986	19	11

SUM EQUAL TO THE CHARGE,	£2980	18	2
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No. II.

ABSTRACT OF THE ACCOUNT OF THE *MANSE BUILDING-FUND*
FOR YEAR TO 31ST MARCH 1877.

CHARGE.

1. Balance of Funds at 31st March 1876,	£109	0	10
2. One-half of Collection made in October, and other Income brought from General Account,	1502	7	5
3. Interest,	30	16	3
<hr/>			
SUM OF CHARGE,	£1642	4	6

DISCHARGE.

1. Grants paid—				
Hurlford,	£20	0	0	
Ardeonaig,	100	0	0	
Neilston,	100	0	0	
Ardnamurchan,	100	0	0	
Lassodie,	100	0	0	
Edinburgh, Buccleuch,	100	0	0	
Harthill,	100	0	0	
Forth and Wilsontown,	100	0	0	
Yester,	20	0	0	
New Aberdour,	75	0	0	
Pulteneytown,	100	0	0	
Hillhead,	100	0	0	
Buckie,	100	0	0	
Galatown,	100	0	0	
Portnahaven,	34	2	11	
<hr/>				£1249 2 11
2. Expenses—				
General Charges, Assembly and Treasurer's Office,	£50	8	0	
Clerk and Printing,	10	12	3	
Custodier of Titles,	17	4	6	
<hr/>				78 4 9
<hr/>				
SUM OF DISCHARGE,	£1327	7	8	
Balance in Treasurer's hands at 31st March 1877,	314	16	10	
<hr/>				
SUM EQUAL TO THE CHARGE,	£1642	4	6	

Free Church of Scotland.

REPORT OF COMMITTEE

FOR THE

DISTRIBUTION OF THE FUND RAISED FOR THE PRE-DISRUPTION MINISTERS.

MAY 1877.

THE Committee deeply regret the removal by death of their excellent Convener, the Rev. Dr. J. J. Wood, Dumfries. His labours on behalf of the Ministers of the Disruption were unwearied, and were heartily rendered. While owing to his high Christian character and eminent services in the cause of religion his loss is mourned by the whole Church, this Committee has special cause to regret it, and they beg to record their sense of the great value of his services.

The Committee beg respectfully to report that the amount of the fund placed at their disposal for the year 1876-7 was as follows, namely:—

Balance from previous year's Account, £316, 8s. 2d., less £300			
transferred to Aged and Infirm Ministers' Fund,	£16	8	2
Church-door Collections contributed by Congregations,	2378	10	9
Donations, Legacies, etc.,	762	13	6
Interest,	7	11	6
	<hr/>		
Together,	£3165	3	11
	<hr/>		

This year the Committee have not taken into view either the share of the Sustentation Fund Surplus, or the £7 for Widows' Fund rates, but only the Equal Dividend at £150, Supplements, and Grants from Trusts. Still, they have again been able to make up the Stipends of the Parochial Ministers to £200, and of the *quoad sacra* Ministers to £170, for year to Whitsunday 1876.

Grants to Parochial Ministers having Colleagues or *emeriti*, of £40,

and of £10 to *quoad sacra* Ministers in a similar position, have been continued.

As usual, detailed lists of the Grants for the year are appended, and the following is an Abstract of the Discharge side of the Account:—

Grants to make up to £200 the Stipends of Pre-Disruption Ministers who left Parochial Charges and are still in full Charge, according to detailed List in Appendix No. 1,	£998	18	2
Ditto, who left <i>quoad sacra</i> do., Appendix No. 2,	92	0	0
Ditto, to Pre-Disruption Ministers who have Colleagues and Successors, or are <i>emeriti</i> , Appendix No. 3,	800	0	0
Grants to <i>quoad sacra</i> Ministers, to make up their Stipends to £170, when in full charges, and of £10 to those having Colleagues, or <i>emeriti</i> , Appendix No. 4,	445	7	8
	<hr/>		
Total Grants,	£2336	5	10
Grant applicable to previous year,	21	15	0
Expenses, partly for two years,	123	17	4
Balance undivided, out of which it is proposed to pay over to the Aged and Infirm Ministers' Fund £680,	683	5	9
	<hr/>		
	£3165	3	11

The amount of Grants, as in the above Abstract, is less than the amount in the Accounts of the Church, owing to delay in presenting some of last year's orders.

Now that the Funds at the disposal of the Committee are more than sufficient to meet its primary obligations, and that the Ministers of the Disruption are annually becoming fewer in number, the Committee take the liberty of calling the attention of the Assembly to the distinction hitherto made, and that has been the cause of considerable feeling, namely, the classifying the Ministers of the Disruption into those who left Parochial charges and those who left *quoad sacra* and Parliamentary charges, with the view of increasing the stipend of the latter class to £185, increasing also by £15 the Grants to those of that class who have Colleagues or are *emeriti*, and with the further object ultimately, when the Funds will allow of it, of raising the amounts to be paid in this class to the same as the other class.

Hitherto the rule followed by the Committee has been to give Grants in the case of Colleagues only when the Senior Colleague has not more than £150 from the Church; the Committee find that it would be now more suitable to adopt the sum of £160.

EDINBURGH, 3d May 1877.

A P P E N D I X.

1. GRANTS TO PRE-DISRUPTION MINISTERS IN FULL CHARGES WHO
LEFT PAROCHIAL CHARGES, NAMELY :—

L. H. Irving,	Falkirk,	£50	0	0
W. B. Cunningham,	Prestonpans,	50	0	0
John Thomson,	Prestonkirk,	20	0	0
Andrew Urquhart,	Portpatrick,	30	0	0
A. Stewart,	Killin,	50	0	0
David Campbell,	Lawers,	50	0	0
James Drummond,	Forgandenny,	50	0	0
John R. Omond,	Monzie,	40	0	0
William Gilston,	Carnock,	50	0	0
G. F. Knight,	East Wemyss,	20	0	0
John Murray,	Abdie,	46	0	0
James W. Taylor,	Flisk,	50	0	0
James Brodie,	Monimail,	50	0	0
Walter Wood,	Elie,	25	0	0
Including allowance for want of a Manse.				
D. S. Ferguson,	Strachan,	50	0	0
David Dewar,	Bellie,	38	17	6
Alexander M'Watt,	Rothies,	41	6	2
Alexander Fraser,	Kirkhill,	26	17	0
S. F. M'Lauchlan,	Cawdor,	35	3	4
James M'Donald,	Urray,	40	14	2
George Tulloch,	Eddrachillis,	35	0	0
Alexander Gunn,	Watten,	50	0	0
James Ingram,	Unst,	50	0	0
John Ingram,	Unst,	50	0	0
		£998	18	2

2. GRANTS TO CERTAIN PRE-DISRUPTION MINISTERS WHO GAVE UP
QUOAD SACRA CHARGES.

Robert M'Indoe,	Galston,	£42	0	0
John Spiers,	Kinglassie,	50	0	0
		£92	0	0

**3. GRANTS TO PRE-DISRUPTION MINISTERS WITH COLLEAGUES AND
SUCCESSORS, OR EMERITI.**

George Orr,	Symington,	£40	0	0
Alex. Keith, Junr.,	St. Cyrus,	40	0	0
John Ferguson,	Bridge of Allan,	40	0	0
Geo. Burns, D.D.,	Corstorphine,	40	0	0
George Lewis,	Ormiston,	40	0	0
Simon Fraser,	Fortrose,	40	0	0
Robert Kinnear,	Moffat,	40	0	0
Robert Inglis,	Edzell,	40	0	0
W. Mackenzie,	North Leith,	40	0	0
John Thomson,	Aberdeen,	40	0	0
Thomas Smith, D.D., Missionary,	India,	40	0	0
William Mather,	Stanley,	40	0	0
Joseph Stark,	Kilfinan,	40	0	0
Robert L. Brown,	Largo,	40	0	0
Robert Smith, Missionary,	Pesth,	40	0	0
John Macrae,	Carloway,	40	0	0
Charles C. Stewart,	Scone,	40	0	0
John MacMillan, D.D.,	Kirkcudbright,	40	0	0
Alexander Cumming,	Glasgow,	40	0	0
James Proudfoot,	Culter,	40	0	0
		<hr/>		
		£800	0	0
		<hr/>		

**4. GRANTS TO PRE-DISRUPTION QUOAD SACRA MINISTERS TO BRING UP THEIR
STIPENDS TO £170, EXCLUSIVE OF SHARES OF SURPLUS.**

John Montgomerie (C),	Innerleithen,	£10	0	0
James Duncan,	Temple,	20	0	0
John Fairbairn (C),	Greenlaw,	10	0	0
Thomas Wright (C),	Swinton,	10	0	0
Robert Donald (E),	Sheuchan,	10	0	0
David Wilson,	Fullerton,	11	19	8
William Hutchison (C),	Johnstone,	10	0	0
John Gemmel (C),	Fairlie,	10	0	0
Neill Brodie,	Pollockshaws,	11	6	0
Alexander Rankine,	Strathaven,	8	0	0
Colin M'Kenzie (C),	Arrochar,	10	0	0
William Lauder,	Strachur,	20	0	0
James Pearson,	Kilmeny,	20	0	0
Donald M'Vean,	Iona,	20	0	0
John Wright (E),	Alloa,	10	0	9
Thomas Hislop (E),	Doune,	10	0	0
William Watt,	Norrieston,	20	0	0
Alexander M'Kinnon,	Strathfillan,	20	0	0
		<hr/>		
		£241	5	8

		Brought forward,	£241	5	8
John Y. Walker (E),	. . .	Kinnoul Street, Perth,	10	0	0
Thomas Gunn (C),	. . .	Madderty,	10	0	0
C. Marshall (C),	. . .	Dunfermline,	10	0	0
Alexander M'Pherson,	. . .	Meigle,	20	0	0
W. R. Moncur,	. . .	Liff,	13	10	0
David Paton,	. . .	Fettercairn,	10	0	0
John Longmuir, LL.D.,	. . .	Aberdeen,	20	0	0
His supplement is in lieu of Manse rent.					
Donald Stewart,	. . .	Cromar,	20	0	0
Donald Campbell,	. . .	Ballater,	20	0	0
Robert Shanks (C),	. . .	Buckie,	10	0	0
Farquhar Macrae,	. . .	Knockbain,	20	0	0
Had a Supplement, but it was burdened with the expense of providing an assistant.					
Gustavus Aird,	. . .	Creich,	20	0	0
Norman M'Leod,	. . .	North Uist,	20	0	0
Charles Stewart,	. . .	Fort-William,	0	12	0
			£445	7	8

COMMITTEE.

REV. D. THORBURN, M.A.	DAVID MACLAGAN, Esq.
WILLIAM WOOD, Esq.	ROBERT ROMANES, Esq.
JAMES CUNNINGHAM, Esq.	G. F. BARBOUR, Esq.
REV. JAMES BEGG, D.D.	J. M. M'CANDLISH, Esq.
REV. ROBERT RAINY, D.D.	

Free Church of Scotland.

REPORT OF COMMITTEE

ON

ASSEMBLY ARRANGEMENTS.

MAY 1877.

I. Correspondence with other Churches.—The following Deputation was appointed, by authority of the Assembly, to visit the Synod of the Presbyterian Church of England at its meeting in Liverpool in June 1876, viz.:—Dr. M'Lauchlan, Moderator of last Assembly, Dr. Goold, Minister of Martyrs' Church, Edinburgh, Neil C. Campbell, Esq., and Thomas Rowatt, Esq. And the following Deputation was appointed to visit the Synod of the same Church at its meeting in London in May 1877, viz.:—Dr. Beith, late of Stirling, Principal Rainy, John Cowan, Esq., Beeslack, James Balfour, Esq., and F. Brown Douglas, Esq.

The Committee recommend that the following should be appointed Deputies from this Assembly to the ensuing General Assembly of the Irish Presbyterian Church, namely:—Dr. Wilson, Dundee, and Dr. Andrew A. Bonar, Glasgow, *ministers*; with Mr. John Maclaren, Edinburgh, and Mr. John M'Lure, Glasgow, *ruling elders*.

In obedience to the instructions of last Assembly, the Committee have again had under their consideration the mode of conducting intercourse with sister Churches, and the arrangements which might be made for the proper reception of Deputies. With a view to expedite a satisfactory arrangement of this matter, the Committee have sent to the respective Clerks of the Presbyterian Church of England and of the Irish Presbyterian Church a copy of the suggestions which they submitted to last Assembly, and have expressed the hope that the Deputies from these Churches to this Assembly may be able to hold a conference with this Committee. A conference of this kind was held during the sittings of last Assembly, but owing to the absence of several Deputies, and for other reasons, no practical conclusion was arrived at. Your Committee therefore think that they

cannot do better than repeat in substance the suggestions they submitted to last Assembly, which they do as follows :—

1. That a gentleman connected with the Offices of the Church be requested to take charge of local arrangements for the Deputies from England and Ireland; and as Mr. Hope, Secretary of the Colonial and Continental Committee, has been in the habit of doing this with regard to Colonial and Continental Deputies, it would be the best arrangement if he were to take charge of the others too. Last year Mr. Hope kindly expressed himself willing to undertake this, but as the present state of his health is such as to prevent him giving his personal attention to this matter, the Assembly may request some gentleman named by Mr. Hope to undertake this duty.

2. That Mr. Hope (or the gentleman appointed) be requested to ascertain what Deputies are coming to the Assembly, to make arrangements for their accommodation in Edinburgh, to get them introduced to the Moderator as soon as they enter the Assembly, and be helpful to them in any other suitable ways during their stay in Edinburgh.

3. That the Deputation Seat be kept exclusively for Deputies, and that the officer of the Assembly be instructed to see that this order is complied with. On days when the Assembly is specially crowded, this regulation to be observed only till the Moderator enters, or till after the reading of the Minutes.

4. That the Moderator be requested to give to the Deputies the *entrée* to his breakfasts on all the days when they are held.

5. That one of the officers of the Assembly be appointed to assist in showing due attention to the Deputies.

6. That the substance of these regulations be printed in the Proceedings of the first day of the Assembly, and also on a card to be hung up in the Corridor and Common Hall.

The Committee further recommend :—

That a conference be held with the Deputies from Ireland and England and the Assembly Arrangements Committee, during the time of the meeting of Assembly, for considering the best way of carrying on the intercourse of the Churches for the future; said conference to consider whether the system of Deputations be continued, or that of corresponding membership; if the Deputations are continued, whether they should be appointed annually, or at longer intervals; whether the number of speakers should be limited; whether the Deputies should be asked to take part in mission conferences, or conferences on the state of religion, or other practical matters.

II. *Ministers to Preach in the Hall.*—The Committee recommend that the General Assembly should adopt the following as their Minute on this subject :—

“The Assembly hereby appoint Mr. John M'Dermid, Minister of Renwick Church, Glasgow, to lecture and preach in the Assembly Hall in the forenoon; Mr. Gavin Anderson, junior Minister of St. Cuthbert's Church, Edinburgh, to preach in the afternoon; and Mr. John Watson, Minister at Logiealmond, to preach in the evening, of Sabbath 27th May. They further appoint Mr. William Miller, Minister at Madras, to lecture and preach in the forenoon; Mr. William Millar Nicolson, D.Sc., Minister at Linlithgow, to preach in the afternoon; and Mr. Thomas Grant, Minister at Tain, to preach in the evening of Sabbath, 3d June.

“The Assembly also instruct Mr. M'Dermid, when preaching in the forenoon of 27th May, to urge the claims of the Society for the Benefit of the Sons and Daughters of the Clergy.”

III. *Reduction of Representation in Assembly.*—The Vice-Convener, as instructed by the Committee, issued the following circular to Presbytery Clerks, viz. :—

“Last General Assembly instructed the Committee on Assembly Arrangements ‘to prepare a remit to the Presbyteries, in order to obtain their opinion on the subject of a reduction of the representation in the Assembly; and in particular, whether they would approve of a proportion of one-fourth, or of a proportion of one-fifth.’

“In accordance with these instructions, the Committee have directed me to request that you will lay this communication before your Presbytery, with a view to their forwarding to me, on or before the tenth day of April next, a Minute stating whether they think a reduction of the representation desirable or not, and if desirable, whether they would approve of a proportion of one-fourth, or of a proportion of one-fifth.’

Sixty-five replies to this circular have been received. *Forty-six* Presbyteries recommend that the present proportion of one-third should continue; *Eighteen*, that the proportion should be one-fourth; and *one*, that it should be one-fifth.

IV. *Representation of Presbyteries.*—The Committee have intimated to Presbyteries the following changes for the present year on the Table of Representation prepared by the Clerks, and given in to the Commission in March 1875, for the triennium then following:—

Aberdeen.—One colleague added. Representation *fourteen* instead of *thirteen*.

Orkney.—One charge added. Representation *five* instead of *four*.

Dunoon and Inverary.—Collegiate charge added. Representation *seven* instead of *six*.

Lanark.—One charge added. Representation *three* instead of *two*.

Stirling.—One charge added. Representation *five* instead of *four*.

Lockerbie.—One charge added. Representation *five* instead of *four*.

Ayr.—Three charges added. Representation *nine* instead of *seven*.

Caithness.—One colleague and one charge added. Representation *six* instead of *five*.

Irvine.—Three charges added. Representation *nine* instead of *eight*.

Wigtown.—Two charges added. Representation *three* instead of *two*.

Linlithgow.—One charge added. Representation *six* instead of *five*.

Haddington and Dunbar.—One colleague added. Representation *five* instead of *four*.

Kirkcudbright.—One charge added, one colleague dead, and one colleague translated. Representation *three* instead of *four*.

Biggar and Peebles.—One colleague dead. Representation *two* instead of *three*.

Greenock.—Two charges added. Representation *seven* instead of *six*.

Brechin.—One colleague dead. Representation *four* instead of *five*.

Dundee.—Three new charges and one colleague added. Representation *eleven* instead of *nine*.

Kelso.—One charge transferred. Representation *three* instead of *four*.

Dingwall.—One charge added. Representation *three* instead of *two*.

Lewis.—One charge added. Representation *three* instead of *two*.

Glasgow.—Eleven charges and two colleagues added. Two congregations withdrawn. Representation *thirty-three* instead of *twenty-seven*.

Edinburgh.—Three charges added. Representation *twenty-two* instead of *twenty-one*.

Hamilton.—Two charges added. Representation *nine* instead of *seven*.

Tongue.—One colleague added. Representation *three* instead of *two*.

V. *Second Edition of “Practice of the Free Church.”*—The Committee have to report that the second edition is now ready, and will be published next week.

For the convenience of those who already possess the first edition, the Committee intend to publish separately the Second Appendix (which is entirely new) along with those portions of the Manual (consisting of a few pages) which have undergone material alteration.

VI. *Proposal as to holding Meeting of Assembly 1878 in Glasgow.*—This proposal having been pressed upon the attention of the Committee by ministers and elders from Glasgow, along with announcements showing that the convenience of the Assembly would be amply provided for, the Committee, considering the importance of the city of Glasgow, the special circumstances of the present time, the beneficial effect for the general interests of the Church which may follow from such a meeting being held there for once, and the assurance that since it has not been asked for till more than thirty years after the Disruption, there is no intention of requesting a speedy repetition of it, agree to recommend that it be acceded too, and that the General Assembly of 1878 be appointed to meet in Glasgow.

VII. *State of Accounts.*—Referring to the Abstract enclosed in the Public Accounts, and comparing it with that of the previous year, it will be seen :—

1. As regards *Income*, that the sum received for *Tickets* (£446) exceeds the sum for the previous year by £35, while the sum received from Congregations for Assembly expenses (£591) is £31 less than in the previous year.

2. As regards *Expenditure*, there is on the whole a slight increase this year as compared with the preceding year. The Branches in which the increase occurs are *Printing*, this year £548, last year £506. *Committees*, this year £469, last year £164. The large increase in the expenses of Committees is accounted for by the payment of the following special accounts, viz. (1.) *Printing Statement by Committee on Principles of the Church*, £83. (2.) Agents' expenses in connection with case of Marykirk, Stirling, £63. (3.) Agents' expenses in connection with union with Reformed Presbyterian Church, £115. (4.) Sum to Secretary of Examination Board for paid Examiners, £30.

3. The result, however, is that, while we closed last year with a sum of £218 in Bank, we close this year with a balance in Bank of £231.

In name, and by authority of the Committee,

H. WELLWOOD-MONCREIFF,

Vice-Convenor.

Free Church of Scotland.

REPORT OF FINANCE COMMITTEE.

MAY 1877.

THE Finance Committee beg to lay before the General Assembly the following general statements regarding the finances of the Free Church for the year to 31st March 1877. They have still the pleasure of reporting that the total amount received continues to increase.

I.—BALANCE-SHEET AT 31st MARCH 1877.

The Balance-Sheet is as usual appended to the Report. It gives only a view of the position of the various accounts at the close of the year as regards funds in bank, and more immediately available; it does not include permanent investments; a *résumé* of the latter is given on the last page (38) of the Accounts of the Church. On the Sustentation Fund Ledger the balance on each separate fund is at credit. When the balances are smaller than the balances of the previous year, it is owing to permanent investments having been made and the balances in bank being thus reduced.

On the Mission Ledger the balances are again all at credit with one exception, namely, the Assembly Hall Account, on which there is a Debit balance, and this is caused by building and furnishing new rooms to add to the accommodation of the Hall.

The other balances appear not to call for special notice. The sum at the credit of the Foreign Mission Special Funds is being gradually reduced by the continued expenditure on the Mission Buildings; the other credit balances are simply what are necessary for carrying on the operations of the Schemes. As the various Committees are enjoined not to get into debt, they must at the close of the year have enough to meet their engagements until new funds come in.

II.—GENERAL CHARGES AND EXPENSES OF COMMITTEES.

During the past year the Committee took into consideration the subject of the salary of the Treasurer, and having in view both his long and most efficient services, and also the increasing Funds and responsibility, they made a moderate increase to his salary. Partly from this cause, partly from the increasing loss on the *Gaelic Record*, and partly from the increase of the salary of the Clerk to the Committee, for the Distribution of Probationers, there is again an increase in the General Charges of £225. Still the percentage of expenses to the amount of the funds is very low.

III.—GENERAL COLLECTIONS.

Collections made within the period from 31st March 1876 to 31st March 1877.

1. Highlands, Debt on Churches, in March 1876,	£3,197 10 6
2. Home Mission, in April „	3,486 15 11
3. Colonial Mission, in June „	2,540 3 9
4. Continental Scheme, in August „	2,409 14 10
5. Church and Manse Building, in Oct. „	2,483 11 1
6. Disruption Ministers, in Nov. „	2,378 10 9
7. Jews' Conversion, in Dec. „	3,382 16 8
8. Colleges, in February 1877,	2,599 11 0
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Sum of these,	£22,478 14 6
9. Foreign Missions, very partial—the great bulk of our Congregations subscribing through Associations—in July 1876,	1,312 2 8
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Sum,	£23,790 17 2

This amount is £700 more than in the previous year, owing to the collection for Highland Debt being liberal. It is still to be remarked how little elasticity there is in the collections.

IV.—ABSTRACT of the WHOLE FUNDS raised during the year 1876-77.

1. Building Funds—	
General, including Debt Extinction,	£3,081 3 7
Local,	86,290 18 9
<hr/>	
Together,	£89,372 2 4
2. Sustentation—	
General Fund (Associations, £160,951, 15s. 10d.),	£170,209 6 11
Capital Fund,	213 18 8
Supplementary Fund,	829 3 4
Aged and Infirm Ministers' Fund,	6,704 7 7
Pre-Disruption Ministers' Fund,	3,148 15 9
Together,	181,105 12 3
3. Congregational Funds,	176,290 2 6
4. Education (including Government Grants, £12,982, 2s. 10d.; Fees from Pupils, other Grants, etc., £5016, 1s. 2d.)	22,336 19 0
<hr/>	
Carry forward,	£469,104 16 1

		Brought forward,	£469,104	16	1
5. College—					
General Fund, including Glasgow and					
Aberdeen,	£8,995	10	3		
Endowment,	8,191	3	3		
Building, . . . . .	.....			
Bursaries and Scholarships,	4,414	15	7		
Cunningham Scholarship and Fellow- ship,	429	19	8		
Library,	139	17	1		
	Together,			22,171	5 10
6. Missions—					
Home Mission and Evangelisation, in- cluding Miners' Mission,	£8,728	8	3		
Highlands,	9,672	0	3		
Foreign (Associations, £12,398, 11s. 1d.), including Mission Buildings' Fund, and Funds of Reformed Presbyterian Church,	29,051	0	8		
Colonies,	4,526	15	6		
Jews, including Mission Buildings' Fund,	13,467	15	11		
Continent,	4,060	9	10		
Ladies' Indian Female Association,	3,714	12	4		
	Together,			73,221	2 9
7. Mrs. Peat's and other special Trusts,				281	19 0
8. General Trustees, . . . . .				.....
9. Assembly Hall,				416	6 8

The Funds again show an increase of £30,000 above the very large amount received during the previous year. Adverting to the details it will be found :

1. The *General Building Fund* shows an increase, because there has been the biennial collection, and there is an increase of £23,000 in the *Local Building Funds*.

2. The *Sustentation Fund* again shows an increase of £4800, arising entirely on the Associations.

3. The *Congregational Funds* continue to exhibit a steady increase.

4. The *Education Fund* is £1800 in excess of the preceding year, but this arises entirely on the Normal School Funds, and on Government and other Grants.

5. The *College Funds* show an increase of £7800, owing to a very handsome donation to the Endowment Fund, and a large Legacy for Gaelic Bursaries.

6. Under the head of Missions there is a decrease of upwards of £6000, the difference arising under the heads of Home and Foreign Missions; the Legacies received under the former head being less, and under the latter less being received for Buildings and Livingstonia.

The state of the Church's Funds continues to be very encouraging.

By authority of the Committee,

WILLIAM WOOD, *Convener*.

EDINBURGH, 28th May 1877.

APPENDIX.

BALANCE-SHEET OF TREASURER'S LEDGER, 31st March 1877.

I.—SUSTENTATION FUND LEDGER.

By Sustentation Fund,	£64,640	4	3
By „ Capital Fund,	12	16	9
By „ Supplementary Fund,	5	15	1
By Aged and Infirm Ministers' Fund,	64	5	3
By Miscellaneous Accounts,	780	16	1
To Bank of Scotland,	£65,503	17	5
	£65,503	17	5
	£65,503	17	5

II.—MISSION LEDGER.

By Home Mission,	£3,930	8	4
By Miners' Mission,	2,560	11	11
By Highland Mission,	2,629	12	1
By ditto, Debts on Congregation,	117	19	3
By Education Fund,	2,258	1	6
By College General Fund,	385	4	8
By College Endowment Fund,	137	2	10
By Bursary Fund,	96	6	6
By ditto, Davidson Trust,	10	14	8
By Cunningham Lectureship,	277	15	2
By Foreign Missions,	3,458	17	0
By Foreign Special Funds,	7,300	17	2
By Colonial Churches,	3,791	2	8
By Jews' Conversion,	5,133	17	6
By Church Building Fund,	1,986	19	11
By Manse Fund,	314	16	10
By Pre-Disruption Ministers' Fund,	683	5	9
To Assembly Hall,	£377	6	0
By Continental Fund,	1,434	16	10
By Smieton Trust,	101	7	1
By Balance of sundry accounts,	522	18	5
To Bank of Scotland,	5,143	13	6
To Union Bank,	31,611	16	7
	£37,132	16	1
	£37,132	16	1

Free Church of Scotland.

REPORT

OF THE

PUBLICATIONS COMMITTEE.

MAY 1877.

THE COMMITTEE would begin their Report with a note of caution. It is assumed, they fear, too hastily, that our Periodicals have once for all taken their right place, and become firmly rooted in all our congregations. This is becoming true in a gratifying degree of our two monthly Records. Your Committee have again to report an increase in their circulation. But in many cases, ministers and office-bearers would do well to turn their attention to the actual circulation in the congregations for which they are especially responsible, and there are very few congregations in which something more might not be done to secure for them their due place and influence. For this end it is of essential importance that some one office-bearer in each congregation should be charged with the oversight of this matter, and much might be gained were this suggestion uniformly attended to. It was resolved by the Assembly two or three years ago that among the questions answered in the schedules sent down to congregations, one should refer to the Circulation of the *Record*. The Committee hope that this resolution will be carried out in future years, and thus attention be called at least yearly in our Sessions and Deacons' Courts to the number of copies circulating under their care.

The *Monthly Record* was reported last year as having had an average circulation of 40,000 monthly, the largest ever reached. This year it has risen to 43,000. The *Children's Missionary Record* had attained last year to a circulation of 63,000. During the past year it has risen to 67,000.

If these figures be compared with the numbers of the Adult and the Young in connection with our Church it will be seen that there is yet

much room for progress. It is very generally admitted that there probably never was a time when our Records, from their intrinsic worth, better deserved a place in every family of the Free Church. And certainly there never was a time when the Missionary intelligence conveyed to us monthly was more fitted to interest and stimulate. The fields so nobly worked for years in the New Hebrides by our Reformed Presbyterian brethren have been added to our own. And Africa is opening up to us with new promise. To sustain an intelligent and prayerful interest in our Missions and Missionaries, old and new, the regular perusal of the *Records* is indispensable. This has in many cases been found to be greatly promoted by occasional references to their contents from the pulpit.

The experiment of a Gaelic Record, published quarterly, has been continued during the past year. The Committee have testimony from various quarters to the good service which it renders in different parts of the Highlands. But they regret that the circulation has not advanced during the past year. It rose last year to nearly 2500. The Committee felt warranted to contract for that number quarterly. But the demand has once and again fallen short of this supply. And the Committee have had to draw upon the full sum allowed by the Assembly to meet the expense of this publication. It is clear that this state of things cannot be continued. And therefore the Committee, while asking the Assembly to repeat the same provision for another year, would have it to be clearly understood, that, if a *Record* in Gaelic is to be continued, a much more effective interest must be taken in the circulation of it by the ministers and members of Gaelic-reading congregations, at whose suggestion especially the experiment is now being made.

The interest in our work as a Church at Home and Abroad, which might be evoked and sustained by our Periodicals, is simply incalculable. The excellent Editors do their part in a way which entitles them to the gratitude of the Church. Both interest and duty require every one who has the Church's good at heart, to second their efforts, by promoting the circulation of our Records to the utmost.

ALEX. CUSIN, *Convener*.

Free Church of Scotland.

REPORT

OF

EXAMINATION BOARD.

MAY 1877.

THE total number of Students who passed the Entrance Board-Examination on the 1st and 2d of August, and on the 27th and 28th October, 1876, is 56. Of these, there passed at Edinburgh, 20; at Glasgow, 21; and at Aberdeen, 15. As compared with the previous year, there is an increase to the number of 13. It is right to state, however, that this increase does not indicate a corresponding increase in the number of first year's Students. As a result of the decisions of last Assembly, no small portion of the increase is made up of Students who, although they passed their Entrance Examination last year, entered the Hall as, in reality, Students, not of the first, but of the second, year.

The total number of Students who passed the Exit Board-Examination on November 11th, 1876, and March 29th, 1877, is 28. Of these, there passed at Edinburgh, 17; at Glasgow, 9; and at Aberdeen, 2. As compared with the previous year, there is a decrease to the number of 11. There is no reason, however, for apprehending that this decrease is otherwise than temporary. Failing health on the part of some, and the desire to study abroad on the part of others, lessened the attendance of fourth year's Students during the last Session. But there is every reason to believe that the Students so circumstanced have only deferred for a time the completion of their Theological curriculum. The names of the Students who passed both examinations will be found in the Appendix.

During the past year, the examinations have been very satisfactorily conducted under the new arrangement of paid Examiners and Assessors. In consequence of the appointment of Mr. Salmond to a Chair at Aberdeen, and of Mr. Henderson, of Coatbridge, to a Chair at Rome, it became necessary to appoint successors to do the work which they had so efficiently performed. The Board accordingly appointed Dr. Nicolson, of

Linlithgow, as paid Examiner in Greek language and Exegetics; the Rev. Mr. Dunlop, of St. David's, Dundee, as paid Examiner in Church History; and the Rev. Mr. Stalker, of Kirkcaldy, as Assessor to the paid Examiner in Logic and Philosophy.

In consequence of the want of any arrangement on the part of the Assembly for the opening, on the same day, of the Session at Edinburgh, Glasgow, and Aberdeen, the serious inconvenience has arisen that, since the first part of the Exit Examination must, for obvious reasons, be taken on the same day, and since the day most convenient has been found to be the first Saturday of the Session, the fourth year's Students at Edinburgh and Aberdeen are subjected to the loss of a week at the beginning of their fourth year's course. To obviate this inconvenience, the Board cordially adopted the following motion made by Dr. Blaikie:—That in future it be so arranged that the first part of the Exit Examination of fourth year's Students be completed not later than the opening week of the Session of any of the Colleges.

In name of the Examination Board,

ALEXANDER WHYTE,
Convener.

APPENDIX.

I.—LIST OF STUDENTS who passed the ENTRANCE BOARD-EXAMINATION in August and October 1876.

- | | |
|---------------------------|--------------------------|
| 1. Andrew, Robert. | 29. Mackenzie, Colin. |
| 2. Ballantine, Robert. | 30. Mackenzie, James H. |
| 3. Birkett, Robert. | 31. Mackie, Alexander. |
| 4. Bisset, David. | 32. M'Lennan, Donald. |
| 5. Booth, George. | 33. M'Leod, G. G. F. |
| 6. Carment, Malcolm. | 34. MacNeill, N. |
| 7. Carroll, John Smith. | 35. Main, James T. |
| 8. Connell, Donald. | 36. Maver, John S. |
| 9. Connell, R. B. | 37. Miller, Alexander. |
| 10. Cunningham, R. T. | 38. Miller, David. |
| 11. Durran, James. | 39. Mitchell, Alexander. |
| 12. Ewen, William. | 40. Muirhead, Lewis A. |
| 13. Fairweather, William. | 41. Nicolson, D. J. |
| 14. Falconer, R. H. | 42. Philip, Adam. |
| 15. Ferguson, James. | 43. Rankin, W. M. |
| 16. Ferguson, James T. | 44. Riddell, William. |
| 17. Ferguson, John. | 45. Robertson, James T. |
| 18. Finlayson, John. | 46. Scott, Robert. |
| 19. Fisher, Malcolm. | 47. Selbie, John A. |
| 20. Greig, Gavin. | 48. Shaw, Alexander. |
| 21. Henderson, George. | 49. Skinner, John. |
| 22. M'Diarmid, Alexander. | 50. Still, James J. |
| 23. Macdonald, David. | 51. Stuart, William. |
| 24. Macdonald, John C. | 52. Sutherland, A. N. |
| 25. Macdonald, William J. | 53. Thow, William. |
| 26. M'Intosh, John. | 54. Troup, G. Elmalie. |
| 27. Mackay, John S. | 55. Watson, John. |
| 28. Mackenzie, Alexander. | 56. Wilson, Alexander S. |

II.—LIST OF STUDENTS who passed the EXIT BOARD-EXAMINATION in November 1876 and March 1877.

- | | |
|--------------------------|-------------------------------|
| 1. Agnew, William. | 15. Jeffray, John. |
| 2. Bell, Matthew. | 16. Kennedy, David. |
| 3. Berry, J. P. | 17. Kennedy, John. |
| 4. Blackie, John. | 18. M'Cormick, Dugald. |
| 5. Brown, John. | 19. Macdonald, Donald A. |
| 6. Cameron, Richard. | 20. M'Pherson, Norman. |
| 7. Campbell, George. | 21. Miller, James. |
| 8. Currie, Hugh Hart. | 22. Mitchell, David. |
| 9. Dymock, William. | 23. Munro, Robert. |
| 10. Forbes, Alexander M. | 24. Pearson, Thomas. |
| 11. Fowler, Thomas. | 25. Robertson, George Philip. |
| 12. Fraser, Alexander. | 26. Ross, David Morrison. |
| 13. Harper, James W. | 27. Rutherford, John. |
| 14. Hauxwell, Francis M. | 28. Walker, Johnstone. |

Free Church of Scotland.

REPORT

ON

DISTRIBUTION AND EMPLOYMENT OF PROBATIONERS.

MAY 1877.

IN reporting to the General Assembly their proceedings during the past year, the Committee for the Distribution and Employment of Probationers have much pleasure in stating that these proceedings have been more satisfactory in their results than those of any previous year. This is doubtless due to the better understanding of the scheme by Congregations, and their appreciation of it as a means of bringing them into acquaintance on an impartial footing with the probationers of the Church, without in any way interfering with their liberty of choice.

During the year 35 vacant Congregations have applied to the Committee for supply in accordance with the Assembly's Regulations. To these, 135 appointments have been made. But from various causes only 101 of these have been actually fulfilled. Of the probationers who thus officiated on the nomination of the Committee, 7 have been elected by the Congregations to whom they were thus sent, while in 9 of the 35 Congregations elections have not as yet been made, so far as is known to the Committee. It is understood that several other probationers have been invited to officiate in other Congregations in consequence of the impression they have been understood to have made in Congregations in the same neighbourhood to which they have been sent by the Committee, and have been elected by these Congregations. But without taking into account these indirect effects of the Committee's action, it appears that of the Congregations which have received supplies from the Committee, more than one-fourth have elected men thus sent to them. And when it is considered that the proportion of vacant Congregations that make application to the Committee is steadily increasing, and that the proportion of those who have chosen probationers sent by the Committee, as compared with the whole number who have so applied is greater this year than in any previous year, the Assembly will probably

regard the operation of the scheme as upon the whole satisfactory. The Committee, without asking any definite action by the Assembly on the subject, venture to express an earnest hope that all vacant Congregations will comply with the rules of the Church in the matter, and that Presbyteries will take proper steps to secure their compliance.

The Committee have endeavoured to fulfil the trust committed to them by the Assembly and the Church in exercising a general supervision over the probationers of the Church with the view of ascertaining how they are employed, and being a medium of communication betwixt them and the Committees of the Church, and others who desire to obtain the services of probationers. With this view they have taken steps to secure accurate information respecting all the probationers in the Church, and the way in which they are employed from time to time. They are thus in possession of a nearly accurate register of all the probationers, with their actual positions and employments. In order to the rectification of this register, a schedule is sent to every probationer once a year, with a request that it be forthwith returned, and also that immediate intimation be given to the Committee of any change of employment in the course of the year.

The Committee consider that it will be of advantage to lay before the Assembly a brief statement of facts derived from this register since it began to be kept.

Previous to 1873 there had been 31 probationers struck off from the list of those who were to be sent to vacancies by the Committee. Of these, 3 have since died, 1 has got a permanent appointment as a chaplain, 7 have been called to charges in Scotland, and 2 to charges in the Presbyterian Church in England, 6 have gone to America or to British Colonies, 4 are employed at Stations, 1 has betaken himself to the study of medicine, 1 is incapacitated by bad health, 2 are acting as assistants to ministers, and 4 are employed in occasional supplying of pulpits casually vacant.

Of those that were on the list in 1873, or have been added since, there have been in all 122. Of these 51 have been called to charges in Scotland, and 6 to charges in England; 4 have been appointed by the Foreign Missions and Colonial Committees to stations in India or the Colonies; 2 have joined the Established Church of Scotland, and 1 the Episcopal Church, and 1 has separated himself from the Free Church, and has become a Medical student, 2 have died, and 1 has been deprived of his licence, and 53 remain on the roll. It will be understood that this list does not represent the whole number who have been licensed. Several have been called immediately after being licensed, so that they never came upon the Committee's list at all, and others may have failed to report themselves. In particular, it is known that a very considerable number have been appointed to the Foreign Mission field immediately on their being licensed.

Of those now on the list, upwards of 40 are employed in stations and assistantships; so that of the whole number who have come under the cognisance of the Committee, there are not so many as 20 who are not provided with stated employment in the work of the Lord and of His Church, and some of these are engaged in teaching. It will be understood that at the date of this Report no intimation has been received of the licensing of any who finished their studies in session 1876-7. In a short time

a considerable addition will fall to be made to the Committee's list from this source.

The Committee have had under consideration the case of several ordained ministers without charges, and it seemed to be fair to them, and also to the Congregations, to treat certain of these as probationers. They therefore resolved, in terms of a report of a Sub-Committee, with reference to several classes—

1. That Ministers of other Churches admitted by the General Assembly as Ministers of this Church, be entitled to be put on the list on the expiry of their year of probation.

2. That those who have been Probationers or Ministers of the Free Church, but have accepted charges abroad not in connection with the Free Church, be in like manner entitled to be put on the list, on being received by any Presbytery of the Church.

3. That those who have held appointments under Colonial, Continental, Foreign Missions, or Jewish Committees, be put on the list on their return to this country, on being received by a Presbytery.

They humbly recommend to the Assembly to sanction these resolutions.

In conclusion, the Committee take leave to commend the probationers to the kindly and prayerful interest of the Ministers, Office-bearers, and Members of the Church. Whether statements which have been made as to attempts to withdraw some of them from the Church be strictly accurate or not, there is no doubt that in some cases such attempts have been made, while it is equally certain that an impression has been produced that voluntary withdrawals on the part of our probationers would be favourably regarded in certain quarters. It is highly creditable to the body of our probationers that the actual withdrawals have been so few. And the Committee entertain no fear but that, as the honoured fathers are taken away, one after another to their rest and reward, He whose prerogative it is to give some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, will still raise up a succession of faithful men to feed the flock of God, which He has purchased with His blood, and to carry the tidings of His love to your expatriated countrymen, and to Jews and Gentiles in every land, till the earth shall be overspread with the knowledge of the glory of God, as the waters cover the sea.

In name of the Committee,

THOS. SMITH, *Convener*.

APPENDIX.

LIST OF PROBATIONERS.

- | | |
|-------------------------------------|---------------------------------|
| 1. Mr. Thomas Andrew. | 36. Mr. William Anderson. |
| 2. „ Robert Whyte, M.A. | 37. „ William Fullarton, M.A. |
| 3. „ John Brown Reid, M.A. | 38. „ Alexander Argo. |
| 4. „ John Macaulay. | 39. „ Jacob Linklater, M.A. |
| 5. „ James Douglas. | 40. „ Matthew G. Campbell, M.A. |
| 6. „ James Kennedy, M.A., B.D. | 41. „ John Hanson, M.A. |
| 7. „ John Thomson. | 42. „ Alexander Tait. |
| 8. „ David Gordon, M.A. | 43. „ Adam Maxwell. |
| 9. „ Donald Mackintosh. | 44. „ James Forrest. |
| 10. „ James B. Barr. | 45. „ Donald Cook, B.Sc. |
| 11. „ William Keith, M.A. | 46. „ Peter Thomson, M.A. |
| 12. „ John Macpherson. | 47. „ George Steven. |
| 13. „ Robert Ross. | 48. „ James Forrest. |
| 14. „ John Wilson. | 49. „ George B. Monro. |
| 15. „ W. M'Killiam, M.A. | 50. „ John Leitch. |
| 16. „ James Maltman, M.A. | 51. „ Thomas Collins. |
| 17. „ Peter Brown. | 52. „ John Wood. |
| 18. „ Robert Niven. | 53. „ George Theophilus Dodda. |
| 19. „ John E. Fraser. | 54. „ A. S. MacPhee, M.A. |
| 20. „ Alexander M. Ramsay. | 55. „ Peter Fisher. |
| 21. „ John Rae, M.A. | 56. „ David Eaton. |
| 22. „ George Williams. | 57. „ W. D. Beattie. |
| 23. „ Walter White. | 58. „ Crawford Smith. |
| 24. „ William Strachan. | 59. „ David Hewitt. |
| 25. „ Alexander Macneill. | 60. „ Patrick J. Murdoch, M.A. |
| 26. „ Peter Yule. | 61. „ Robert Forrest, M.A. |
| 27. „ James Mavor. | 62. „ James Scott, B.Sc. |
| 28. „ Alexander West. | 63. „ James Stockdale. |
| 29. „ Alexander Simpson, M.A., B.D. | 64. „ John Rutherford. |
| 30. „ Alexander K. M'Dowall. | 65. „ John Blackie. |
| 31. „ James Ewing. | 66. „ J. Wilson Harper. |
| 32. „ James Angus. | 67. „ William Agnew. |
| 33. „ James Fenton. | 68. „ John Brown. |
| 34. „ David B. Dow, M.A. | 69. „ Alexander G. Fraser, M.A. |
| 35. „ James Wallace. | 70. „ John Kennedy, M.A. |

Free Church of Scotland.

REPORT

BY

THE CUSTODIER OF TITLES.

MAY 1877.

IN terms of Act ix. of Assembly 1875, the Custodier of Titles has made inquiries into the cases of Sales and Transferences of property authorised by the Assembly of 1875, so far as these had not been brought to a conclusion before the date of his last Report, and into all the cases authorised by the Assembly of 1876. The result of these inquiries is embodied in the annexed Appendix, from which it will be seen that in all the instances in which a sale has been effected, the provisions of Act viii. Assembly 1863, have been complied with except in the case of Finnieston Church, Glasgow.

That case may be regarded as representative of circumstances which may frequently arise, and the Custodier would be glad if instructions were given him on the subject.

The particulars furnished¹ show that—1. The old church was never settled in terms of the Model Trust Deed, although it was intended, and apparently supposed to have been so secured; and 2. That it is now proposed to deal with the new property in a way which would have been impossible had the restrictions of the Model Deed been in force, and which will not comply with the conditions on which the Assembly consented to the sale.

The object of the Assembly's restrictive regulations is to make sure that the price of properties sold shall be secured to the Church, and although it is necessary that with this end in view the Assembly should to a certain extent control the local parties, it is thought that it was not the intention of the Assembly unnecessarily to hamper the action of Deacons'

¹ Appendix, No. 11.

Courts. The Acts of Assembly and the Model Trust Deed make no provision for relaxation, in any circumstances, of the rules which have been made, and the Custodier suggests that the Assembly might consider whether power might not be granted to the Building Committee to take up such cases as that under notice as they arose, and upon cause shown to modify the regulations as they might see fit.

In addition to the sales authorised by the last two Assemblies, the Custodier has had under his notice, in the course of the past year, the case of Maitland Church, Glasgow, but as that case has been dealt with by the Building Committee in their Report, it is unnecessary to allude to it here.

Humbly reported by

JAMES MACDONALD, W.S.,
Custodier of Titles.

APPENDIX.

SALES AUTHORISED BY ASSEMBLY OF 1875.

1. COLLESSIE, AND KETTLE AND CULTS.—The Hall at Ladybank, the joint property of these Congregations, was sold at the price of £250. The share of this sum falling to the Collessie Congregation has been applied in extinction of the debt on their Church, while that falling to the Kettle and Cults Congregation has been deposited in bank in name of the General Treasurer.

2. GOUROCK.—The old Church here has just been sold at the price of £900 sterling, and it is proposed to apply this sum towards the completion of the present Church. The title to the latter is duly completed in terms of the Model Trust Deed.

3. INVERURIE.—The Deacons' Court are at present endeavouring to effect a sale of the old Church.

4. ST. ANDREW'S, DUNDEE. 5. MONKTON, PRESTWICK. 6. COCKENZIE.—In these cases the Deacons' Courts have offered the properties for sale, but not having received adequate prices, they have resolved to postpone the sale in the meantime.

7. LESLIE AND PREMAY.—The new Church here has been completed and opened, and a new title, in terms of the Model Trust Deed, has been arranged for and is being prepared.

8. ROXBURGH, EDINBURGH.—The sale of this manse, at the price of £1200, has been carried out at the sight of the Custodier, and the free proceeds have been invested in name of the General Treasurer, until a new house in a more suitable locality can be obtained.

9. GOVAN, GLASGOW.—The Contract of Excambion, alluded to in last Report, has not yet been submitted to the Custodier.

10. TOBERMORY.—The new Church has been contracted for, but until it is completed, it is not intended to take any steps for the sale of the old one.

SALES AUTHORISED BY ASSEMBLY OF 1876.

11. FINNIESTON, GLASGOW.—The Clerk to the Deacons' Court informs the Custodier that it was found that the title had been taken in favour of trustees for purposes to be specified in a separate Declaration of Trust. The Declaration of Trust was intended to have been in terms which would have made the provisions of the Model Trust Deed apply to the property, but apparently through oversight no Declaration of Trust was ever executed, so that the trustees were entitled to dispose the subjects, and on being applied to by the Deacons' Court, they agreed to do so. By Minute of Agreement and Sale, dated 8th September 1876, the Church was sold for £5850, with entry at Whitsunday 1877. The Deacons' Court have acquired another site, and are proceeding with the erection of a new Church thereon, which will cost, with a tower, £12,500, or without a tower, £11,200, over and above a ground-annual for the site of £125, 10s. 5d. The title to the site of the new Church has been taken in name of five gentlemen connected with the Congregation, but no trust has been formally constituted in their persons. When the Church is finished, and the cost of erection paid off, it is proposed to grant a conveyance in terms of the Model Trust Deed; but it is a convenience to have the title in its present, or somewhat similar terms, in case it may be necessary to grant a Bond for a time, for part of the money required for building.

12. WYND CHURCH, GLASGOW.—The Deacons' Court are advised to delay offering the Church for sale until next Spring.

13. ST. DAVID'S, GLASGOW.—Nothing has been done in the way of selling this Church, and the Deacons' Court feel that it would be imprudent to take any steps during the present vacancy in the charge.

14. SCHOOL, COUPAR-ANGUS.—Efforts are presently being made to effect a sale.

15. MANSE, CROMARTY.—The old Manse has been sold for £300, and the price will be applied towards the cost of the erection of a new Manse. The title to the new Manse has been prepared in terms of the Model Trust Deed, and deposited with the Custodier.

16. NORTH MANSE, STIRLING.—This Manse has been sold. The price is payable at Whitsunday, and the Agents for the Congregation are in communication with the Custodier with reference to its application.

17. BRIDGEGATE MANSE, GLASGOW.—The Deacons' Court have been advised to delay the sale in the meantime.

18. ST. STEPHEN'S, PERTH.—As the new Church is not ready, it is not intended to put the old Church in the market until November next.

19. SCHOOL, DURRIS.—The negotiations with the proprietor have been interrupted, but as the cause is thought to be temporary, the renunciation of the lease may yet be carried out.

Free Church of Scotland.

REPORT

ON

SABBATH SCHOOLS AND THE YOUNG.

MAY 1877.

DURING many successive deliverances of the General Assembly, the great end sought to be attained by the Committee was the practical recognition by the Church of the Sabbath-school as an integral part of her ecclesiastical system. For the last eight years, with increasing care and completeness, this end may be said to have been substantially accomplished. In the deliverance of 1868 the *recommendation* of previous years was changed to an *injunction* to all Presbyteries and Synods, to give attention to the subject of Sabbath-schools, and specially to the matter of procuring complete statistical information.

As a result of that injunction, from year to year renewed, great progress has been made. The Committee have been enabled to lay full and complete statistics, under synodical guarantee, before the Assembly. A mass of valuable information and suggestion has been gathered by the returns from the whole surface of the Church. By the yearly circulation of the Report, that information is made available to every Sabbath-school teacher within her bounds. This has, it is believed, been a chief instrumentality in gradually raising the level of interest and intelligence in regard to Sabbath-schools.

A copy of last Report has, as in former years, been put into the hands of every Sabbath-school teacher in the Church, the entire expense

being this year defrayed by another respected elder of the Church and member of Assembly, Mr. Robert Watt of Airdrie.

The interest of the Church in her Sabbath-schools and teachers is no longer represented in her Kirk-sessions, Presbyteries, and Synods, merely by the detached efforts of individual members. A great amount of earnest and laborious attention is now officially given to it in all those inferior Courts. In some cases, committees of Presbytery have been appointed, as referred to in subsequent details, for the periodical visitation of the Sabbath-schools, "with the best results." Kirk-sessions, by visitation and otherwise, encourage and foster their Sabbath-schools. Conferences of Presbyteries and of Synods are held upon the subject, and with the Sabbath-school teachers. It is reported, from the Synod of Galloway, that "a lively and increasing interest is taken in Sabbath-schools and senior classes. No part of the business is more heartily entered into than the Sabbath-school Schedule."

The Committee desire again gratefully to acknowledge the great amount of time and labour bestowed upon the returns by corresponding members and by Presbytery and Synod clerks. Where there is so much to be thankful for, they are unwilling to impute blame. But they deeply regret that their labour should still in not a few instances be so needlessly increased by disobedience to the injunction of the Assembly, in the congregational returns not being made within the specified time.

Pastoral Address to Parents.

All along, the Committee have ever sought to put in the forefront of their work that it is their highest desire to make common cause with parents in their care for their children. Twenty years ago the Committee prepared and circulated an Address to Parents. Ten years ago, to the same purpose, a pastoral address to Sabbath-school teachers was issued by the General Assembly. Impressed with a sense of the urgent importance of this subject at the present time, the Committee beg to suggest that a Pastoral Address to parents on the training of their children might be issued by the present General Assembly, for circulation throughout the Church. A draft of such address has been prepared by the Committee, a proof-copy whereof is respectfully submitted along with the present Report for the consideration of the Assembly.

Among the points referred to in the Schedule for the present year, three new queries were inserted. The first had reference to the courses of Scripture-lessons used in the schools; the second to the Hymn-books, if

any, which were most commonly in use; the third, to the subject of adequate accommodation for the Sabbath-schools, brought before last Assembly by memorial from the Scottish National Convention of Sabbath-school Teachers. The object of the Committee, as to all the three, was to gather information which might be found useful in further consideration of those subjects. The results, under their respective heads, will be found among the details contained in subsequent pages of this Report.

For many years past, it has been the privilege of the Committee to record, year by year, a steady advance in the Sabbath-school operations of the Church, in so far as these are represented in figures as tabulated in pages 21-26 of the Report. The last year, they rejoice to say, forms no exception. In every separate item there is again an increase, as shown in the following summary :—

NUMBER OF SABBATH-SCHOOLS, Congregational and Missionary, .	1,885
SENIOR CLASSES, including Ministers',	1,082
	<hr/>
Total,	2,967
	<hr/>

Being an increase over last year of 62 Schools and 32 Senior Classes.	
SABBATH-SCHOOL TEACHERS—	
Male,	7,720
Female,	7,626
	<hr/>
	15,346
TEACHERS OF SENIOR CLASSES, including Ministers,	1,061
	<hr/>
TOTAL ENGAGED IN TEACHING,	16,407
	<hr/>

Being an increase over last year of 698 Sabbath-school Teachers, and 23 Senior Class Teachers.	
SABBATH SCHOLARS AT ORDINARY SCHOOLS—	
Male,	66,005
Female,	73,921
	<hr/>
	139,926
SCHOLARS AT SENIOR CLASSES—	
Male,	16,097
Female,	22,489
	<hr/>
	38,586
	<hr/>
TOTAL UNDER INSTRUCTION,	178,512
	<hr/>

Being an increase over last year of 4,231 Junior, and 685 Senior Scholars. The above numbers show on an average nearly 2 Sabbath-schools to every congregation in the Church, while there is on an average a senior or Bible-class connected with each congregation.

At each of the Sabbath-schools the returns show an average attendance of over 74, while each teacher has on an average nearly 10 scholars in his or her class.

Of the 15,346 ordinary teachers, there are shown to be over the whole 94 more males than females [the latter have increased considerably more than the former during the past year;] while among the 139,926 scholars at ordinary Sabbath-schools, there are 7,916 more girls than boys.

"CHILDREN'S RECORD"—

Copies circulated in Schools monthly,	57,902
Being an increase over last year of 3,644.	
Circulated otherwise,	9,098
Total monthly circulation,	<u>67,000</u>

SABBATH-SCHOOL MISSIONARY CONTRIBUTIONS—

Total contributions for the year (including £850, New Year Offering for High School and Dis- pensary for Lebanon,)	<u>£3,899 15 11½</u>
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Being an increase over last year of £57, 15s.

Following the method found so useful in former years, the Committee, in the remaining pages of their Report, submit, arranged under various heads, a great variety of details and suggestions gathered from all parts of the Church. These from several quarters are scarcely so full this year as formerly, the congregational returns from which such information is mostly drawn having, in many cases, not been sent up to the Committee, after having been used for the compilation of the complete statistical returns which have come from the respective Synods. Many of those details, however, are not only useful in themselves, but form a most encouraging indication of the vast amount of attention and labour now being applied to this subject in all parts of the Church.

Supervision by Ministers and Kirk-sessions.

A query upon this subject has brought out to what a large and increasing extent the Kirk-sessions are giving a kindly supervision to the Sabbath-schools. In many cases the minister himself acts as superintendent, greatly to the encouragement and advantage both of teachers and scholars. Notes follow of a few examples.

"Members of Session visit and encourage the children."—(*Eyemouth*.)
"Children's meeting, conducted by the minister, held every Friday during winter."—(*Tillicoultry*.) "On last Sabbath of month Sabbath-school

examined by minister on work of past month, and short address given. Many parents attend."—(*Ferryhill, Aberdeen.*) "Six Sabbaths in the year set apart for revising lessons, conducted by minister, when parents invited to be present. Examination of children every Sabbath on sermon of previous Sabbath has increased attendance and attention of the children at church."—(*Aboyne.*) "Minister goes over lesson every Sabbath forenoon in church; very helpful to young teachers."—(*Old Machar.*) "Two members of Session, not themselves regularly teaching, appointed in rotation to visit the schools, examine and address the scholars, and report to next meeting of Session."—(*Dunoon.*) "Bible lesson explained by minister every Sabbath afternoon for benefit of teachers."—(*Rothsay Gaelic.*) "Elders visiting their districts do everything in their power to induce the young people to attend the classes."—(*Cupar.*) "School regularly visited and examined by minister."—(*Echt.*) "Session take a kindly interest in the school."—(*St. Andrew's, Kirkintilloch.*) "Two members of Session regularly visit Sabbath-school."—(*Glasgow, Kinning Park.*) "Two elders appointed quarterly to visit schools."—(*Glasgow, Union.*) "Elders in rotation visit schools every Sabbath."—(*St. Stephen's, Glasgow.*) "Schools visited by Session."—(*St. Mark's, Glasgow.*) "Elder appointed to visit monthly."—(*Barrowfield, Glasgow.*) "Monthly visitation by elders."—(*Cathcart.*) "Deputation from Session visits schools annually."—(*Saltcoats.*) "Session appoints deputation periodically."—(*Wallacetown, Ayr.*) "Occasional visitation by members of Session."—(*Nairn.*) "Teachers are encouraged by minister regularly opening the school."—(*Buccleuch, Edinburgh.*) "Elders occasionally visit."—(*High, Edinburgh.*) "Some of our oldest elders take interest in the schools. Both our superintendents are elders, many teachers office-bearers. Elders encouraged to visit and address schools."—(*Viewforth, Edinburgh.*) "Two elders in rotation appointed for six months; their visits highly appreciated."—(*St. John's, Leith.*) "Elders in turn visit every Sabbath."—(*Invergordon.*) "Minister takes pastoral superintendence of school, and addresses briefly every Sabbath evening."—(*Laurieston.*) "A general examination by minister once a month."—(*Harray, Orkney.*) "Minister visits and examines once a month."—(*Dunrossness, Shetland.*) "Minister urges claims of Sabbath-school on parents in visiting."—(*Delting, Shetland.*) "In addition to addresses to the school, minister regularly catechises the whole school before its close each Sabbath from the Shorter Catechism. This he was led to from its being discontinued in the day-schools under the School Board. Minister gives prizes at his own expense at annual meeting for proficiency in Catechism."—(*Ladhope, Galashiels.*) "Every week a written exercise on lesson is given in by Bible class, examined and read at next meeting. This formed the most improving part of the work. A Protestant class is also taught, with prizes at close of session."—*Kinneff.*

Visitation by Presbyteries.

The practice is being gradually extended of the visitation by a Committee of Presbytery of the Sabbath-schools within the bounds. This has already been followed, with great advantage, in Aberdeen and other Presbyteries. This year it is reported for the first time as begun by the

Presbyteries of Ellon and Perth. The following method, adopted by the latter, is admirably fitted to promote the end desired :—

“ Presbytery of Perth appointed a minister and elder to visit each school. The following Schedule of Queries was previously sent to Superintendents, and was returned, filled up, to the deputies :—

I.—THE PURPOSES OF THE VISITATION are to meet with and address the scholars, and to confer with the teachers, along with the ministers and office-bearers, with a view to promote the efficiency and prosperity of the schools.

II.—SUBJECTS OF INQUIRY AT SAID CONFERENCE, AND ANSWERS :—

1. *Teachers*.—(a.) Do they meet weekly or monthly for prayer or conference regarding their work? (b.) Are they regular in their attendance on their classes? When absent, are they careful to provide substitutes? (c.) In addition to class-work, what means are employed by the teachers to keep up the attendance and to enlist the interest of the scholars? (d.) What is the number of male and female teachers respectively? (e.) How many office-bearers are teachers?
2. *Scholars*.—(a.) What is number of male and female children respectively? (b.) What have the teachers and superintendent to report regarding the regularity of attendance, the attention, and conduct of the scholars? (c.) Is there an address given at the close of the school? (d.) Are there any apparent impressions visible in connection with the class-work?
3. *Missions*.—(a.) Is the *Children's Missionary Record* circulated in your school? (b.) How often does your school collect for missions? (c.) What means are taken to interest the scholars in missions?
4. *Bible Classes*.—(a.) Have you male and female Bible classes—weekly or otherwise—taught by the minister or elders? (b.) How many young men and young women respectively attend them, and with what apparent results? (c.) Are the young people from 15 years old and upwards generally attending the congregational Bible classes? What proportion may not be doing so?

III.—QUERIES FOR THE SESSION :—

- (a) Do the minister or elders visit the school at stated times? (b.) Are the children belonging to your congregation, to your knowledge, attending your congregational Sabbath-school? What means are being taken to secure the attendance of any not attending it? (c.) What means are taken to bring neglected children in your district under school instruction?”

“ About half the schools have been already thus visited, and the visits have been found stimulating and encouraging to both teachers and scholars.”—(*Presbytery of Perth*.) “ Committee appointed to visit all Sabbath-schools within bounds once every year. Visitors well received and teachers much encouraged.”—(*Presbytery of Ellon*.) “ Presbytery agreed to special conference on Sabbath-schools and state of religion within the bounds. Church courts must take a deeper interest in, and more superintendence of, our Sabbath-schools than ever, if our Church is to maintain her hold of the Christian youth of the country.”—(*Presbytery of Dunkeld*.)

Training, Preparation, and Encouragements.

The following are brief extracts from the returns received in connection with this heading. It is believed that the stimulus and example which

they afford will be more forcibly presented by quoting from them in detail, in so far as materials have been furnished, than by merely summarising them, although, necessarily, the methods noted are, in many cases, similar to each other.

“Monthly meeting of teachers for prayer, when suggestions are made which are found helpful.”—(*Greenlaw.*) “Conference of teachers, visitation by them, and occasional visit of minister to each class, found useful.”—(*Swinton.*) “Minister regularly superintends and gives general lesson. Teachers’ prayer-meeting at close.”—(*Glenluce.*) “Minister takes at the weekly prayer-meeting lesson for the following Sabbath.”—(*Stirling Presbytery; Lossiemouth; Inverness, North; Inverness, West; Kinning Park, Glasgow; St. Mark’s, Glasgow; Cunningham, Glasgow; Craigs, Stirling; Crofthead, Kirkliston,*) etc.

“Weekly preparation-meeting.”—(*London Road, Glasgow; Fairbairn, Glasgow; Maryhill, Glasgow; Partick, High; Ardrossan; Kilmarnock, Henderson; Kelso; Stanley; Cowgate, Edinburgh; Newington, Edinburgh; St. Paul’s, Edinburgh; New North, Edinburgh; Campbelton, Lochend; Dalkeith, Innellan, Barrhead.*) “Minister urges the importance for senior classes of hand-books written in a devout and believing spirit.”—(*Dunblane.*) “Minister goes over lesson every Sabbath forenoon in church before the sermon. Very helpful to young teachers.”—(*Old Machar.*) “Monthly meeting of teachers, at which minister goes over lesson for next month.”—(*Synod of Fife; Paisley, High.*) “All the teachers, with the exception of the minister and his wife, have been trained in our own Sabbath-school.”—(*Cromar.*) “Several meetings of teachers with the Session, at which practical questions concerning effective teaching have been considered.”—(*Methlic.*) “Minister meets with teachers every Sabbath evening for prayer and study of next lesson.”—(*Pitsligo.*) “Lesson read and explained in church by minister.”—(*Strichen.*) “Teachers have prayer-meeting and model lessons.”—(*Hope-man.*) “Sabbath-school lesson taken up by the minister every Sabbath evening.”—(*Sighthill.*) Quarterly meetings of teachers, work and difficulties considered.”—(*Shettleston.*) “Large number of the teachers attend minister’s Bible-class.”—(*St. Andrew’s, Kirkintilloch.*) “Monthly business meeting of all the teachers,—essential for intelligent co-operation.”—(*Bridgeton, Glasgow.*) “Monthly meeting of Sabbath-school Society, which includes Session, at which reports heard, and missionary objects to be brought before children decided upon.”—(*Blochairn, Glasgow.*) “Prayer-meeting of teachers every Sabbath after school, also monthly meeting.”—(*Candlish, Glasgow.*) “Minister goes over the lessons weekly with the teachers.”—(*Kilmarnock, High.*) “Fortnightly meeting of teachers with minister, when lessons gone over.”—(*Stewarton.*) “Teachers take general lesson in turn.”—(*Troon.*) “Teachers’ meeting monthly, to which office-bearers invited.”—(*Strathdon.*) “Lesson for the day forms subject of a short paper and conversation at Young Men’s Sabbath Morning Fellowship Meeting.”—(*Kelso.*) “Monthly meeting of teachers,—different methods illustrated by superintendent and seniors.”—(*Nairn.*) “Teachers meet and exchange experiences, with united prayer,—special means of blessing.”—(*Fordoun.*) “Monthly prayer-meeting on behalf of teachers and scholars, conducted by members of committee.”—(*Barry.*)

"Minister opens school, and revises by catechising on previous lesson." (*Collace.*) "Monthly meeting."—(*Glasgow, St. Stephen's; Knox's, Perth; Scone; St. Stephen's, Edinburgh; Invergordon, Rosskeen, Musselburgh, Penicuik.*) "Special Sabbath morning prayer-meeting for children."—(*Turriff Presbytery.*) "Weekly meeting for conference and preparation, superintendent and male teachers reading a paper in turn."—(*Perth, West.*) "Teachers all well educated,—devote spare time to mental and spiritual improvement, with view to efficient teaching."—(*Aberfeldy.*) "Minister present both at opening and closing of school."—(*Holyrood, Edinburgh.*) "Three meetings weekly for young in different places by minister."—(*Old Kilpatrick.*)

"Children's meeting, Friday evening."—(*M'Crie, Edinburgh.*) "Periodical meetings for prayer and conversation."—(*St. Columba's, Edinburgh.*) "One of the colleague ministers present regularly in Sabbath-school, taking each class in rotation Sabbath by Sabbath, and occasionally addressing school at close."—(*St. Cuthbert's, Edinburgh.*) "Lessons studied at Sabbath Morning Association."—(*St. Paul's, Edinburgh.*) "In workers' conferences, schools and teachers kept largely in view; duties and responsibilities of the work receive attention in pulpit and meetings; weekly meeting for prayer and study. Old teachers encouraged to continue in the work."—(*Viewforth, Edinburgh.*) "Minister visits schools, addresses and teaches a class occasionally."—(*Fearn.*) "School examined monthly by teachers in turn."—(*Invergordon.*) "Teachers attend minister's Bible-class, where next Sabbath-school lesson is read and explained."—(*Nigg.*) "Sabbath-schools visited frequently by minister, and interest shown in young, by distribution of tracts monthly etc., besides Records."—(*Rosskeen.*) "Minister addresses at close."—(*Tarbert, Tain.*) "Occasional public examination on Shorter Catechism."—(*Avonch.*) "Minister occasionally visits school, and goes round classes. A good many elders teach."—(*Cromarty.*) "Monthly prayer-meeting, lessons explained, papers prepared and read, on such subjects as means to be used for successful teaching, fruits to be looked for, etc."—(*Saline.*) "Teachers' magazine circulated, prayer-meeting every Sabbath, business meeting occasionally."—(*M'Millan, Kirkcudbright.*) "Weekly preparation, and monthly business meeting, children addressed and questioned at close by minister."—(*Campbelton, Lorne Street.*) "Quarterly meetings for prayer and consultation as to promoting efficiency."—(*West Calder.*) "Examination in Sabbath-school of children on Sabbath forenoon lecture found to secure presence and attention of children in church."—(*Cockenzie.*) "Sabbath-school lesson expounded in ordinary forenoon service."—(*Roslin.*) "A small book is given to all scholars who bring a companion."—(*Stobhill.*) "Minister regularly teaches one of the classes, then forms all into one school, questions and explains Scripture passages, and appeals to the conscience and heart; many seem often deeply impressed."—(*North Ronaldshay.*) "Minister conducts congregational school, and teaches senior class of young men; occasionally visits and addresses district school; special attention given in minister's class to proofs of doctrine."—(*Rousay.*) "Ever since Disruption, teachers have met every week to prepare lessons for following Sabbath; Bible lesson as a rule read and commented on every Sabbath afternoon by minister; monthly examination in Catechism; annual soiree in City Hall; boys propose in turn the several grants previously agreed on by the teachers from mission funds to the various schemes."—

(*Perth, West.*) "Monthly competition on a week night during winter for which prizes are given, lessons being over and above regular Sabbath-school work, such as repetition of Isaiah liii. Interest great, competitors numerous, result beneficial."—(*Lochgilphead, Martyrs'.*) "Monthly meeting of teachers at which minister presides."—(*Rothsay, West.*)

Courses of Bible-Lessons.

The new query proposed upon this subject was, "Is a printed course in use? If so, which?" A considerable amount of reply has been given, but it is not so general or complete as to indicate more than approximately the extent to which the various printed schemes are in use in the respective schools throughout the Church. In 500 returns, 7 different schemes are named as being in use, in the following proportions:—

Edinburgh Sabbath-School Teachers' Union,	280
Glasgow Union,	149
American "International" Course, with notes and leaflets,	43
Glasgow Foundry Boys' Society,	7
Paisley Series,	6
Aberdeen do.,	5
Congregational, privately printed,	10

The Committee have not yet been able to see their way to the commendation of any one of the above courses for general adoption throughout the Church. The above figures, in so far as returns have been received, seem to indicate approximately which of the schemes hitherto published are at present the most acceptable. The following remarks are gathered from the returns:—

"Nelson's Weekly Leaflets for International series found useful."—(*Gamrie.*) "The course of lessons (Edinburgh) does not give entire satisfaction. If Scripture truth were arranged into four courses of lessons of two years each, or two courses of four years each, eight years in all, to be resumed when finished, it would be amply sufficient, and more profitable."—(*Stromness.*) "International Series should be made as perfect as possible. Ministers at small cost could make this series useful, in the teaching of families at a distance from them. It might prove a bond between parental and pastoral teaching."—(*Yetholm.*) "Since we have adopted the International lessons the teachers have been considerably helped, by the questions and notes added, and by the leaflet for teachers."—(*Ordiquhill, Fordyce Presbytery.*) "It is intended to take up the International lesson as part of subject at prayer-meeting."—(*Linlithgow.*)

Infant Classes.

The practice of having the very young and "non-reading" children taught simultaneously in a separate room, by teachers of special aptitude,

is extending. There are again this year indications of the experienced and skilful services of Mr. Inglis being useful in this direction. The following remarks are communicated :—

“We separate the children who cannot read from those who can, teaching the former on the simultaneous method.”—(*Rose Street, Glasgow.*) “The non-readers are in a room by themselves, and the teacher uses the black-board with good effect.”—(*Blochairn, Glasgow.*) “We have organised a class for boys, and another for girls, unable to read. Teachers go over *Peep of Day* with them, and tell them Bible stories; these seem to bring out the children at an early age. Parents speak to ministers of how much of truth the little ones carry away with them.”—(*Knox's, Perth.*) “Large infant class taught simultaneously in separate room.”—(*New North Mission, Edinburgh.*) “Younger children taught as an infant school in separate room.”—(*Invergordon.*) “Class for non-readers, very young children, in separate room.”—(*Tillicoultry; Perth, West.*) “Infant class of great service.”—(*Elgin, High.*)

“Children's Record.”

There is again an increase reported of 4000 in the circulation of the “Children's Record,” which is now 67,000. But there is still a considerable number of schools in which it is reported as not being at all received. In Glasgow and neighbourhood, for example, there are seventeen congregations, having an aggregate Sabbath-school attendance in connection of more than 8000, where not a copy of the *Record* is reported as received. One of those congregations has schools attended by 1081 children and young people, being the largest in the Church. The Committee would respectfully call attention to this matter. While it is to be remembered that these are, to a large extent, “Mission” schools, where it may not be expedient to circulate fully a denominational periodical, it seems to be matter of regret that the children, where such difficulty does not exist, should thus be shut out from any regular mention or intelligence as to the missionary operations of the Church. It has been suggested that occasional reference from the pulpit to the intelligence or incidents which the *Record* contains, would increase the interest taken in it, both by parents and children. The following notes are made :—

“We have found it very interesting to question the school on the *Children's Record* on Sabbath following its distribution. This stirs up the scholars to read it, and be prepared for questions.”—(*Knox's, Arbroath.*) “*Children's Record*, and other periodicals, distributed monthly, kindly supplied by Barclay Church, Edinburgh.”—(*Dunrossness, Shetland.*)

Rewards for Attendance, Diligence, etc.

References are increasingly made this year to rewards and encouragements given to scholars, specially in their bearing upon increase and regularity of attendance. Without attempt at classification, the following are noted :—

“Satisfactory marks on attendance card secures prize at Annual Meeting.”—(*Inverness, West.*) “The gift of one of the Religious Tract Society’s large coloured pictures to each scholar who has never been absent. At last distribution 30 were found to have been always present, and 50 to have been but once absent.”—(*Buckie.*) “To promote regularity in attendance, scholars presented with reward-books.”—(*West Calder.*) “Every scholar who has not been once absent during the month receives a small periodical.”—(*New North Mission, Edinburgh.*) “Prizes given for perfect lessons and regular attendance with good results.”—(*Viewforth, Edinburgh.*) “Books given once a year to those who say psalms and catechism well, and attend regularly.”—(*Granton and Wardie.*) “Reward cards and books for attendance and diligence.”—(*Glenbervie.*) “Senior scholars are transferred to Bible class when fit; from thirteen years of age they look forward to this with hope and expectation.”—(*Kinneff.*) “Annual meeting of congregation at which report of progress, attendance, and attention of scholars are given in.”—(*Barry.*) “Prizes for regular attendance.”—(*Friockheim.*) “Annual reward books given to all who, up to a certain point, are most frequently—*first*, present in time; *second*, have very good behaviour, including cleanliness, attention, obedience, quietness, and have their Bible and hymn-book with them at school; *third*, almost perfect in repeating their psalm, catechism, memory lesson; *fourth*, giving simple answers on Bible lesson before read in school as proof of having studied it previously.”—(*Rose Street, Glasgow.*) “In all classes that can read we have a regular memory lesson—prizes being given at end of year for repetition of year’s lessons and good attendance combined.”—(*Great Hamilton Street, Glasgow.*) “Giving reward tickets throughout the year, and prizes at the end of it, found helpful.”—(*Candlish Memorial.*) “Tickets given every Sabbath; reward books every six weeks or so, and prizes periodically awarded for regular attendance, good behaviour, and excellent preparation.”—(*Delting, Shetland.*) “Prizes for best answers on minister’s Sabbath sermons.”—(*Elgin, South.*) “Text and reward tickets found attractive and encouraging. Small books frequently given, and are much demanded. An occasional tract found to be an encouragement.”—(*Unst, Shetland.*) “A system of prizes for attendance extending over seven years works well. At the three years a child gains a New Testament, and at end of seven years a scholar of regular attendance becomes entitled to a handsome Bible. These are presented publicly in the school on the first Sabbath of the year.”—(*Penicuik.*) “Children receive prizes annually at congregational meeting.”—(*Inch Galloway.*) “Prizes to children and senior classes for essays.”—(*Leswalt.*)

Provision for the Young in Ordinary Sabbath Services.

There is great and gratifying progress being made throughout the Church in this matter. The following brief extracts are by no means to be taken as indicating the extent to which attention is being given to it. It is spreading rapidly throughout the Church, and in the absence of any query on the point, it may to a large extent be taken for granted that generally in some form or other such provision is being made. This important and useful practice has manifestly a beneficial bearing upon the recently much-discussed question as to separate Sabbath services for the young.

“Part of every afternoon service addressed to children.”—(*Eyemouth*.)
 “Monthly address to the young from the pulpit; remarks on other Sabbaths. In cottage meetings, children always remembered.”—(*Houndwood*.)
 “Sermon monthly to children of congregation and Sabbath schools, generally on afternoon of first Sabbath; seems much appreciated.”—(*Rothsay, West*.)
 “Preaching of occasional sermons to the young.”—(*Harray, Orkney*.)
 “Sermons at least four times a year.”—(*Kirkcaldy*.)
 “Sermon to assembled Sabbath schools every six weeks.”—(*Musselburgh*.)
 “Quarterly sermons.”—(*Crofthead*.)
 “Quarterly sermon in church.”—(*St. Cuthbert's, Edinburgh*.)
 “Quarterly sermon, and offer of a prize to boy or girl under 15 for best written account of the sermon; found to produce excellent results.”—(*St. Paul's, Edinburgh*.)
 “Children's sermon occasionally, also weekly praise meeting.”—(*Viewforth, Edinburgh*.)
 “Sermon three or four times a year.”—(*Glenbervie*.)
 “Every second Sabbath, address of seven or ten minutes to the young at close of forenoon service, much prized.”—(*Kinneff*.)
 “Quarterly sermon.”—(*Kelso*.)
 “Minister, before commencing forenoon's discourse, might run over lesson for Sabbath evening, and were superintendent to question children, a good impulse might be given both to teachers and scholars.”—(*Stevenston*.)
 “A short prayer offered every Sabbath forenoon in behalf of the children, and a sermon preached to them quarterly.”—(*Cullen*.)
 “Forenoon service in church is specially adapted for children; attendance and attention excellent.”—(*Sighthill, Glasgow*.)
 “Children frequently addressed at ordinary diets.”—(*St. Andrew's, Kirkintilloch, and New North, Edinburgh*.)
 “Minister works pretty frequently with teachers, addressing parents and children from the pulpit on Sabbath.”—(*Hope Street, Glasgow*.)
 “Minister gives running comment on Sabbath-school lesson for the day at forenoon diet.”—(*Knox's, Perth*.)
 “Minister takes Sabbath-school lesson as first part of afternoon service.”—(*Cowcaddens, Glasgow*.)

Hymn-books.

A query, similar to that having reference to courses of lessons, was this year issued as to hymn-books. The subject, which has repeatedly in former years been under consideration by the Committee, has been found to be attended with much greater difficulty than might at first appear.

The query was issued with a view to information as to what hymn-books were most commonly being used, rather than with any purpose of further action in the matter at present. A great many different books, numbering in all upwards of twenty, are found to be in use. Of these, the following nine are most frequently mentioned. In 500 congregations, those nine books are named as in use in their Sabbath-schools, in the following proportions:—

Bateman's (Gall and Inglis),	160
Sankey's (various publishers),	142
Songs of Zion (Nelson),	64
Hymns Old and New (Parlane),	44
Foundry Boys' (Glasgow),	25
Carrubber's Close (Gall and Inglis),	20
Free Church Hymn-book,	19
"Gospel Hymns,"	14
Glasgow Sabbath School Union,	12

While from various causes the returns received are far from complete, the above may be regarded as approximately an indication of the extent to which those various books are in use in the Sabbath-schools, while the following brief notes tend to show the great diversity of opinion which exists on this subject.

"A main difficulty found to be want of suitable hymn-books. Those tried found in many respects unsuitable, but chiefly because they have so poor a variety in point of topic. A really good hymn-book would be of immense service."—(*Campsie*.) "We think that the General Assembly should issue a Juvenile Hymn-book for Free Church Sabbath-schools."—(*Dumbarney*.) "The only hymn-book used is the Bible, containing the psalms in metre and anthem passages, which are alone sung, and found to be both suitable and sufficient."—(*Union, Aberdeen*.)

Missionary Contributions.

There has been again an increase, though not to a large extent, in the juvenile missionary contributions during the year. The whole amount received is £3899, 15s. 11½d. This shows an increase over last year of £57, 15s., but it is probably somewhat greater, as in several cases where considerable sums are contributed, the answer is given, "missionary-boxes not yet opened." The above is inclusive of £850 contributed as a New Year offering for "High School and Dispensary for Lebanon." It is interesting to observe that wherever pains are taken to foster a missionary spirit among the children, the contributions correspondingly increase; even, in some instances, in circumstances where this might scarcely be expected.

Probably the highest rate of contribution is found to be that of the Synod of Orkney, where, with a Sabbath-school attendance of 1661, the amount raised has been £32, 4s. 1d., being on an average 4½d. per head. The following notes are found among the returns:—

“All our schools collect quarterly for the same object. We endeavour to interest them in the schemes to which they contribute, by having at stated intervals missionary meetings, when all our schools assemble and hear accounts of the mission to which they are at the time contributing. For first quarter ‘Livingstonia’ was the scheme, and Dr. Black was with us; for the second, ‘The Lebanon Schools,’ and Mr. Rae addressed the children. Besides schools reported, we have a forenoon meeting, with average attendance of about 600 non-church-going children. Missionary collections for year, £31, 6s. 11d.”—(*Rutherglen*.) “In addition to amount collected (£2, 12s. 3d.), I received from two members of my Bible-class 16s. 6d., which they had raised among themselves and friends for Dr. Barnardo’s work among poor boys in London.”—(*Marykirk*.) “Collect for missionary purposes monthly, and give missionary news that afternoon.”—(*Stonehaven*.) “The £40 collected by minister’s young men’s class goes to support a catechist in India. The £100 by young women’s class, a missionary in Syria.”—(*St. George’s, Edinburgh*.) “A Penny Savings Bank has been set on foot; children counselled to give every tenth or twelfth penny to the Lord. The Reformed Presbyterian plan of a mission box for every household is an admirable one.”—(*Linlithgow*.) “There are twenty-five congregations in this Synod, the schools in connection with which make no missionary contributions, viz., five in *Strathbogie* Presbytery, four in *Abernethy*, three in *Aberlour*, one in *Forres*, nine in *Inverness*, and three in *Nairn*.”—(*Synod of Moray*.) In *Synod of Orkney* the returns show £32, 4s. 1d. contributed by 1661 scholars, being on an average over 4½d. each from the whole. “£14 has been collected by Bible-class and distributed among the local charities.”—(*Middle, Paisley*.) “Children subscribe for poor in the district.”—(*Nitshill*.) “Money contributed is allocated by the scholars, who take an intelligent interest in various missionary schemes.”—(*Delting, Shetland*.) “Contributions greatly stimulated by seeing the child which the scholars were to send out to Canada.”—(*New North Mission, Edinburgh*.) “The duty of giving to the cause of Christ is being taught and practised in our schools, there being a considerable increase in the contributions this year. In some cases a special mission scheme is brought quarterly before the children with good results.”—(*Synod of Angus and Mearns*.) “Bible-class have undertaken to support a native missionary in China.”—(*Elgin, High*.)

Accommodation.

The Committee have been glad of the opportunity afforded, by the new query inserted on this subject, for getting at the knowledge of deficiencies where these may have been found seriously to exist. In the returns received, there are fewer complaints than might probably have been expected, considering the inadequate accommodation which, in many cases,

evidently prevails. It is interesting to observe that while many express themselves as contented with the inconvenient accommodation which the churches afford, an increase of attention to the subject is leading, in various cases, to the erection of halls specially adapted for meetings and Sabbath-schools. The following are extracted from remarks made in the returns :—

“Very much in need of such, having only session-room, vestibule, and church.”—(*Rose Street, Glasgow.*) “*Pollockshaws Mission School* inadequate.” “Necessitates defective arrangements of schools.”—(*Kinning Park, Glasgow.*) “The very best.”—(*Wellpark, Glasgow.*) “Sufficient floor space, but neither arranged or ventilated as we would like.”—(*St. Peter's, Glasgow.*) “Only tolerable. Infant class, from necessity, at separate hour.”—(*Renfield, Glasgow.*) “Now better than before, having recently erected halls.”—(*Cunningham, Glasgow.*) “No; increasing work pressing itself upon us.”—(*Chalmers', Glasgow.*) “No, but we have the prospect of an improvement.”—(*Glasgow, West.*) “Yes, in every respect.”—(*St. George's, Glasgow.*) “No, very difficult to secure proper accommodation.”—(*Kinnethmont.*) “One of the schools meets in a wooden building, erected solely for that purpose by a farmer, who also conducts the school.”—(*Marykirk.*) “Yes, public school.”—(*Aberfeldy.*) “In some of the schools good, in others not.”—(*Barclay, Edinburgh.*) “In one school very inadequate.”—(*Bo'ness.*) “Not for mission school.”—(*West Calder.*) “About to build hall specially for Sabbath-school purposes.”—(*Dalkeith.*) “Greatly need proper accommodation.”—(*Loanhead.*) “Inadequate in winter.”—(*Sanday, Orkney.*) “Very inadequate.”—(*Sheuchan.*) “If the church be deemed a suitable place, accommodation fairly adequate throughout the Synod. Much to be desired, however, that special rooms and halls be provided, with seats moveable, for accommodation of each class; walls hung with maps, texts, etc., and with large black board.”—(*Synod of Perth.*) “Yes, with very few exceptions.”—(*Synod of Argyll.*) “All adequate; would however be a great improvement were halls provided for Sabbath-schools.”—(*Synod of Fife.*) “One school has been accommodated for many years in the “ben end” of a thatched cottage, where forty or more are packed from Sabbath to Sabbath.”—(*Synod of Shetland.*) “A fine building specially erected as a Sabbath-school.”—(*Oakshaw Street, Paisley.*) “A hall costing £350 has been recently erected in the west end of the parish for religious services, Sabbath-school, and Bible-class, evening classes, lectures, etc. The objects are being increasingly realized. For the first time in this extensive district a prosperous Sabbath-school has been established; previous attempts failed, owing to insufficient accommodation.”—(*Cluny, Aberdeen.*) “Separate building specially fitted up for Sabbath-school, found a very great advantage.”—(*Urquhart, Elgin.*) “Taking steps to fit up a Sabbath-school, which will greatly help efficiency.”—(*Cromarty.*)

Mission of Mr. Charles S. Inglis.

References continue to be found in the returns to the work of Mr. Charles S. Inglis, missionary agent appointed by the Edinburgh Sabbath-

School Teachers' Union. Wherever Mr. Inglis has been engaged, testimony is borne to the skill, good-sense, and untiring diligence which he brings to bear upon his important and often delicate work. The subjoined notes from returns, and Mr. Inglis's own brief and characteristic report, sufficiently indicate the eminently practical nature, the extent, and the usefulness of that work. One of the points of inquiry for the guidance of the Home Mission Committee's Deputies has reference to the founding and progress of Sabbath-schools. No branch of Christian effort appears more distinctly to come within the scope of its operations. It seems therefore both fitting and reasonable that the Home Mission Committee should be empowered by the Assembly to continue annually the small grant, twice already given, under the authority of the Assembly, to the fund by which this mission is supported, so long as Mr. Inglis continues as hitherto his useful work among the Sabbath-schools of the Church.

"The visit of Mr. Charles Inglis during this year has been of the greatest benefit to the Sabbath-school, especially to the teachers, showing them the importance of the work, and the best methods for its successful accomplishment. We should have such a visit every quarter."—(*Cockpen*.) "Visitation of schools by Mr. Inglis this winter under appointment by Presbytery."—(*Dalkeith*.) "Schools visited by Mr. C. Inglis, who addressed parents, teachers, and scholars."—(*Ormiston*.) "Mr. C. Inglis visited schools, taught a model class, and addressed the teachers."—(*Roslin*.) "The Presbytery of Stirling have arranged for Mr. Inglis to visit the schools, chiefly to address the teachers."—*Synod of Perth and Stirling*.

"REPORT ON VISITATION OF SABBATH SCHOOLS, &c. .

"Visitation of Classes, Teachers' Meetings, Congregations, etc., of the Free Church in connection with the Religious Instruction of the Young—May 1876 to April 1877.

"The following places have been visited during the past year:—

Aberdeen.	Cockpen.	Larbert.
Aberuthven.	Cambusbarron.	Loanhead.
Auchterarder.	Dollar.	Muthill.
Ancrum.	Denny.	Musselburgh.
Alva.	Dalkeith.	Newburgh.
Bannockburn.	Donne.	Ormiston.
Bo'ness.	Dunblane.	Penicuik.
Bucklyvie.	Gartmore.	Roslin.
Braco.	Grangemouth.	Skene.
Crosspoles.	Gargunnoch.	Stirling.
Cupar-Fife.	Gorebridge.	Tullibody.
Carlops.	Kippen.	Tillicoultry.
Cockenzie.	Kelso.	

"In all these places Congregations, Sabbath-schools, Young Men's Meetings, Teachers' Meetings, were addressed, visited, or conferred with, according to circumstances; the number of meetings, over and above numerous private conferences, being 160. A number of lectures have been given on providing better accommodation for Sabbath-schools, Classes, Prayer-meetings, and the like, illustrated by diagrams and models, resulting in the building or refitting of church-halls, etc., and increased attention to this subject. It may be also noticed that there is a real desire on the part of many earnest teachers to be better qualified for their work, a desire which showed itself specially in those meetings where classes were taught in their presence as an example.

"*Letter from a Minister.*— . . . 'One of the results of your visit, I think it right to tell you, has been the starting of a Sabbath-school Library, for which we have got the sum of £6, 5s.'

"*Letter from a Superintendent.*— . . . 'We now circulate the *Children's Record*, which seems to be appreciated by the young people, to whom it is new.'

"*Parental Instruction.*—Several pleasing cases met with of instruction having been begun at home in consequence of *faithful* teaching in the Sabbath-school; example:—'I am almost ashamed to say that I have only now commenced to instruct my own children. I am constitutionally lazy, and perhaps would avoid it if possible, but my children came home Sabbath after Sabbath from the school asking such serious and strange questions, that the subject has been forced on me whether I will or not.'

"*Prayer Meetings.*—Several prayer meetings have been commenced among teachers. Some of the results are stated by teachers thus:—'We come to the Sabbath-school with more heart now.' 'I study for my class, a new thing for me.' 'I did not use to think I had any responsibility in connection with my children; it is different now.' 'I have begun to visit my little flock. It is most delightful. Formerly I shrunk from this duty.'

"*Preaching to the young* is spreading much. In some places I have had the pleasure of commencing this work for the first time. One minister said, 'Now you will begin this for me next Sabbath. I am not too old to learn, and having been convinced on this subject, I mean to follow it out more or less every Sabbath as well as I can.'

"A Sabbath-school met under the shade of a few spreading trees in summer, is a picturesque and pleasing sight, reminding one of the communion gatherings once so common in the Lowlands, and still kept up in the Highlands. With the exception of one class, the children and teachers were all seated on the grass, and it gave a fitting opportunity of referring to that greater gathering where so many thousands were fed sitting on the green grass by the 'great Shepherd of the sheep.' The young people were very attentive in the midst of the Sabbath stillness. Have we as yet taken advantage of *every* circumstance that may affect our young listeners? It might often happen that in good weather and in favourable circumstances a change now and then to the open air is an advantage in summer. One minister keeps his Bible-class in his garden in a shady place, with much benefit to all.

"CHARLES S. INGLIS.

"12 DICK PLACE, GRANGE,
EDINBURGH, 20th April 1877."

Miscellaneous.

This year, as formerly, there are many details and suggestions contained in the returns which cannot be classified under any of the foregoing heads. A few of these have been selected, as follows. Ministers, superintendents, and teachers, may find among them some hint useful for adoption in their several fields of labour among the young:—

“A quarterly prayer-meeting is held, when all the children and teachers are present. Earnest pointed addresses are given as to the great end aimed at in our Sabbath-school work.”—(*Sighthill, Glasgow*.) “We find the intermediate Bible-class arrangement a successful bridge between the Sabbath-school and minister’s class. Most of the older scholars that had left the Sabbath-school have been thus induced to remain.”—(*Wellpark, Glasgow*.) “For some time past we have invited all our non-churchgoing children to attend church on Sabbath afternoons, in a portion of the gallery set apart for them, under care of their teachers. A large number come, and conduct themselves well.”—(*Young Street, Glasgow*.) “We have found benefit by organising week-night meetings, bringing scholars and teachers into contact. We have had a drill-class for boys, and in winter an industrial exhibition. This winter fortnightly meetings, lectures, competitive Scriptural examinations, etc.”—(*St. Peter’s, Glasgow*.) “School has for a year met at two o’clock, church service having been altered from afternoon to evening. As to comfort of both teachers and scholars, and otherwise, found to be a great improvement on former hour, half-past five; especially as it has rendered it easier to get qualified teachers when wanted.”—(*Renfield, Glasgow*.)

“A catechetical class during interval would meet the present call for special service for the young, and make the divisive course of the Foundry Boys’ Association turn in a right direction.”—(*Hurlford*.) “A large number of parents and adherents attend as hearers during minister’s Bible-class.”—(*Glenlyon*.) “An evening meeting held every two months for examination in Shorter Catechism, and for a children’s service; parents also attending.”—(*St. Ninian’s, Leith*.)

“Tremendous efforts being made in certain quarters to prevent a single child of their sect attending a dissenting Sabbath-school.”—(*Alford*.)

“The Temperance movement, if embraced by teachers, would add to our usefulness.”—(*Logiealmond*.) “There is a very flourishing ‘Band of Hope’ in connection with the schools, meeting weekly.”—(*St. George’s, Edinburgh*.) “There is a ‘Band of Hope,’ non-congregational in its scope, but directly under management of minister and some members, which numbers about 150.”—(*Linlithgow*.)

“Some time since, considerable disorder, and among grown-up lads, insubordination and opposition. We felt that if this was to be cured it was not by severe discipline, but by the principle of self-government, and friendly relationship and sympathy on part of teachers. We have

to a good extent succeeded. Kindly interest and common sense generally, with young people, overcome.”—(*Finnierson.*) “A good deal of waking up among our lads. Short essays on Bible subjects, with remarks, has brought out a great deal of intelligence and mental activity, and given opportunity, by showing the soul-condition of many of the lads.”—(*Finnierson.*)

“Minister visits the public schools, and does all he can in promoting religious instruction, with the sanction of the School Board. He constantly presses upon parents the duty of teaching their own children.”—(*Knockando.*)

“Children meet in church every fortnight for practice of hymn-singing, when minister gives short address.”—(*Stobhill.*)

“The purchase of a large Children’s Library has proved the very life of the school.”—(*Allanton.*) “Teachers note those fit for school, and see that they come. Besides the Sabbath-morning classes, there is our afternoon meeting for the young.”—(*Langton.*) “Three miles from church a lady keeps a Sabbath-school for the children at the farm.”—(*Chirnside.*)

“The teachers have procured a library specially for themselves, with about seventy volumes, all having direct reference to Sabbath-school necessities. The teachers meet every three months, when a paper bearing definitely on some point connected with Sabbath-school work is read by one of them and discussed by others. Much practical advantage has been the result.”—(*Dyce.*) “Box of Letters found most useful in teaching the infant class.”—(*Boyndie.*) “Minister, in his Bible-class, gives out subjects, encouraging scholars to write a short essay once or twice a month. Found an excellent method of communicating accurate knowledge of divine truth.”—(*Banchory-Devenick.*) “School meets at ten A.M. Found by experience that this is best hour. Twice a ‘Catechism Bee’ has been held publicly, and prizes awarded.”—(*Ruthrierson, Aberdeen.*) “At the Bible-class, test questions are given out at each meeting on Scripture subjects, and the answers handed in, in writing, on the following Sabbath. Prizes are given to those who, at end of a certain time, have given in the fullest and most correct answers. The results obtained are very satisfactory.”—(*Evie, Orkney.*)

As stated in last Report, the fruits of the recent “times of blessing” continue to be seen in the patient and prayerful earnestness which, as a rule, may be said to pervade the Sabbath-school operations of the Church. If there be less of the evident conversion of souls, there is not less of the patient sowing of the seed; while here and there, even in the seed-time, “he that reapeth” is receiving wages, and gathering “fruit unto life eternal.”

The great amount of earnest, systematic, and prayerful labour now being applied throughout the Church to the scriptural training of the

young, cannot, with the blessing of God, fail to be followed by many precious fruits. To these there is this year comparatively little reference, no special inquiry having been made. Yet there are here and there spontaneous indications, such as the following, not only of blessing sought, but of blessing found :—

“It is the experience of the minister that Sabbath-schools are blessed much in proportion as they are regarded as juvenile congregations for the worship of God, holding an intermediate place between the general congregation and the congregations of the fireside.”—(*Portpatrick.*)

“In November and December last several of the older scholars became decided, and the good work continues.”—(*Gallowgate, Aberdeen.*) “A few have professed their faith in the Lord Jesus, and their lives confirm their profession. Also a great improvement in the quiet and order of the school. There is much that gives indication of a good work of grace.”—(*Pleasance, Edinburgh.*) A Mission Superintendent writes: ‘A meeting for prayer after school is closed. Within last four or five weeks, children so disposed are invited to remain. All the girls do so, and from twelve to fifteen boys. From the perfect stillness prevailing, and the certainty that God will answer believing prayer, we may confidently look for spiritual results. It might be a good plan once every few Sabbaths, instead of school, to have two or three short addresses, closing with little inquiry meetings, to last a few minutes.’—(*Free St. Leonard's, Perth.*)

“An increasing seriousness has been observed among the children, which is very encouraging to the teachers.”—(*Barrhill*) “Two or three cases have occurred of scholars inquiring after Christ.”—(*Wynds, Glasgow.*) “Some of the young people, especially grown-up boys and girls, have been brought to decision during the year, and are showing by their changed behaviour that a work of grace has been begun in their hearts.”—(*Cunningham, Glasgow.*) “In some instances large Sabbath evening services are kept up every week, and attended with much encouraging success, both in the large attendance of parents and children, and in the deep interest awakened.”—(*Synod of Angus and Mearns.*)

“Among those who have died during the year, a few gave clear evidence of a change of heart; and not a few of the lads who formerly gave us a good deal of trouble have decided for the Lord, and are trying to influence others to take the same side. Many of our older scholars appear to be on the verge of decision.”—(*Finnieston, Glasgow.*)

Rejoicing in the vast opportunities which the Church now possesses, the Committee would anew humbly commend her Sabbath-schools, and all that concerns the spiritual welfare of her young, to the fostering care, the encouragement, and the prayers of the General Assembly. They feel more and more assured that a field more inviting,

or more invariably grateful for the labour bestowed upon it, cannot be found within the whole range of the Church's operations at home or abroad.

In name of the Committee,

WILLIAM DICKSON, *Convener*.

PRESBYTERIAL RETURNS OF SABBATH SCHOOLS—continued.

PRESBYTERIES.	ORDINARY SABBATH SCHOOLS.					SENIOR CLASSES.					Number of Copies of Children's Record circulated monthly.	TOTAL CONTRI- BUTIONS FOR MISSIONARY PURPOSES DURING THE YEAR.							
	Number of Sabbath Schools	TEACHERS.			SCHOLARS ON THE ROLL.			Senior Classes, including Missions, (whether on Sabbath or week-day), over and above ordinary Sabbath School.	TEACHERS.				SCHOLARS ON THE ROLL.						
		Male.	Female.	Total.	Male.	Female.	Total.		Male, including Ministers.	Female.			Total.	Male.	Female.	Total.			
Argyll and Bute.	40. Meigle, .	19	49	56	105	351	524	875	9	7	31	12	15	9	101	314	415	370	£57 19 5
	41. Forfar, .	20	53	61	114	546	599	1145	8	7	31	12	15	9	75	218	293	687	31 17 6½
	42. Dundee, .	47	277	382	659	2270	2933	5203	35	31	5	36	613	1154	1767	2505	164 4 11		
	43. Brechin, .	19	95	79	174	739	738	1477	13	12	2	14	159	311	470	633	35 3 3		
	44. Arbroath, .	28	113	107	220	833	869	1702	16	15	1	16	312	480	792	675	52 3 10½		
	45. Fordoun, .	25	62	58	120	529	612	1141	9	9	..	9	81	106	187	380	23 8 9		
Aberdeen	46. Aberdeen, .	71	357	421	778	3240	3786	7026	53	46	6	52	692	1420	2112	3745	237 4 0½		
	47. Kincardine O'Neil, .	32	45	50	95	406	448	854	16	14	2	16	133	151	284	349	8 13 0		
	48. Alford, .	21	31	15	46	260	296	556	7	7	..	7	73	72	145	120	1 10 6		
	49. Garioch, .	26	63	46	109	631	607	1238	11	10	1	11	156	171	327	338	26 1 7½		
	50. Ellon, .	20	56	39	95	512	499	1011	8	8	..	8	93	72	165	545	24 11 6		
	51. Deer, .	31	102	85	187	955	1050	2005	14	11	1	12	225	263	488	560	43 8 1		
	52. Turriff, .	19	51	57	108	568	623	1191	10	9	1	10	142	217	359	491	30 5 4		
	53. Fordyce, .	19	94	81	175	825	855	1680	11	10	..	10	252	255	507	759	48 16 0		
Moray	54. Strathbogie, .	29	76	63	139	716	830	1546	11	9	2	11	252	185	437	521	38 13 0½		
	55. Aberlour, .	12	32	18	50	270	289	559	4	4	1	5	106	122	228	112	4 3 6		
	56. Abernethy, .	24	49	26	75	394	381	775	4	4	..	4	35	52	87	120	9 16 6		
	57. Elgin, .	21	141	114	255	959	1112	2071	15	12	1	13	399	595	994	540	86 15 11½		
	58. Forres, .	8	34	34	68	338	319	657	9	7	4	11	55	82	137	305	28 17 1		
	59. Inverness, .	20	94	84	178	918	922	1840	6	5	1	6	149	150	299	772	71 18 5		
	60. Nairn, .	9	35	44	79	437	512	949	2	1	1	2	49	10	59	556	36 18 8½		

Glasgow and Ayr	16. Ayr,	47	152	153	305	1159	1256	2415	21	21	...	21	247	261	508	791	52	18	11
	17. Irvine,	55	329	280	609	2404	2529	4933	36	31	2	33	524	599	1123	2105	82	9	5
	18. Paisley,	36	244	261	505	1978	2551	4529	30	24	2	26	493	744	1237	1865	74	18	11
	19. Greenock,	30	207	250	457	1672	1999	3671	28	25	4	29	664	715	1379	1499	145	8	5
	20. Hamilton,	38	331	329	660	2500	2305	4805	23	23	1	24	469	423	892	1300	102	3	9
	21. Lanark,	20	118	57	175	875	869	1744	13	9	2	11	163	209	372	562	45	3	2
	22. Dumbarton,	29	107	122	229	860	924	1784	24	20	1	21	342	588	930	1019	90	7	8
Ayr	23. Glasgow,	198	1297	1199	2496	11,258	13,351	24,609	159	127	32	159	2892	3954	6846	12,086	979	8	0
	24. Dunoon and Inverary,	28	92	92	184	735	886	1621	17	14	2	16	164	345	509	722	65	2	2
	25. Kintyre,	17	56	52	108	469	460	929	7	7	1	8	145	121	266	766	30	17	9
	26. Islay,	10	16	14	30	243	300	543	5	4	...	4	69	48	117	20	0	9	10
	27. Lorn,	10	24	18	42	307	258	565	3	3	...	3	51	133	184	122	9	0	11
	28. Mull,	10	24	11	35	161	176	337	2	1	1	2	19	17	36	114	.....	
Stirling	29. Stirling,	24	132	133	265	1048	1335	2383	20	17	3	20	425	602	1027	1095	72	2	2
	30. Dunblane,	15	42	49	91	361	437	798	5	5	...	5	162	242	404	412	26	10	10
	31. Dunkeld,	16	30	24	54	248	306	554	6	6	...	6	32	58	90	175	12	6	6
	32. Breadalbane,	13	24	25	49	147	258	405	5	3	...	3	53	108	161	193	6	18	9
	33. Perth,	28	99	150	249	807	916	1723	20	18	1	19	274	381	655	1076	59	5	6
	34. Auchterarder,	20	51	65	116	490	657	1147	11	10	...	10	146	162	308	648	41	15	4
Dunfermline	35. Dunfermline,	14	46	52	98	313	386	699	16	13	3	16	157	264	421	400	6	19	6
	36. Kinross,	9	34	34	68	339	345	684	7	7	...	7	73	104	177	175	12	15	11
	37. Kirkcaldy,	31	114	188	302	1217	1598	2815	21	17	4	21	361	709	1070	1044	67	6	4
	38. Cupar,	16	32	44	76	296	403	699	9	8	1	9	79	192	271	426	23	4	11
	39. St. Andrews,	25	79	73	152	605	707	1312	12	10	1	11	139	244	383	24	31	6	9

PRESBYTERIAL RETURNS OF SABBATH SCHOOLS—continued.

PRESBYTERIES.		ORDINARY SABBATH SCHOOLS.						SENIOR CLASSES.						Number of Copies of Children's Record circulated monthly.	TOTAL CONTRI- BUTIONS FOR MISSIONARY PURPOSES DURING THE YEAR.		
		Number of Sabbath Schools	TEACHERS.			SCHOLARS ON THE ROLL.			Sabbath or week- day, over and above ordinary Sabbath School.	TEACHERS.			SCHOLARS ON THE ROLL.				
			Male.	Female.	Total.	Male.	Female.	Total.		Male.	Female.	Total.					
Argyll and Bute	40. Meigle, .	19	49	56	105	875	351	524	875	9	..	9	101	314	415	370	£57 19 5
	41. Forfar, .	20	53	61	114	1145	546	599	1145	7	1	8	75	218	293	687	31 17 6½
	42. Dundee, .	47	277	382	659	5203	2270	2933	5203	31	5	36	613	1154	1767	2505	164 4 11
	43. Brechin, .	19	95	79	174	1477	739	738	1477	12	2	14	159	311	470	633	35 3 3
	44. Arbroath, .	28	113	107	220	1702	833	869	1702	15	1	16	312	480	792	675	52 3 10½
	45. Fordoun, .	25	62	58	120	1141	529	612	1141	9	..	9	81	106	187	380	23 8 9
Aberdeen	46. Aberdeen, .	71	357	421	778	7026	3240	3786	7026	53	6	52	692	1420	2112	3745	237 4 0½
	47. Kincardine O'Neil, .	32	45	50	95	854	406	448	854	14	2	16	133	151	284	349	8 13 0
	48. Alford, .	21	31	15	46	556	260	296	556	7	..	7	73	72	145	120	1 10 6
	49. Garioch, .	26	63	46	109	1238	631	607	1238	10	1	11	156	171	327	338	26 1 7½
	50. Ellon, .	20	56	39	95	1011	512	499	1011	8	..	8	93	72	165	545	24 11 6
	51. Deer, .	31	102	85	187	2005	955	1050	2005	11	1	12	225	263	488	560	43 8 1
	52. Turriff, .	19	51	57	108	1191	568	623	1191	9	1	10	142	217	359	491	30 5 4
	53. Fordyce, .	19	94	81	175	1680	825	855	1680	10	..	10	252	255	507	759	48 16 0
Highland	54. Strathbogie, .	29	76	63	139	1546	716	830	1546	11	2	11	252	185	437	521	38 13 0½
	55. Aberlour, .	12	32	18	50	559	270	289	559	4	1	5	106	122	228	112	4 3 6
	56. Abernethy, .	24	49	26	75	775	394	381	775	4	..	4	35	52	87	120	9 16 6
	57. Elgin, .	21	141	114	255	2071	959	1112	2071	12	1	13	399	595	994	540	86 15 11½
	58. Forres, .	8	34	34	68	657	338	319	657	7	4	11	55	82	137	305	28 17 1
	59. Inverness, .	20	94	84	178	1840	918	922	1840	5	1	6	149	150	299	772	71 18 5
	60. Nairn, .	9	35	44	79	949	437	512	949	1	1	2	49	10	59	556	36 18 5½

Rose	{	61. Chanonry,	18	35	29	64	297	360	657	9	6	3	9	51	63	114	188	13	18	10	
			19	65	40	105	803	653	1256	11	8	3	11	123	157	280	622	33	13	11	
			26	78	83	161	907	1047	1954	10	7	3	10	181	241	422	655	33	4	11	
Sutherland	{	64. Dornoch,	20	41	23	64	381	316	697	6	4	2	6	38	34	72	340	7	16	6	
			5	14	10	24	170	173	343	...	1	...	1	12	...	12	50	0	12	0	
			43	129	125	254	1283	1366	2649	14	10	2	12	290	365	655	690	34	0	34	
Glenelg	{	67. Lochcarron,	20	34	8	42	373	304	677	10	7	2	9	64	18	82	12	.....		
			8	29	19	48	169	107	276	...	...	...	...	...	...	...	109	7	13	0
			36	61	19	80	703	721	1424	4	3	1	4	42	72	114	105	4	16	4	
	{	69. Skye and Uist,	34	161	26	187	1130	1026	2156	4	4	...	4	29	30	59	320	13	8	4	
	{	71. Orkney,	26	88	40	128	625	694	1319	11	9	...	9	152	190	342	631	32	4	1	
			20	35	24	59	292	506	798	6	6	...	6	30	78	108	194	4	11	4	
TOTAL,			1885	7720	7626	15,346	66,005	73,921	139,926	1082	913	148	1061	16,097	22,489	38,586	57,902	£3899	15	11½	

FREE CHURCH OF SCOTLAND, 1877.

SYNODICAL RETURNS OF SABBATH SCHOOLS.

SYNODS.	ORDINARY SABBATH SCHOOLS.						SENIOR CLASSES.						TOTAL NUMBER OF SCHOLARS.	Number of Copies of Children's Bibles distributed monthly.	TOTAL CONTRIBUTIONS FOR MISSIONARY PURPOSES DURING THE YEAR.		
	TEACHERS.			SCHOLARS ON THE ROLL.			TEACHERS.			SCHOLARS ON THE ROLL.							
	Number of Sabbath School.	Male.		Female.	Total.	Male.	Female.	Total.	Including Missionaries.	Female.	Total.	Male.				Female.	Total.
Lothian and Tweeddale,	195	891	1022	1912	8087	8411	16,498	134	107	31	138	1729	2186	3915	6788	£384 12 8	
Moray and Teviotdale,	61	176	205	381	1394	1641	3035	35	32	3	35	406	747	1153	1591	123 17 11	
Dumfries,	55	191	216	407	1377	1468	2845	28	25	3	28	326	408	734	1259	67 1 4	
Galloway,	40	103	142	245	1025	1112	2137	29	21	4	25	329	277	606	626	36 11 7	
Glasgow and Ayr,	453	2785	2651	5436	22,706	25,784	48,490	334	280	44	324	5794	7493	13,287	21,227	1572 18 5	
Argyll,	75	212	187	399	1915	2080	3995	34	29			448	664	1112	1744	105 10 8	
Perth and Stirling,	116	378	446	824	8101	3909	7010	67	59			1092	1558	2645	3589	218 19 2	
Fife,	95	305	391	696	2770	3439	6209	65	55			809	1513	2322	2069	141 13 5	
Angus and Mearns,	158	649	743	1392	5268	6275	11,543	90	83			1341	2583	3924	5250	364 17 9	
Aberdeen,	239	799	794	1593	7397	8164	15,561	130	115	1		1766	2621	4387	6907	420 10 1	
Moray,	123	461	383	844	4032	4365	8397	51	42	1		1045	1196	2241	2926	277 3 2	
Ross,	63	178	152	330	1807	2080	3867	30	21			355	461	816	1465	80 17 8	
Sutherland and Caithness,	68	184	158	342	1834	1855	3689	20	15			340	399	739	1080	42 8 9	
Glenelg,	98	285	72	357	2375	2158	4533	16	14			135	120	255	549	25 17 8	
Orkney,	26	88	40	128	625	694	1319	11	9	..		152	190	342	631	32 4 1	
Shetland,	20	35	24	59	292	506	798	6	6	..		30	78	108	194	4 11 4	
TOTAL,	1685	7720	7626	15,346	66,005	73,921	139,926	1082	913	146	1061	16,097	22,489	38,586	57,902	£3899 15 11	
Total Number employed in Teaching,													Total Number under instruction,			178,512	

Free Church of Scotland.

REPORT

ON THE

STATE OF RELIGION AND MORALS.

MAY 1877.

THE Report which the Committee lay on the table of the General Assembly this year, contains no statements of wide-spread gracious movements in the Church, such as they were enabled to communicate for some years past. From various districts the Committee continue to hear of the gracious workings of the Spirit of God, but in a very partial degree, compared to these workings at the period referred to. The work of the Spirit of God in these localities, has been going on in a manner so quiet and gentle, that the eyes of the Church in general have not been drawn towards it.

The reality and extent of that work of revival in which our country and our Church shared, and in connection with which our much-esteemed brethren from America, Messrs. Moody and Sankey, were so largely blessed, are seen in the numbers of persons, both male and female, who are now employed in so many ways, in the different districts of our land, carrying on the work of God. One of the visible results of that movement, was to furnish the Churches with a variety of needed agency for the promotion and maintenance of these religious operations, which the sunken condition of sections of our urban and rural population demanded, if the evil of our home heathenism was to be arrested, and if those who compose it were to be raised up through the divine blessing, to habits of Christian propriety and usefulness. This result of the movement, in the raising up of so many Christian workers, when their services were so much needed, has proved in itself a great good to not a few of the congregations and districts of our land.

It is always a common feature of gracious discipleship, that those who have come to the saving knowledge of Jesus manifest a great desire to make Him known to others who are as yet unacquainted with Him. Andrew, on finding Messiah for himself, goes at once in quest of his brother Simon, that he might make known to him that Saviour he had himself discovered. The woman of Sychar, when Jesus reveals Himself

to her at the well of Jacob, at once leaves her water-pot, and goes her way into the city for the purpose of inviting its inhabitants to "come out and see the man who told her all things that ever she did."

It is one of the pleasing and encouraging features of our day, amidst much that is discouraging, that so many of our young men and women are lovingly employed in varied departments of Christian work, and that the Spirit of God is owning their labours in a hopeful measure.

In a letter from an esteemed minister in Ayrshire, there is the following paragraph :—

"I do not know that there is anything in connection with the Lord's work here during the past year which calls for special notice. A good deal of real earnest Christian work is being done, particularly by the young men and young women, and tokens of the divine blessing are not wanting. Increased attention is being given to the study of the Bible,—several classes (some of which are very large) meeting weekly for that purpose, while the spirit of prayer, so far as I can judge, is more largely prevalent than ever. The consistent Christian character of almost all whom we were led to regard as converted, is to me a source of the greatest joy. My fears regarding the steadfastness of some have been disappointed, and my weakness of faith rebuked. On the whole, we have great reason to thank God for His goodness during the past year."

In a long and interesting communication which your Committee has received from the respected Convener of the Committee on Religion and Morals of the Free Synod of Moray, there is the following account of the religious condition of that district of our Church :—

"The questions regarding farm-servants have brought out somewhat perplexing differences of experience. It has been found extremely difficult to classify these. It is to be regretted that on the whole there is a feeling of much anxiety in reference to this class. In congregations—strictly country congregations—the feeling is less, while those in towns with a large surrounding rural population the feeling is often intense. That which makes the chief difficulty in the case is the migratory habits of this class—every half-year making such entire changes in a district. Where this does not so much obtain there is no peculiar difficulty felt. Various suggestions are given to try to meet the unfortunate fact, so much affecting the interests of religion, and a class which, when reached, oftens prove so much strength and energy to the Lord's cause.

"Some have suggested a colportage missionary agency on the part of Presbyteries for this express purpose; others believe that meetings, and sometimes sermons, specially addressed to this class, are very helpful and well-liked. Others believe that the encouragement of married men on farms would greatly obviate the neglect so much felt. The more general feeling, however, is that visitation by ministers and kindly interest would be most productive of good results, while almost all are agreed that increased interest on the part of masters and mistresses in the spiritual good and general character of their servants is a great requirement; and where this is attended to, a marked difference comes to be observable in a short period among such servants as are found on these farms. It might be well could some means be adopted by the Synod to try to bring this matter under the serious consideration of farmers and others employing this class, and pressing their duty and obligation on them. Little can be done by others till those who are most closely related to our farm-servants are convinced that these are part of the charge of which they are before God responsible heads. It becomes all the more a matter of urgency that this should be done, when ministers make such returns as 'some of them are the best men we have.'

"Your Committee rejoice to find throughout the Synod a very lively interest taken in conducting district meetings on Sabbath and week-days. In the large proportion of cases, ministers are assisted by their elders in these. Several congregations are happy in having elders regularly taking meetings for prayer in their

own districts, but more generally wider districts are embraced in these meetings. Several ministers also derive much assistance in this encouraging work from Christian men in their congregations, not office-bearers, who thus strengthen the cause of Christ, and keep alive impressions.

"In the country portions of the Synod this kind of work is almost entirely left in the hands of the Free Church and the United Presbyterian Church, where such exists. In the towns there is of course little notice taken of the proportion of such work undertaken by others for the community at large. Such services are the more required in many country places, because of a heresy sapping the influence of all well-regulated principle and sound doctrine, in connection with efforts made by parties who glory in belonging to no Church of Christ in any land, and who, by a nominal equality of all adherents, suck in among them many earnest but ill-instructed and heady persons. Diotrephes has thus reappeared under the misleading name of equality in the Church of God, thereby substituting for the much-cried-down '*one-man ministry*' a '*one-man church*' as the ideal of perfection.

"In reviewing the direct and apparent results *spiritually* for the year, not much is recorded of special character. In two or three cases special evangelistic services have been productive of good results among those previously careless. Such services have in other cases, where no such result has appeared, been instrumental in quickening God's people. The ordinary ministrations have been used for spiritual impression in several cases; special prayer for individuals has been graciously answered in the case of some, while the appointment of a night a week for seeing parties wishful for spiritual guidance has had a good effect in leading some to seek such help as has been blessed to remove obstacles and doubts. Thoughtfulness on the part of many—especially young men—is a pleasing feature of some returns, while in two or three cases dealing with young communicants is reported as having been specially encouraging. On the whole, there has not been much special effort made so far as appears, but in general well sustained work has been kept up within the congregations. In many cases there is grateful reference to work done within a few years, and which then seemed to yield fruit, as continuing to encourage and deepen the gratitude then felt. This is clearly in some cases a great support where there is little evidence of present spiritual interest, even amid much general congregational prosperity.

"It is found from the evidence afforded by the schedules, that most ministers give letters of introduction to ministers or Christian families in localities to which those leaving them intend to go. Some have found it better to write directly to the minister or friends, as such letters are often never delivered, especially by very modest persons, and also those who most need some kind supervision in a new place. Others with very good results make sure from parents that their young people have connected themselves with some church. This has been found a very good method where it can be overtaken. Writing to the addresses for large cities given in our *Free Church Record* is also adopted by some, while in the case of members, care is taken in some cases, in connection with the Assembly's recommendations, to have a certificate of acknowledgement of receiving such certificates as are sent with members. This has been found to work well, and hasten connection being formed with churches whither parties go."

The Committee have had communication with brethren in some of these districts of the country in which they had reason to believe that there were evidences of a gracious work during the past year; but instead of inserting the information which they received in this Report, they are of opinion that a verbal statement about such a work made by the ministers and elders of those congregations which have been thus visited, at one or other of the conferences on the state of religion, which will no doubt be held during the sittings of the Assembly, will prove more instructive.

Your Committee believe that they are within the line of their duty, in calling the attention of the General Assembly to certain marked features

of the times, which demand the most serious consideration of the Assembly and the Church.

First.—The prevailing scepticism of the day is a matter of notoriety. Its wide-spread influence is acting injuriously upon not a few in different classes of the community, in leading them to a denial of fundamental beliefs. It is exercising, too, a pernicious effect on certain departments of our current literature, in permeating it with the poison of doubt in regard to some of those truths which have been most surely credited by us. There are many cases to be found, in which uncertainty as to fundamental truths is to those who are perplexed by it a matter of the deepest seriousness and concern; but there are other cases, in which the profession of scepticism has very much the character of a pastime. Those who indulge in it, seem to have no higher object in view, than their own amusement and the perplexity of others. This is a course of conduct which cannot be too strongly reprobated. One of the indirect forms in which this prevailing unbelief is insensibly affecting the membership of our churches, and which needs to be carefully watched against, and by the divine help strenuously resisted, is in the form of weakening the grasp which many have of the truth of God, and in influencing them to sit loosely to the maintenance of definite beliefs of that truth. The ministry among us require, more than ever, to preach, because they believe; while the people who enjoy that ministry are bound to hear, that they may believe.

Second.—A second fact, to which your Committee would earnestly call the attention of the Assembly, is the prevailing worldliness of the present time. This is seen in the eager pursuit, on every side, of “the lust of the flesh, the lust of the eye, and the pride of life.” The wealth which God has given to many, instead of consecrating it to the Great Giver, is consumed on their “Baalim.” Not a little of the spirit of our modern society is that epicurean one, which is ever crying out, “Let us eat and drink, for to-morrow we die.” This evil of worldliness is one, which is exercising its destructive influence not merely without the Church, but also within it. It is blighting everything sacred and spiritual which it touches. There is too much worldly conformity on the part of not a few of the membership of our congregations. This shows itself in luxurious living, in the pursuit of worldly pleasure, in the low earthly tone of much of family life, in lax morality, and in irregular attendance upon the house and ordinances of God. The standard of religious profession is in many instances of a nature too accommodating to the spirit of the world, and instead of coming out from that world, and being separate from it, there exists too close a fellowship between the Church and it. The effect of all this worldliness on the membership of the Church is seriously to affect their spiritual prosperity, to deprive them of their strength for the service of Christ, and make them weak as other men. It makes them shrink from suffering for Him, when a needs be for it arises. It cripples their power for good among those who are without, and in their attempts to prevail over the different forms of evil, they are driven back faint-hearted. If the Church becomes worldly in its spirit and earthly in its practice, it can have no might against the power of the different evils which are all about us preying on the vitals of our social system. May not this be the explanation of that fact which stares us in the face, that notwithstanding the zeal and efforts of the Churches

in our land, there are so many sores, hidden and open, social and moral, which go on festering and spreading in our midst, without apparent ability to check and cure them? The Churches are weak for such a work as this, because they are too deeply affected with the blight of worldliness.

Third.—There is a third subject to which your Committee would direct the attention of the Assembly. From the correspondence which has been carried on with brethren in different parts of the country, the Committee have had now and again brought before them the fact, that, while the Spirit of God seemed to be blessing His work among them, in the way of graciously owning the labours of the ordinary ministry of the Gospel, as well as the labours of evangelists sent out by the authority of the Church, or by certain Christian associations, this work has been in no little measure hindered and injured by the efforts of certain sectaries, who came in among them with a view to withdraw from the care and supervision of their own pastors, those in whom there were hopeful evidences of the beginnings of a work of grace. The Committee specially refer here to the proselytising efforts of the Plymouthists, who, under the profession of great love and holiness, have done no little harm to congregations and the cause of Christ, in drawing away from the stated ministry of the Gospel and the divinely instituted ordinances of God's house, not a few, who, while they gave indications of grace, were uninstructed in the scriptural nature of the Gospel ministry, and the true organisation of the Church of Christ. This is an evil which, by the blessing of the Lord, can only be met, by watchful care over, and the most kindly interest in all who manifest concern in the things of God, and by a fuller treatment by ministers, and a clearer knowledge by hearers of those subjects, in ignorance of which so many are led away from the gracious appointments of God, through the influence of designing persons.

The Committee regret to learn that discord has arisen in some districts from a lack of harmony between the ordinary ministry and the agents of associations, that have no close connection with the churches. These misunderstandings prove in no slight degree injurious to the cause of the Gospel in these localities. Promising appearances of good have been blighted, and hopeful signs have been arrested. Your Committee, without professing to pass a judgment on any such case of *unhappy discord*, would earnestly and lovingly recommend to their brethren in the ministry to give due countenance to the efforts of any scriptural agency that may exist among them, or that may be sent to them, though they may not, in the carrying on of evangelistic work, see in all things eye to eye, and to give this countenance with a view to its proper guidance and success; while, at the same time, they cannot but condemn the depreciating and unjust mode in which the ministry and membership and ordinances of the visible Church, or of sections of it, may, in some cases, be spoken of, and treated by some of the agents referred to.

It was thought desirable by your Committee; taking into consideration the large amount of valuable information on the religious and moral condition of so many Presbyteries of the Church, collected by the Deputies sent forth by the Assembly from year to year, that that information might be in some measure utilised for the benefit of the Church, instead of lying unprofitably in the different annual Reports. There is no doubt, as was to

be expected, much sameness in the character of these Reports ; but there is, at the same time, not a little that is interesting, and which is fitted to be serviceable to the Church in the different departments of its Home Work. The carrying out of this suggestion was left in the hands of the Convener of the Committee, who has treated the subject in the following Report, which embraces these three subjects :—1. The Presbyteries visited by the Deputies of the Assembly for the last eleven years. 2. The subjects inquired into at the conferences held by the Deputies, with the Presbyteries visited, and with the office-bearers within the bounds of these Presbyteries. 3. The special information communicated in these Reports.

First.—The Presbyteries visited :—

- “ 1867. Nairn, Forres, Elgin, Strathbogie, Stranraer, Wigton, and Kirkcudbright.
- “ 1868. Auchterarder, Perth, Meigle, Dunkeld, and Breadalbane.
- “ 1869. Lockerbie, Dumfries, Jedburgh, Dunse, and Chirnside.
- “ 1870. Caithness, Dornoch, and Tongue.
- “ 1871. Dingwall, Tain, Chanonry, Dunblane, and Stirling.
- “ 1872. Haddington and Dunbar, Biggar and Peebles, Dalkeith, Orkney and Shetland.
- “ 1873. Abernethy, Inverness, Linlithgow, and Lanark.
- “ 1874. Lewis, Kirkcaldy, and Dunfermline.
- “ 1875. Kinross, Cupar-Fife, St. Andrews, and Lochcarron.
- “ 1876. Deer, Ellon, Lorn, and Mull.
- “ 1877. Ayr, Skye, and Uist.”

Second.—Subjects of Conference :—

- “ Is there a sufficient number of office-bearers for the work of the Congregation ?
- “ Is the Congregation divided into manageable districts ; and has each elder and deacon charge of his own district ?
- “ Are the families in the district habitually visited by the office-bearers ?
- “ Are there district prayer-meetings presided over by the elder or deacon ?
- “ Do the office-bearers interest themselves specially in the young of their districts ?
- “ What means do they employ to gather into the house of God those who have fallen from Church-going habits ?
- “ What is the state of religion in the Congregation and district ?
- “ Has there been any special revival of the work of God in the Congregation ; if so, was it preceded by any special services ? What was its extent ? State any special hindrances to its progress, or any evils which had a tendency to mar it.
- “ Are there any manifest encouragements or discouragements connected with pastoral work ?
- “ To what extent are Divine ordinances attended on the Lord's Day ?
- “ Are the weekly congregational and district prayer-meetings well attended ; and by what classes of the Congregation or district ?
- “ To what extent is family worship maintained in the families of the Congregation ?
- “ How is the Sabbath observed ?
- “ Does family catechising on the evening of the Sabbath exist, and is it general ?
- “ State any forms of Sabbath desecration peculiar to the district.
- “ Are any special forms of sin prevalent ?
- “ Is the Congregation well supplied with the *Missionary Record*, and either on the Lord's Day, or at the weekly prayer-meeting, is the duty of contributing to the cause of missions enforced ?
- “ Is the Congregational Sabbath School rightly organised ; and is it well attended by the children of the Congregation ?
- “ Is there an ample supply of suitable teachers ; and do the teachers meet together for prayer and the preparation of the lessons ?

“Are means employed to gather into the Sabbath School the children who do not attend, and who have no home instruction? What are the means employed in these circumstances?”

“Are the children well supplied with the *Missionary Record*, and is their interest in the cause of Christ at home and abroad kept up by contributing to that cause?”

“What is the religious and moral condition of servants in the district?”

“Are any special means adopted in dealing with this class; and what are those which have been found most successful?”

“What is the state of discipline in the Congregation; and what are the sins which most frequently call for its administration?”

Third.—Special information communicated in these Reports.

These Reports place before the Church a large amount of varied and interesting information as to the religious condition of the districts which the Deputies visited. It is a source of great encouragement to know, that in the congregations of our Church, there are so many faithful and devoted office-bearers whose labours are so very helpful to the ministry. These office-bearers are greatly assisted in their work by large numbers of Christian young men and women, who act as Sabbath-school teachers, district visitors, tract distributors, and collectors. Mission work is prosecuted with more or less success by many of the congregations, so that, through the blessing of God on their efforts, new congregations are every year added to the Church. The difficulties encountered in various districts in the prosecution of the work of the Gospel are reported on. Some of those difficulties in the country differ in many respects from those which have to be contended with in town; but in not a few cases the congregations set themselves to deal energetically with them, and through the grace of God, are mastering them. The existence of profane swearing, Sabbath desecration, and want of respect for parental authority, is one of the most common confessions of these Reports. In some sections of the country, a certain form of sin abounds, which exists but in a limited degree in others. The cause of the prevalence of this evil in these localities, apart from its fundamental origin in human depravity, may be traceable in some measure, to certain social arrangements which are known to exist there. The fact is constantly reported on, of the great difficulty which country ministers encounter in dealing with our agricultural servants, while the ministers of towns have great obstacles to contend with, arising from the multitude of young persons who come into the town from the country, with no recommendation from those on whose ministry they were wont to wait. This latter class forms no small part of the lapsed section of our city population.

Among the recommendations of these Reports which are worthy of special notice and imitation, are the following:—In some Presbyteries it is the practice to bring under the review of the Presbytery, periodically and in private, the state of religion in the several congregations—one or two congregations being selected for special consideration at such meetings. Elders of several congregations are in the habit, too, of holding meetings among themselves, in order to confer about their common work and to stimulate each other in the discharge of it. These meetings, through the divine blessing, prove seasons of great spiritual refreshment and power.

This system of visitation by Deputies appointed by the General Assembly, which has now been carried on for eleven years, has been,

in not a few instances, means of great blessing to the Presbyteries which have been visited. The Committee are persuaded that they should not only be continued, but that they should be carried out on a larger scale, in order to overtake more rapidly the Presbyteries which are still unvisited. Your Committee would therefore require the sanction of the Assembly to accomplish this, and they have no doubt that it will be cordially granted.

Your Committee cannot close their Report without adverting to the great loss which the Committee, and the Church in general, has sustained by the death of the Rev. Dr. Julius Wood, of Dumfries. Dr. Wood was for many years the much-esteemed Convener of this Committee, but was obliged, from the state of his health, to resign at last Assembly that office, which he held with so much benefit to the highest interests of the Church. That diet of the Assembly at which Dr. Wood gave in his Report on the State of Religion and Morals, was always one of the most interesting and stimulating, and generally imparted a high tone to the proceedings of all subsequent diets. His addresses then were distinguished for their fulness, simplicity, and spirituality. As no doubt the General Assembly will place on its records, in a more permanent form, its tribute to the personal worth and valuable services of our much-lamented father, during a long life eminent for its marked graciousness, holy consistency, unswerving principle, and great loveableness, it is unnecessary that your Committee should say more. May the mantles of these renowned fathers who formed one of our ascended Saviour's choicest gifts to our Church in the past generation, but over whose removal from our midst, year by year, we have to mourn, fall upon us their successors, that we may prove faithful in that service and suffering to which we are called by Him, and thus, through His grace, successfully perform that generation work which He lays to our hand to do for Him!

Your Committee deeply feel, that the present peculiar and solemn condition of the Church and the world, calls for earnest prayer on the part of all, who are interested in the welfare of the cause of Christ, in order that He who is "the Head of the Church," and who is "Head over all things to the Church," would arise and plead His own cause; that He would render all that is occurring within the Church and without it, subservient for the advancement of His own gracious purpose; and that He would pour down His Spirit in such large measure, that everywhere the dead may be quickened, and the living revived. "Wilt thou not revive us again, that thy people may rejoice in thee?" "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—Psalm lxxv. 6, Isaiah xlv. 3-5.

ALEXANDER MACKENZIE, *Convener*.

APPENDIX.

VISITS OF EVANGELISTIC DEPUTIES.

VISITATION OF HALF OF Ayr PRESBYTERY BY REV. WILLIAM FRASER AND MR. MAURICE PATERSON, OF EDINBURGH.

SOUTHERN AYRSHIRE still bears traces of the influence of the moderate ministers whom Burns roughly exposes. Many of its landed proprietors show much more zeal for the pleasures of the field than for the work of any evangelical Church. In many parishes a fair proportion of the farmers, however, form the strength of the Free Church. The towns in the south are not so prosperous as those in the north of the county, which are near the valuable mineral fields, yet in all of them the Free Church is well represented. Those who have known the county for many years are able to tell that the advance of education, temperance, and earnest Christian work has markedly raised the mass of the people above the gross pleasures which Burns and his imitators once made popular by their praise.

The Presbytery of Ayr has many gifted and earnest ministers, though some have a very limited range for their energies. In most places they are supported by some very devoted office-bearers and Sabbath-school teachers. During the time of your Deputies' visit the Rev. William Grant of Ayr was removed by death, and lamentation was made for him as a preacher and pastor of rare ability and faithfulness. As soon as it was known that they were sent to inquire after the spiritual health of the flocks, your Deputies were received everywhere with most brotherly kindness. If their visit did not stimulate others, they feel that their sympathies were drawn out, and their views enlarged of the thoroughly good work done for Christ, where publicity is little thought of. They are grateful for the benefit they have themselves received by this service.

CROSSHILL was the first charge visited. Unfortunately the minister was with his family in Arran when the Deputies arrived, and the meetings had not been fully intimated. A small meeting was addressed on a week evening by both Deputies, and Mr. Paterson met with the congregation and Sabbath-school after public worship on Sabbath. From conversation with a few of the office-bearers there seemed to be a smaller school and congregation than might have been expected, especially as the minister has always laboured in season and out of season in revival work. At the Conference of Presbytery afterwards the minister showed that his field of labour was much smaller than the Deputies supposed.

MAYBOLE gave the Deputies great satisfaction. The minister is in labours abundant. He has the support of a good staff of office-bearers, and of 40 intelligent Sabbath-school teachers. His Bible-class has 100 names on the roll. The Sabbath-school has 240 names on its roll. The minister superintends it personally, and has conference and prayer with the teachers every Sabbath. Some of the children appear to have received spiritual good recently. They maintain an orphan at Nagpore. There are 400 names on the roll of the congregation, and many manifest an advanced zeal in Christian work. The congregational prayer-meeting is well attended. There is much Christian work in the town, which is carried on with remarkable unity throughout all denominations. There is a weekly prayer-meeting, and a Sabbath evening evangelistic service held in each of the Presbyterian Churches alternately. There are many open-air services in summer, and cottage meetings in winter. There is a children's service, attended by 150, on Sabbath morning. In all these labours the members of the Free Church have a considerable share. Mr. Fraser preached on Sabbath, and both

Deputies addressed various meetings with pleasure, besides conferring with the office-bearers.

KIRKOSWALD was visited in unfavourable circumstances. The estimable minister has been for many months on a bed of sickness. Even there he was most anxious to forward the visitation. As it was a day of public worship connected with the Communion when the Deputies arrived, they gave suitable addresses, and added words of sympathy and cheer to this small flock, long deprived of the advantage of having their pastor's full energies. By conferring with office-bearers and Sabbath-school teachers, the Deputies learned with pleasure that two Sabbath-schools are maintained, that the congregational prayer-meeting is kept up, and that a children's service of praise follows it every week, with a good attendance.

DAILLY is a parish of 2000 souls. There are 160 names on the roll of the Free Church, and a Bible-class with a roll of 28. Among tokens of religious life was instanced recent special liberality towards Foreign and Continental Missions. Both Deputies addressed a week-evening meeting, and conferred with most of the office-bearers. Mr. Paterson returned on Sabbath, addressed the congregation after public worship, and afterwards the Bible-class and Sabbath school.

GIRVAN has a diminishing population, but still numbers 4000. Many of the people are very poor, and hence they have difficulty in appearing at church for want of the dress that they desire. Although the Free Church minister is young and energetic, and his office-bearers numerous and effective, the roll of the congregation is only 150. This is accounted for by troubles in former years, which have happily passed away. Visitors nearly double the congregation in summer. The weekly prayer-meeting and evangelistic work are carried on conjointly among the ministers of the town. An aged missionary traverses the streets of some district of the town each Sabbath morning reciting select verses of Scripture in a loud voice. A resident Christian gentleman, in concert with some of the ministers, expends much in trying to rouse the poor to a concern for their spiritual good.

The second charge in Girvan was formerly the Reformed Presbyterian Church. The minister had just been released, to become pastor at Belize in Honduras, when the Deputies arrived. A goodly number of the managers met the Deputies along with the retiring minister. The congregation has a membership of 62, and an average attendance at church of 85. The pastor had distinguished himself by efforts to teach the poor before the passing of the Education Act; and 57 in the junior division and 33 in the senior had attended his Bible lessons. He had likewise a Sabbath-school of 128 children, with 10 teachers.

Besides meeting with the office-bearers, Mr. Fraser preached to both congregations in Girvan on Sabbath, and Mr. Paterson addressed them on their duties.

BARR is a parish twenty miles long and eight broad, with a population of 631, and that still decreasing. There are 106 names on the Free Church roll. The attendance is affected at certain seasons by the demand the flocks make on the shepherds' constant attention. The minister undergoes great fatigue in visiting his congregation. One elder who came to confer with the Deputies, and to hear their addresses, had walked nine *muirland* miles. In this retired parish the now familiar "evangelistic services" were unknown.

COLMONELL is a parish of 2400, spread over a wide district, but one-half of it forms the charge of Barrhill. The Free Church in the village of Colmonell was formed by a union between a Free Church station and the great majority of an Original Secession congregation which joined the Free Church along with their pastor, the late Rev. Dr. Laing. The present estimable minister is laborious in maintaining services alternately in the village and in two out-lying parts of the parish on Sabbath evenings. There is not a vestry or meeting-room for prayer-meetings or Sabbath-schools, so that they are held in private houses, and the attendance is small. The Deputies met most of the office-bearers and a limited

number of the people, and addressed them regarding the duty and advantage of congregational vitality.

BARRHILL is a portion of the parish of Colmonell, embracing half its population. The minister is very assiduous, and has seen the Communion roll rise to 191, and the average attendance to 230. Advantage has been taken of opportunities to hold evangelistic services with the assistance of friends from a distance. The congregational prayer-meeting is *attended chiefly by the young*, who also meet monthly at the manse to hear about missions and to work for them. There are two Sabbath-schools three miles apart. The Sabbath-school teachers and office-bearers take a lively interest in church work. The introduction of "navvies" to the parish for the construction of a railway has occasioned the institution of a temperance refreshment-room and reading-room. The Deputies addressed the children, conferred with the office-bearers, and spoke in encouraging terms to the congregation.

BALLANTRAE is a seaward parish of 1277 inhabitants. The village is undergoing improvement by extensive rebuilding. What was till lately the Free Church is being changed into a library and lecture-hall. An elegant new Free Church has been lately opened, with assistance from proprietors in the parish, who, though not of the Free Church, wished to testify their respect for the minister. The congregation has a Communion roll of 132, but a considerably larger ordinary attendance. The minister's Bible-class sometimes numbers 100, and has been held for many years with good fruits. There are also two Sabbath-schools well attended. The remarkable peculiarity of the parish is the maintenance of the custom of an annual "diet of visitation" in each family, and a "diet of examination" in each group of families; the Shorter Catechism is the basis of instruction. The Deputies unfortunately visited this parish on the evening of a day set apart for a Good Templar fête some miles away. There was a pleasant meeting with office-bearers and a few of the congregation who were at home.

MONKTON AND PRESTWICK were taken by the Deputies to Carrick to equalise their work with that of their colleagues. The united parishes contain 1800 people. Monkton village is declining, and Prestwick is growing fast. Not long ago a church was built at Prestwick, and the minister has no small labour in serving both churches each Sabbath. The united Communion roll is 190, but the attendance, especially at Prestwick in summer, is considerably larger. Monkton has an afternoon service on Sabbath and a weekly prayer-meeting. There are Sabbath-schools in both churches. When Deputies come from the Scottish Evangelistic Association, the Free Church office-bearers assist most cordially. There was recently successful remonstrance made against a railway passenger train, which it was proposed to stop at the Station on Sabbath afternoon. The Deputies conferred with the office-bearers, and addressed a considerable audience.

AYR.—Two of the Ayr congregations fell to be visited by the undersigned. Winter was deemed the best season for visiting the town. The Deputies thus lost the pleasure of the welcome from Mr. Grant that he had kindly promised. In Sandgate church the absence of his motive power showed itself in some parts of the work of the congregation. There are many able and useful office-bearers, with most of whom the Deputies conferred. The attendance at church is estimated at 600, and the roll at 400. The late pastor fought nobly to do perhaps too much work notwithstanding protracted ill health. With a successor possessing a like spirit and ability, it is certain that all the congregational work will be invigorated, and more Christian workers will find employment. Mr. Fraser preached, and Mr. Paterson addressed the congregation on the Lord's day.

WALLACETOWN is a section of Ayr, having a population of 4000, and many churches. The Free Church roll numbers 277, and in the afternoon the Sabbath attendance is larger still. The minister's Bible-class numbers 30 or 40, and the Sabbath-school has 15 teachers and a large attendance. Through the long-continued illness at one time of the much respected minister, the office-bearers were

called out to activity in congregational work, which they maintain, as the minister heartily testifies. The late revival work has left good fruits. To it the numerous kitchen meetings which members of this congregation share may be ascribed. Some of the office-bearers are zealous advocates of temperance. Mr. Fraser preached on the Lord's day, and Mr. Paterson addressed the Bible-class and Sabbath-school.

That Sabbath evening allowed time for a meeting of Sabbath-school teachers, and two evangelistic meetings which the Deputies shared. They were brought into contact with work and workers in Ayr of the best kind. They had the pleasure of meeting the Presbytery twice in conference, and they cannot but anticipate that, with God's blessing resting on continuous faithful labour, Ayr and the parishes around may again shed the spiritual fragrance that should rest on spots where John Knox challenged the Abbot of Crossraguel to maintain his faith from God's Word, and where John Welch put down the brawls of armed men with prayer, and got so near to God that he cried, "Lord, hold thy hand, it is enough ; thy servant is a clay vessel, and can hold no more."

WM. FRASER, *Minister*.
M. PATERSON, *Elder*.

VISITATION OF CONGREGATIONS IN PRESBYTERY OF AYR BY REV. W. ROSS TAYLOR AND MR. J. CAMPBELL WHITE, GLASGOW.

Mr. Fraser and Mr. Paterson having undertaken to visit Carrick, or the southern half of the Presbytery, it fell to the other two deputies to visit Kyle, the district lying betwixt the Irvine and the "bonnie" Doon. This arrangement did not apply to the town of Ayr, with its four congregations ; but otherwise the division was adhered to, except in the case of Monckton, which the Carrick visitors kindly agreed to add to their share of the work.

At the outset of this report, your deputies desire very warmly to acknowledge the great cordiality with which they were uniformly welcomed, and the full sympathy with the object of their visit which was generally manifested. And the sympathy would have been still more general if the true object of their mission had been better understood beforehand ; but an impression seemed to exist in the minds of not a few that a deputation from the Assembly, by whatever name it might be called, could have reference only to the Sustentation Fund. They desire also to acknowledge the benefits they themselves received while prosecuting their interesting work. It was no ordinary privilege to be brought into close spiritual contact with so many congregations and earnest fellow-labourers, and to hold frank and brotherly conference with them regarding the state and prospects of the cause of God in their various districts. They have reason also to know that both ministers and office-bearers felt stimulated and strengthened by the proof the visit afforded, of the interest taken by the Supreme Court of the Church in their spiritual welfare.

Generally speaking, the congregations are small in comparison with the population. The majority of the people are, at least nominally, connected with the Established Church ; but many go to no church. In several districts the cause of the Gospel has had to maintain a hard struggle, owing to the sad effects of the dreary Moderatism of former days ; while in other cases, serious difficulties have arisen from the rapid influx and increase of a mining population, and the insufficiency of the means available to meet the new circumstances. Accordingly, in some districts there is need for special evangelistic effort because of the general apathy existing, while others require the stated labours of vigorous and earnest missionaries.

The deputies began their work on Wednesday, 1st November ; and the first congregation visited was—

SYMINGTON.—Rev. D. S. Hamilton, minister.—Met with the office-bearers, and thereafter addressed a well-attended meeting of the congregation. The popula-

tion of the parish is about 800; but the congregational area includes also the neighbouring parish of Craigie. The membership is 126; the ordinary church attendance is about the same. In addition to the noon Sabbath service there is an evening service for those living in the village, which is attended by several who are not connected with the Free Church. There are four elders and six deacons; but until recently there had been no definite mapping out of districts, and visitation by office-bearers had been very partial. There is a flourishing Sabbath-school, with 7 teachers, and 70 children on the roll. The minister holds a Bible class, numbering 25, every Sabbath forenoon. The Free Church School is still maintained, attended by about 50 scholars. Through the energy of a lady, a mothers' meeting has been established, attended every Monday by about 30; a Band of Hope meets every Saturday; and a tract is handed into every house in the village each Lord's day. It is believed that the members, as a rule, keep up family worship. The moral condition of the district is fair. A colporteur visits monthly. Sixteen copies of the *Record* are received, and are handed from one family to another.

DUNDONALD.—Rev. Wm. Ross, minister; but unfortunately he has been laid aside from work for a considerable time through bad health. In his absence, Mr. Hamilton of Symington arranged for the deputies, and presided at the meetings. The conference with office-bearers was well attended, as also the congregational meeting; and the addresses of the deputies were listened to with much attention. The members here number 140; average church attendance 170. There are 7 elders and 6 deacons; but there appeared reason to urge a more frequent and systematic visitation of the districts. A Sabbath evening service is held in summer. The Sabbath-school is small, attended by only 30 scholars, and carried on by 4 teachers. Of the *Record* 22 copies are circulated. A colporteur visits regularly. Cases of session discipline are very rare. Rev. John Rae had just entered on the duties of assistant at the date of the visit.

OCHILTREE.—Rev. James Macdonald, minister.—The meeting here was very small, but the office-bearers and Sabbath-school teachers present entered warmly into the aims and suggestions of the deputies. The population of the parish is 1700, of whom about one-half live in the village. The Church membership is 140; there are 7 elders and 7 deacons. The Sabbath-school has only 4 teachers and 24 scholars. About 11 attend the minister's Bible-class. A Sabbath evening meeting is held for the benefit of those in the village; and both it and the week evening meeting are usually well attended. Family worship is general among members. Intemperance is not specially marked; but while the aspect of the place morally is good, all united in deploring a great amount of spiritual deadness. Many of the people attend no church, and regard divine things with indifference. Vigorous aggressive effort was urged on the workers present.

STAIR.—Rev. N. Livingstone, minister.—Visited on the Fast-day. The usual service was conducted by Mr. Taylor, and thereafter he explained and urged the object of the deputation. The congregation is drawn from two parishes, Stair and Coylton. The membership and the average attendance are about 100; and the staff of office-bearers consists of 3 elders and 5 deacons. There are 40 scholars in the Sabbath-school, and 20 in a district Sabbath-school. The minister's Bible-class has an attendance of 12, and a higher class is held for young communicants. A dozen copies of the *Record* are circulated, and 50 or 60 of the *Children's Record*. No colporteur visits. Family worship is believed to be general, and cases of discipline are rare. Within the last few years the population has very considerably changed. In former years it was entirely rural, but now there are four mining centres in the parish; and Mr. Livingstone has felt great anxiety about an adequate provision for the spiritual necessities of the miners. The circumstances obviously call for an active missionary; and there are those among the miners who would render him efficient help.

TARBOLTON.—Rev. Wm. Young, minister.—The work here is being prosecuted with energy amid considerable difficulties. The population is about 3000, of whom

300 reside in the village of Tarbolton, and 1200 in the mining village of Annbank. There is an excellent and well-organised staff of office-bearers, consisting of 9 elders and 5 deacons, out of a membership of 138. Few of the members live in the village, and the congregational Sabbath-school is in consequence small. Family worship is general among the members, and the minister finds evidence in his young communicants that family training is attended to. A number of the members reside at Annbank, and work in connection with the Established Church there, as there is no Free Church Mission. The miners, however, have not been reached to any satisfactory extent; carelessness, drunkenness, and illegitimacy greatly prevail. The meetings the deputies held with the workers and the congregation were large and hearty.

DALMELLINGTON.—Rev. Ed. Hayman, minister.—This important, because populous, parish was visited on the Sacramental Fast-day; and after Mr. Taylor had conducted the usual service, both deputies addressed the congregation. There was an excellent attendance, and an earnest spirit was manifested. The amount of work which this district demands is well-nigh overwhelming, for besides the village proper, with about 1500 inhabitants, the parish includes several large mining villages, one of them with a population of 2000; but as far as possible Mr. Hayman, supported by an admirable staff of 20 office-bearers and numerous Sabbath-school teachers, is endeavouring to overtake the work. Close and cordial co-operation is also maintained with the Established Church minister, in order to the better distribution of effort. Sabbath-school work forms a special feature; good schools being kept in the different villages, with promising results. Evangelistic services on Sabbath and week evenings are regularly maintained and well attended. Upwards of 600 *Monthly Visitors* are distributed. The congregation, which sprang from small beginnings, now numbers 180 members, including 10 elders and 10 deacons; and each office-bearer has his district assigned him. The minister has a Bible-class of 15 young persons. Much credit is due to the Iron Company for the commodious and well-equipped schools they maintain in the different villages; Bible and Shorter Catechism form part of the instruction. No whisky is sold in the Company's stores, a measure which greatly tends to diminish drunkenness. The general morality of the parish in consequence compares favourably with many similar districts. Cases of Church-discipline are rare. Plymouthists occasion some trouble.

DALRYMPLE.—Rev. James Clark, minister.—This was sanctioned as a Church Extension Charge, and the present minister ordained in 1861. For years the people met in a wooden church; now a neat church and manse have been erected, and are free of debt. The congregation is small, being composed of 90 members, including 3 elders and 5 deacons, but at the Disruption only some half-dozen persons left the Established Church. The population is about 1300, of whom 280 are in the village. Only a very few members are in the village; the majority live at a distance from the church, and are widely scattered. The weekly prayer-meeting has in consequence been given up; and the same cause has hitherto prevented the working of the congregation by districts. The Sabbath-school is conducted by the minister and an elder, and numbers 36 scholars enrolled. Evangelistic services are held on Sabbath evenings at Skeldon Mills and sometimes in the church. Much interest is taken by the minister and his office-bearers in the cause of temperance, with good results. Cases of discipline average two each year. Family worship is generally observed by Free Church members. Here, as in other country districts, regret was expressed over the loss of the young men and women through their removal to Glasgow and other towns. The meeting with the deputies was interesting and cordial.

NEW CUMNOCK.—The cause of the Free Church here has been greatly strengthened by the happy union with the Reformed Presbyterian Church, effected last year. A vigorous station also exists at Bank, in the neighbourhood; so that New Cumnock has at present three charges. The day fixed by the deputies for their visit proved to be the Communion Sabbath, so that they had a most favourable opportunity for meeting with the people and arousing fresh interest in the

Lord's work. It was arranged that Mr. Taylor should preach the action sermon in the first Free Church, Rev. George Anderson's, and the afternoon sermon in Afton Free Church, Rev. Matthew Hutcheson's, and that Mr. White should hold a service at Bank. In the evening a joint-meeting of the congregations was held in Mr. Anderson's church, and was addressed by both deputies. The population of the district is from 6000 to 7000, and is for the most part distributed over four considerable and contiguous villages. The moral and spiritual tone which prevails is decidedly lower than it was some years ago, and there has been a marked falling off in the attendance at church. The necessities of the place call for organised and vigorous effort on the part of all the office-bearers, and of as many as they can enlist to work along with them.

Mr. Anderson's congregation has a membership of 450. There are 8 elders and 6 deacons. There is a division of districts, but visitation is partial. The Sabbath-school is attended by 100 scholars, who are under the charge of 10 or 12 teachers. Family-worship is believed to be not general. The usual agencies exist in connection with Afton Free Church, and now that the sphere of their operation is enlarged, gratifying results may be confidently looked for. The Sabbath attendance at Bank averages 200, which says much for the painstaking efforts of Mr. Stewart, the missionary there. There are 90 children at the Sabbath-school, and a capital Bible-class of men and lads is conducted by Mr. Stewart every Monday night. He has also been cheered by many promising cases of conversion; and at the date of the deputies' visit 18 young communicants had been added to the roll.

OLD CUMNOCK.—The Rev. Alex. Adamson, minister.—This prosperous town has a population of 3000, while the parish numbers 4000. The Free Church has hitherto been in proportion small, having a membership of 300, and an attendance of 350; but the energy of its present pastor, with the assistance of his goodly staff of 9 elders, 11 deacons, 13 Sabbath-school teachers, and 15 collectors, gives promise of progress. The congregation is divided into districts, and the elders go round half-yearly with communion cards. The Bible-class numbers 25, but there are only 90 children in the Sabbath-school. The average attendance at the weekly prayer-meeting is from 40 to 50. The public-houses are numerous, and there is much drinking. A great amount of carelessness exists, affording an ample field for spiritual effort to all in the congregation who have a desire to work for Christ.

TROON.—Rev. A. H. Cowan, minister.—Here, as in some other places, the Sacramental Fast-day was selected for the deputies' visit. Mr. Taylor preached in the afternoon to a good congregation; and in the evening both deputies met with the office-bearers and workers, and addressed a large and earnest meeting. The population of Troon is 2500; and on an average about 300 sailors are to be found in the port. The membership of the congregation is 216; but at present there are only 3 elders and 3 deacons, an obviously insufficient staff. There are several earnest workers who maintain cottage meetings weekly, and distribute tracts, in different languages, among the sailors. There are two Sabbath-schools, the one congregational, with 5 teachers and 45 scholars; the other "mission," with 7 teachers and 60 scholars. Besides these, two classes meet in the manse, and the minister has a splendid Bible-class of about 60 every Sabbath evening. The people generally are church-going, almost all families professing some Church connection; but the weekly prayer-meeting is poorly attended; and family-worship is not generally observed. There are 16 public-houses in the town, and the amount of drunkenness is correspondingly large, especially among the men in port. No special services are held on behalf of these sailors. There was an extensive revival movement in 1859, but since then evangelistic meetings have not had the large results which have been experienced in some other towns.

AYR, MARTYRS' CHURCH.—Rev. Thomas M. Lang, minister.—This is one of the congregations cordially welcomed into the Union of last May. It was formed in 1830, and the church was opened in 1832. Hitherto the numbers have been small,—the membership 50, elders 3, managers 6; but denominational reasons will

now no longer prevent expansion. A mission district is attached to the church, but at present is wrought only in connection with the Sabbath-school, which is attended by 40 to 50 children. The children of the congregation form the minister's Bible-class. The deputies' visit was on a Sabbath, and Mr. Taylor preached at the forenoon diet.

NEWTON-ON-AYR.—Rev. John Miller, minister.—The deputies, joined by Sheriff Campbell, had very great pleasure and satisfaction in visiting this congregation. The able and earnest minister is surrounded by an admirable body of workers, well organised, and eager to see the Lord's work advanced; and, accordingly, much fruit is being reaped. The membership is 525, and the ordinary attendance 600. There are 15 elders, who visit their districts half-yearly with communion cards, and 14 deacons. The weekly prayer-meeting numbers about 100. There are 6 Sabbath-schools, with 40 teachers, and 410 scholars; and the minister has a Bible-class of 130 young persons above 14. Various kitchen-meetings are held through the town with an encouraging attendance. In the specially-assigned mission district a house has been rented for the Sabbath-school and meetings,—evangelistic meetings, mothers' meeting, etc. Young women visit before the kitchen-meetings to draw out the people. The hall of the church is also the centre for general evangelistic effort in Newton. In this connection a believer's meeting is held monthly, with an attendance of 120 to 150; young women have a meeting every Monday evening, and young men every Tuesday evening,—the attendance of young men averaging 38, and all professing to be followers of Christ; and an evangelistic meeting is held every Friday night, to which about 200 people assemble. As the result of all these means and operations "revival" work in the congregation is no mere occasional or exceptional matter, but Christians are kept in a living and earnest spirit, and have the frequent joy of seeing others joining themselves to the Lord. Discipline also is faithfully exercised, as cases calling for it arise. The general tone of society in the town is believed to be improving, but there is a great amount of drunkenness. Indeed this vice might appear to be on the increase, as there were 200 more cases of apprehension in the past year than in the preceding, but this may be accounted for by the influx of navvies and the greater vigilance of the police.

The deputies met with the office-bearers on the Lord's Day, and had a deeply interesting conference. Thereafter, Mr. Taylor preached the afternoon sermon; and a large and earnest evangelistic meeting was addressed in the evening by Mr. White and Mr. Paterson. The opportunity was also taken to visit the principal Sabbath-schools, and to address the children; and a large number of Sabbath-school teachers from the four Free Churches in the town assembled to receive an address from Mr. Paterson. The day was felt by the deputies to be altogether a day to be remembered by them, and they trust that the fruits of their visit may abide.

On the following day, Monday, 15th January, the entire deputation brought their work to an appropriate close by holding a conference with the Presbytery. The meeting was specially convened for the purpose, and the attendance both of members and of office-bearers of the town churches was very gratifying. As Mr. White was unavoidably absent, Sheriff Campbell most kindly took his place, and followed up the opening remarks of the deputies with an address. The conference was practical and earnest, bearing upon the various aspects of the work throughout the Presbytery, the special difficulties of some places, and the most efficient modes of operation; and the laymen present, with great advantage, took a large share in it. It may be worth while to note that, in connection with the influx of miners into the rural districts, the suggestion was thrown out and favourably received, that a Presbyterial Fund might be established to afford assistance, along with the Home Mission Committee, towards the obtaining of missionaries, where local parties were unable to meet the expense. The conference lasted nearly three hours, and was ended amid warm expressions of brotherly kindness and gratitude.

WALTER ROSS TAYLOR, *Minister.*
J. C. WHITE, *Elder.*

REPORT by the Rev. JOHN TULLOCH, Perth ; Rev. JOHN H. FRASER, Rosskeen, Deputies from the General Assembly to the Free Presbytery of Skye and Uist, 1876.

At the last General Assembly three deputies were appointed to visit the remote and widely-scattered Presbytery of Skye and Uist. Early in June we corresponded through our Convener with the Presbytery Clerk, whose prompt attention and kindness we feel bound to acknowledge. It was also judged proper, to prevent misconception, to write to the ministers setting forth the object of the visitation. As one of the deputies, William Ferguson, Esq. of Kinmundy, was expected to lay the foundation-stone of the church and manse of Sheildaig, it was arranged that he should do so on his way to Skye—that the interesting ceremony should take place on Tuesday, the 25th July, and that the deputies should begin their work in Skye on the 27th. To the great regret of the other deputies, and of many who would have gladly welcomed him in the congregations visited, he was prevented from joining them by the severe illness of one of his family, and there was no time to appoint another to represent the eldership. This we felt to be a great want.

In undertaking the work, we sought to realise for ourselves, and to make it evident to our brethren and their flocks, that we were sent by the Supreme Court of our Church to seek their spiritual and eternal good ; that our visit had reference solely to the spiritual condition and interests of the Church, and to the furtherance of the cause of vital religion. We felt that we could not keep too prominently before the people the urgent and paramount need of a saving personal interest in Christ, of a large increase in the fruits of holiness, of a public profession of Christ, and of a revival of the Lord's work throughout all our borders. From our own experience, we are bound to express our deep conviction of the importance of such visitation ; and the good that, by the blessing of God, may be expected from presenting the Church by these deputations in the attitude of seeking first and foremost that souls may be won to Christ, and that the cause of vital godliness may flourish.

The Presbytery of Skye and Uist embraces an extent of territory larger than many of our Synods, including what constitutes in the Established Church two Presbyteries. Besides Skye, the largest island of the Hebrides, Raasay and Rona and the Small Isles, there are the wide and intractable district of the Long Island from Tarbat in Harris to Barra, containing a population of upwards of 32,000 persons. So extensive are the districts under the charge of each minister, and so widely scattered is the population, that, to overtake the visitations arranged for, the constant occupation of the deputies was required for nearly four weeks.

We began our work by meeting with the Presbytery at Portree on the 27th July. Of the thirteen charges, two are vacant. From various circumstances, which it is unnecessary to detail in a Report like this, there were present only four ministers, viz.:—Messrs. Galbraith, Raasay, Moderator ; Reid, Portree, Clerk ; Macphail, Kilmuir ; and Mackenzie, Tarbert, and two elders. After addresses by the deputies, the brethren expressed their cordial satisfaction in receiving us, and entered into full and frank conversation with us on all subjects tending to throw light on the spiritual, moral, and social condition of the districts. We feel called upon to confirm the testimony often borne by your deputies of the importance of these conferences, as serving to bring out more fully the position of the Church, and the general state of religion within the bounds, than can be obtained at the congregational meetings, as well as greatly helping the deputies in their dealings with congregations.

The following are some of the interesting points brought out, and which were amply confirmed by the information in our conferences afterwards with the individual ministers and their office-bearers.

1. *Past Religious History.*—Much of the interesting information cannot be compressed within the limits of this Report. In a scarce pamphlet,¹ the state of religion and morals, in Skye, in 1805 and the period immediately previous to it, is described in the darkest colours. The gross ignorance of spiritual matters which abounds among the people is almost incredible at this day. The writer says: “I heard the catechist asking an old man who was communicating for *forty years*, and who got baptism without scruple for his children, ‘In what way do you expect to be saved?’ The old man answered, ‘Because God created me.’” As to the state of ungodliness, he says (previous to 1805), “I had a general knowledge over all the island. I was intimately acquainted with the religious condition of the inhabitants of the parishes of Portree, Snizort, and Kilmuir, and all that I knew in these parishes who had even a form of prayer were only three or four old persons, and the conduct of these persons differed not in other respects from that of the careless neighbours around them.”

The state of morality then will be considered now almost incredible. The testimony is, that the people habitually indulged in the sin of cursing and swearing; the Sabbath was openly profaned, and the dispensation of the Sacrament of the Supper resembled a fair more than it did a solemn Christian ordinance. “Merchants from various parts of Skye and from the mainland would erect stands for exposing and selling goods in the vicinity of the kirk when the preachings were going forward. Retailers of whisky would erect tents for retailing whisky. This they continued to do every day of the preaching, the Sabbath not excepted; but the merchants sold nothing on that day.” We shrink from extracting the description of the scenes that took place on the Communion Sabbath, and think it better not to touch on the prevalence of the sin of uncleanness, as, in the words of the author, “the details of which would greatly shock modesty.”

The introduction of Evangelical Doctrine into Skye, and the commencement and progress of vital Religion in certain districts.—The dawn of better days began in 1805, and the agent was a Mr. Farquharson, an itinerating preacher belonging to the Independents. As far as can be ascertained, there were only two persons at that time within the Presbytery of Skye to whom the language of the Apostle could with certainty be applied: “You hath he quickened who were dead in trespasses and sins.” One of these was a young lady who came under serious impressions by means of the preaching of the Rev. Lachlan M’Kenzie, Lochcarron, whom she heard while residing for some time in his parish with relations. She married in 1816, and died shortly afterwards. The other was a teacher in the island of Raasay, Alexander Urquhart, who came originally from Ross-shire (Ferintosh). He died in 1806. He was instrumental in suppressing swearing among the people of that island.

Mr. Farquharson’s sermons were very pointed, and justly severe against the prevailing sins, especially against self-righteousness. In all his discourses he prominently held forth the righteousness of Christ as the only ground of a sinner’s justification before God. Under his preaching several were awakened. At that time there were no Gaelic Bibles among the people, and only a few copies of the New Testament. The first of Mr. Farquharson’s converts—blind Donald Munro, the fiddler—was blessed before the end of the year in bringing three additional persons under conviction in the parish of Portree, being himself catechist in the parish at that time. A man from Sutherlandshire, who happened to come to the parish of Snizort, resolved with seven others to hold a monthly prayer-meeting. This was a strange thing in the country; it was the first of the kind in the island, and was much opposed by those who ought to encourage it. But the cloud, no bigger than a man’s hand, spread, and many who came from curiosity went home to pray. In 1806 the Rev. Donald Martin, minister of Kilmuir, became the subject of a saving change. He had been for many years minister of that parish, and, accord-

¹ *An Account of the present state of Religion throughout the Highlands of Scotland*, by a lay-member of the Established Church, Edinburgh, 1827; also *Revivals in Religion, Skye, 1812-14*, by Dr. Beith.

ing to his own confession, "knew not these things." But no sooner was he brought to Christ than, Saul-like, "he straightway preached Christ." He manifested much tenderness towards the members of the meeting, who, as often as they could, went to hear him. He was assiduous in his endeavours to instruct and impress the minds of his own people, being instant in season and out of season. A few in his parish began to read and study the Scriptures. At first the few were furnished with a part of a New Testament, which was accidentally found with a man who did not peruse it; and in the whole parish, which contained a population of about 3000, there were only five or six copies of the New Testament. He soon procured a supply of Bibles and Testaments from the Bible Society in London, which was the first supply of Bibles which the people of Skye received.

Mr. Martin was shortly afterwards translated to Inverness, to the great loss and grief of those who, "as new-born babes," were desiring "the sincere milk of the word." To provide for the spiritual instruction of the people, he procured the services of two pious men as catechists, the one from Ross-shire, a fervent, enlightened, and experienced Christian. He was very useful, and much blessed while he remained; but he and Mr. Martin's successor could not agree in their sentiments, which occasioned his leaving the parish. The other catechist was Mr. Farquharson's first convert, Donald Munro, but as he was much followed after, and the minister deserted, he was dismissed from being catechist. But though dismissed by the minister, he continued to hold meetings till his appointment as catechist of Bracadale by the Rev. Mr. Shaw, whose ministry is the next bright spot in this moral wilderness.

In 1812, by means of these meetings, an uncommon-awakening took place. As in other places, and on other occasions, this time of refreshing was like summer showers, partial, falling on one field, with but a few drops on another. Some came under conviction when attending the meetings, others when they came into contact with those who had been awakened. The leaders of these meetings were deeply sensible of their own insufficiency, and felt that it was God who alone can give the increase. These were days of the right hand of Him that is Most High. Prayer was their element. "Verily," says one, "there was here such power with the word of God as can scarcely be believed by Christians who did not witness it, or feel it experimentally." We believe it is no breach of confidence to remark, that of the fruit of that movement, while the greater part "are fallen asleep," there are a few who "remain to this present," and two of these, Donald M'Queen, catechist, Bracadale, and Neil Stewart, catechist, Grimshaw, North Uist, are still in the service of our Church.

"We must not omit to say that Mr. Shaw, who came from Perthshire, and who was the intimate friend of Mr. Findlater, under whom the Lord's work was so much owned in Breadalbane, came first to be assistant to the minister of Duirinish, where, after labouring with zeal and earnestness, he became minister of Bracadale. During his short ministry he did much for the spread of evangelical truth in that part of Skye. He got the Gaelic School Society to send pious teachers to his parish, and his efforts, by the blessing of God, were productive of much good. He died in 1823.

The Rev. Roderick M'Leod, to the no small joy of the parishioners, was appointed to succeed him. Previous to this he had been for some years missionary minister in the parish of Duirinish. For the greater part of that time his views of truth and character resembled those of the majority of his brethren in the Presbytery. Two years previous to his induction to Bracadale, his views and character underwent a change, and from that time till his death, what his labours were, the success that attended them, and what he had to suffer in adhering to his principles, require no further remarks.

In looking at the history of religion in Skye, there are four outstanding revivals. (1.) That to which we have referred, beginning in 1805—the agents were Mr. Farquharson, Rev. Donald Martin, Donald Munro, and latterly Rev. Mr. Shaw. (2.) That of 1821-22, after the conversion of the Rev. Roderick M'Leod. This was chiefly confined to Snizort and Bracadale, and connected principally with

Mr. M'Leod's ministry, and the visits of the "Apostle of the North." (3.) That of the remarkable movement in 1842, which commenced in Waternish, under Norman M'Leod, Gaelic school teacher. The scenes of the Fairy-bridge meetings, where many were awakened under Mr. Roderick M'Leod's ministry, are still warmly remembered by not a few in Skye. This wave of revival extended more or less over the island, and greatly prepared the people for the Disruption of 1843. (4.) In 1861-62, a movement, which was pretty general was experienced, begun and carried on under the ordinary preaching of the Word. Part of the Long Island participated in this awakening, in which the late Rev. John M'Rae, then of Lochs, took a deep interest, and judiciously watched over its progress.

2. *Present Spiritual Condition.*—On this the deputies feel constrained to speak with caution. There are in some of the congregations unquestionable tokens of encouragement, and pleasing proofs of earnestness. There exists throughout the bounds a desire to hear the Word, along with an intelligent appreciation of the truth when faithfully proclaimed to them. The general testimony borne by the office-bearers is, that individual cases of awakening occur from time to time, although there is nothing like a general movement among them.

Pastoral Visitations and Catechisings are general, and valued by the people, while fellowship meetings are occasional in some congregations, and universally observed in connection with the Communion service. *Family worship, Prayer-meetings, etc.*—We found from the testimony of the office-bearers in all the congregations that family worship was very generally observed among the communicants, and also among the adherents of our Church; that the *Sabbath* is observed generally with decorum; that the attendance on public worship is fair, considering the distances they have to travel; and that where the districts are too far from church, meetings for worship are held on the Sabbath, conducted usually by office-bearers or teachers, under the sanction of the minister.

Sabbath Schools are also general, much encouraged, and assisted by the teachers of the Edinburgh and Glasgow Ladies' Association, institutions, with the Gaelic schools, to which the remote Highlands owe more than even their best friends and promoters are fully aware of. *Prayer-meetings* are well attended on Sabbath evenings, and also, though not so largely, on week-days.

3. *Morality.*—The tone of morality may be considered as good in comparison with many other parts of the country, though the brethren have to lament the outbreak of scandalous sins, and the demoralising influences occasioned by the able-bodied men and women having to be away from home the greater part of the year. The general testimony is that drunkenness is not a prevailing sin, and that it is on the decrease.

4. *Discouragements.*—Having stated these facts as affording grounds of encouragement, the deputies are far from indicating that the present state of religion, within the bounds of the Presbytery, is generally satisfactory. There is a general complaint of the existence of a large amount of deadness and indifference to divine things. There are no doubt considerable varieties found among congregations in these respects; some manifesting more hopeful signs of life, and others seemingly in a low spiritual condition; and while there are occasional cases of conversion, the state of things generally is such as to call for searchings of heart, and for special prayer to the God of all grace.

As will be seen from the Journal and relative abstract of statistics, there is a great paucity of office-bearers. It were well were the eldership sufficiently to realise their duties and responsibilities in regard to some parts of the work. In a large proportion of cases the elders were persons far advanced in years; but it would add much to the efficiency of the office were we to have the vigour and activity of men in the prime of life, mingled with the experience of ripe age.

The general complaint was the sad neglect prevailing as to the godly upbringing of the young, and the want of family religion. No doubt the young receive a certain amount of religious instruction, in week-day and Sabbath-schools, but there is the absence of parental instruction. The explanation given was the ignorance of the parents, and the general poverty of the people rendering it impossible for

them to procure decent clothing for their children, to enable them to attend on public worship.

The annexed table of statistics will show that, as in other districts of the North Highlands, there is a marked paucity of communicants as compared with the numbers of congregations. There is however a peculiarity prevailing in certain parts of Skye which calls for immediate and firm, but wise and healthy, dealing, viz, the number of unbaptised of all ages that are found calling themselves adherents of the Free Church. This state of matters is the result of years, the indifference continuing till now in congregations where there are from 1500 to 2000 adherents, and the communicants averaging from 50 to 100, many of them aged persons; the large mass of the people have no connection with the church, but as church-goers. On this principle young people, who are unbaptised and who fall into open sin, are not sessionally dealt with in the exercise of discipline, being regarded as having no relation to the church but as hearers. This is a state of matters which the deputies feel is far from satisfactory, and requires to be wisely and tenderly dealt with. The brethren, who have to deal with such cases, have every wish to have it remedied, and are endeavouring to bring the matter solemnly before their hearers.

Your deputies would here summarise the special hindrances to the spiritual welfare of the people, to which their attention has been directed. (1.) The want of due attention by parents to the godly training of their children. They receive little parental instruction—the greater number of them are never brought to church, and then they have to leave the parental roof as soon as they are of age to earn any wages. (2.) Another great discouragement is the few who are found able and willing to co-operate with the ministers in the work of the Lord. In not a few cases, those who make a profession of religion are found remiss in putting their hands actively to the building up of the walls of Zion. (3.) Irregularity in attendance on the means of grace. This is in part to be accounted for by the leaven of old Moderatism still existing, keeping many at home on the Lord's day. (4.) All the congregations suffer much, in various ways, from the fact that so many of the able-bodied men and women, and frequently the most promising of them, have to be absent from home during the greater part of the year. It is sad to think that many of the young who leave their homes are found, when they return, to have acquired social habits that are ruinous to soul and body. This is specially the case with the young men, who are under training in the Militia and the Training Ships.

The deputies deeply regret they were unable to visit Manish in Harris, and the Islands of Barra, Eigg, Boreray, Bernera, etc. They respectfully suggest that the General Assembly should not overlook these in any future scheme of visitation.

In closing this report, the deputies express their gratitude to their brethren and Christian friends for the kindness and hospitality shown them. From all parties we received a cordial welcome. By ministers, office-bearers, and people, the object of our coming among them was hailed with deep interest, and everything in their power was done in order to secure the accomplishment of that object. We have to express the pleasure we have had in carrying out the difficult work assigned us. We have found it both profitable and quickening to our own souls, and in no small measure fitted to enlarge our sympathies with brethren labouring in such remote, widely-scattered, and trying districts.

JOHN TULLOCH.
JOHN H. FRASER.

JOURNAL OF VISITATION BY THE DEPUTIES TO THE PRESBYTERY OF SKYE AND UIST.

27th July.—Met the Presbytery at Portree in conference, which lasted about three hours. The deputies having addressed the Presbytery, were cordially received, and all the brethren present entered warmly and freely on the several points introduced for consideration. The topics referred to, and the general facts as to the state of the district, are embodied in the foregoing report.

BROADFORD and STRATH, 28th July.—Rev. Alexander M'Kenzie, minister. Mr. Tulloch met with the office-bearers and the Strathaird part of the congregation in the Free Church there, at noon, preached in Gaelic, and thereafter addressed them on the object of our visit. Population of the parish about 3000. Adherents of the Free Church 300, average attendance 100, communicants 33, elders 2, deacons none, collectors 8. There is one prayer-meeting by the elders, and three Sabbath-schools, average attendance 180. Family worship not general, perhaps by a fourth of the heads of families. Present at the meeting of deputies from 100 to 120. Intemperance not increasing. Sabbath desecration prevailing to some extent.

Matters are in a very deplorable state in this congregation, from the reports in circulation regarding the minister; but as the matter has been taken up by the Presbytery, we refrain from alluding further to the sad and low state of the Free Church cause in this district.

Sabbath, 30th July.—Mr. Tulloch remained at Broadford, and preached in Gaelic and English. Mr. Fraser had to go home on Saturday and preach to his own congregation, for want of supply for his pulpit.

RAASAY, 31st July.—Rev. Angus Galbraith, minister. Mr. Fraser, leaving Rosskeen at an early hour, was able to land on Raasay before 6 o'clock, and to be present at the hour of meeting, 7 o'clock. Population of the district 600, of whom all adhere to the Free Church. The church, which is a neat and comfortable one, is seated for 350, and there is an average attendance of 300. The number of communicants is 23, elders 4, deacons none, and collectors 6. There are on an average three services every Sabbath, between Raasay proper and Torran, near the Sound of Rona. The Sabbath-schools are well attended, and three dozen of the *Gaelic Record* distributed among the people, besides copies of the *Children's Record* among the young. The minister visits, and catechises his flock once a year. Family worship is general, and the Sabbath is well observed. There are four prayer-meetings attended by about 150. There are few cases of discipline, and there is not an inn or a public-house on the island.

Mr. Fraser preached in Gaelic, and addressed the people on the object of the mission in the school-house, as the church was being painted at the time; present from 80 to 85.

TORRAN, 1st August.—This is one of Mr. Galbraith's preaching-stations. It is at a distance of twelve miles from his manse, and is the most populous part of the island. The meeting-place is an old Gaelic school-house, where the people are literally packed. The day was very wet, yet the place was crowded; there would be upwards of two hundred present. The good old Gaelic teacher, John M'Leod, gave us a warm welcome. Mr. Fraser preached in Gaelic, and afterwards addressed the meeting on the object of his mission. The scene at the close was most affecting, the place was a Bochim, and above all would be heard, in broken accents, the voice of good John M'Leod, "Oh, our spiritual barrenness! Oh, our unfruitfulness under the faithful preaching of the Gospel!" Your deputy could only say that, for himself, he found it good to be there, and has no hesitation in affirming, that Mr. Galbraith is much encouraged in seeing his labours owned by the Master.

SLEAT, 31st July.—Rev. Finlay Graham, minister. Mr. Tulloch met with the office-bearers and congregation, preached in Gaelic, and thereafter addressed them on the subject of religion and morals. The population of the parish is about 2233, of whom about 553 belong to the Free Church. There is an average attendance of 200, communicants 43, elders 6, deacons 4, and collectors 8. The minister has a Bible-class, attendance 20. There are several weekly prayer-meetings, with an average attendance of 65, and three Sabbath-schools attended by 40 in each, 120. Family worship among the Free Church adherents is very general; five dozen copies of the *Gaelic Record* are circulated. While it is believed that intemperance is decreasing, it is to be feared that Sabbath desecration is on the increase, in the way of walking and visiting. There is nothing special to notice in the way of spiritual awakening, although it is believed that the ordinary means are not without fruit. The congregation is scattered over a wide district, which

renders concentrated efforts impossible. It was interesting to hear that adherents of the Established Church send for the Free Church minister when dying. No case of discipline during the last year. Present at meeting of deputy, 65.

KILMUIR and STENSCHOLL, 2d August.—Rev. John M'Phail, minister. This large and populous parish was without a minister for twenty years after the Disruption (occasional supplies from deputies, probationers, and catechists). Rev. C. Munro, the first minister, inducted in 1863, remained for seven years. There was then a vacancy of three years; the present minister being inducted in June 1873.

Met in conference with the office-bearers, of whom there are 7 elders, 12 deacons, and 24 collectors, besides an association for Foreign Missions. The office-bearers have special districts assigned to them. Previously met with the congregation, of whom about 450 were present. A large number of the men were at the east coast fishing. Mr. Tulloch preached in Gaelic, and Mr. Fraser addressed them specially on the important object of their mission.

Population of the whole parish about 2500. Adherents of the Free Church about 1700, or fully two-thirds of the population, while of church-goers nine-tenths. Average attendance about 600. There are two catechists, who visit, catechise, and exhort the people. By the minister and these the congregation is catechised annually. There is a prayer-meeting in church, monthly, when missionary intelligence is communicated, attendance 60. Fellowship meetings three times a year, when the church, seated for 750, is overcrowded. There is a prayer-meeting in church, weekly attendance 50. Besides, there is a weekly prayer-meeting at Kilmaluag, and another at Eastside, conducted by elders, with a private prayer-meeting of male members attended by 20.

There are 80 copies of *Gaelic Missionary Record* distributed, and prized by many. On Sabbath three services are conducted in church, two in Gaelic and one in English. There are two services in Eastside conducted by catechist, and one service on Sabbath evening at Kilmaluag by elders, and largely attended.

The minister preaches every third Sabbath at Eastside to a congregation of about 500, returns and preaches at Kilmuir, a distance of 12 miles, in the evening. Hitherto there was no church there, but one is now being built, the shell to cost £600, and nearly the half of this collected by the people.

The Sabbath is well observed externally. There are 4 Sabbath-schools:—

1 in church conducted by minister and 4 teachers, attendance from 50 to 60.

1 in Kilmaluag conducted by elders, attendance 30.

1 in Ellishadder conducted by teacher, attendance 20.

1 in Marishadder conducted by the Gaelic school teacher, attendance 50.

Cases of discipline rare; drunkenness not a common vice; for the most part the people quiet and orderly. Family worship universal among members, and general among others connected with the Free Church; but in many families there is no worship, and none who can read.

The large majority of the young are unbaptised, the rule being that only the children of communicants are baptised. The baptism of adults not unfrequent. Young people, unbaptised, who fall into open sin, not dealt with—not supposed to have any connection with the church, except as hearers.

One great discouragement is the want of attention to the godly training of children—receiving little parental instruction, not brought to church in early life, and leave home as soon as they are of age to earn anything. Another discouragement is the fewness of workers, who in any way put their hand actively to the Lord's work. Besides there is the leaven of old Moderatism at work, keeping many in their homes on the Lord's day. To this may be added, what is common to all the congregations, the discouragement from so many of the able-bodied men and women, and often the most promising, being absent for the greater part of the year.

3d August.—Left with Mr. M'Phail this morning at 8.30 for the Eastside. The day was wet and stormy, and did not get to the meeting-house till one o'clock. We never witnessed so many in such a small uncomfortable place. There could not be less than 450 in that black, oblong building. Mr. Fraser preached in Gaelic, and Mr. Tulloch addressed them. There was an apparent deep impression. Mr. M'Phail has much to encourage him in his laborious charge.

After dinner, in the house of one of the elders, William M'Leod, we left at 4, and in the face of a hurricane and pelting rain got to Uig (Snizort), at 6.45, and began the service at 7. We were encouraged to find about 150 present in church, notwithstanding the storm. Uig has a neat and comfortable church, got up mainly by the efforts of the late Rev. Roderick M'Leod.

Before service was over, Mr. M'Phail had a telegram from Fraserburgh, to announce the sad intelligence that two young men, belonging to the Eastside, had been drowned that morning. One of them he regarded as one of the most promising in the district.

SNIZORT, 4th August.—Rev. Joseph Lamont, minister. The deputies met with the office-bearers, and also with the congregation. Mr. Tulloch preached, and Mr. Fraser addressed the congregation. Population of the parish about 2300, and of the district 1400, of whom 1000 belong to the Free Church. There are three churches in the parish, the centre church seated for 1000, Uig for 600, and Arnisort for 400—with average attendances of 400, 350, and 250, respectively. There are 6 elders, 7 deacons, 20 collectors, and 110 communicants. The minister preaches in English and Gaelic every Sabbath, conducts a prayer-meeting and Sabbath-school in the evening during winter; while in summer he preaches three times, going to Arnisort, a distance of 6 miles, two evenings out of every three Sabbaths, and preaching the third Sabbath at Uig, a distance of 12 miles. There are 6 Sabbath-schools with 14 teachers, and an average attendance of 185. The minister also conducts an adult class of 60. There are 55 copies of the *Gaelic Missionary Record*, and 40 of the *Children's* circulated. The minister visits and catechises half the congregation annually, and the catechist the other. Family worship is more general of late years; and the Sabbath is well observed. There are few cases of discipline, as only members submit to it. There is a marked improvement as to the drinking habits of the people.

There are occasionally interesting cases of awakening; and there are many in the congregation whom the Session would warmly encourage to apply for sealing ordinances, but who, for conscientious difficulties, do not apply for baptism. The Session do not make any distinction as to qualification between the one sacrament and the other.

Weekly prayer-meetings held in the principal districts. Monthly prayer-meetings in the centre church, and 2 fellowship meetings, with an attendance of 1200.

Not a few on the communion roll are the subjects of the two last religious movements in Skye, "living a life and conversation becoming the Gospel of Christ."

6th August, Sabbath.—Mr. Tulloch preached at Bracadale, vacant by the lamented death of Mr. Fletcher. Mr. Fraser preached at Duirinish, Mr. M'Rae being at the time very ill, and unable to be out of bed. The large church of Duirinish was crowded in Gaelic, and there were about 200 in English. In the evening Mr. Fraser preached at Stein, or Waternish, to a large congregation. The evening was wet and stormy.

DUIRINISH, 7th August.—Rev. John M'Rae, minister. Met with the office-bearers, numbering five elders, ten deacons, and twenty-six collectors. Afterwards met with the congregation, of whom about 600 were present, and were addressed afterwards by Mr. Fraser and Mr. Tulloch.

Population of the district, 3000, of whom about 2000 above fourteen years of age belong to the Free Church. There are three preaching stations—Duirinish proper, with an average attendance of 900, and Waternish and Glendale, with an attendance of 450 and 600 respectively. These stations are each eight miles from the manse, and without church-accommodation for the people when they assemble. We think these stations call for the immediate attention of the Church. There are 969 unbaptised connected with the congregation. Mr. M'Rae has been assiduous in training and teaching them, and has baptised about 200 since he was inducted. There are eighty-nine communicants; some of the young are now coming forward. There are three services in the church every alternate Sabbath, while on the other the minister either preaches at Stein or Glendale. There are five Sabbath-schools with an attendance of about 200, and

seven prayer-meetings with an average attendance of 300. The people are visited and catechised annually; family worship is general; the Sabbath is well observed, and the people are quiet and sober. There are two hotels, one inn, and one licensed grocer in the parish. There was some awakening here in 1842 and in 1861, and the testimony of the office-bearers is that there have been tokens of the Lord working among them since June, and also when the deputies visited them.

8th August.—Left Duirinish at 10 o'clock, the day wet and stormy. On our way to Stein, and nearly half way, we passed "Fairy Bridge," the scene of the awakening that began on the 15th May 1842. It began in connection with the labours of Norman M'Leod, once a soldier, and then in the service of the Gaelic School Society. "Most solemn, picturesque, and interesting it was," says the "Apostle of the North," "to see the gathering. There were the young and the old, male and female, pouring forth from all sides of the land—from hills and valleys, villages, hamlets, and from the lonely hut. The surrounding waters too were covered with about fifty skiffs, like the multitudes that dotted the sea of Tiberias in pursuit of the Lord himself, when He was manifested in the flesh. Like the going up of the Jewish tribes to the great feasts at Jerusalem was the going up of those anxious Islanders—from 5000 to 10,000—to the gospel-meeting at Fairy Bridge."

We found on a field near the village a canvas tent erected for us, and more than 300 present. The weather became more disagreeable, the wind and rain increased, amounting to a gale. Mr. Tulloch began the service, and Mr. Fraser followed. We were much solemnised with the deep impression shown by the hearers. Few places require a comfortable meeting-house more than this. One of the office-bearers said he would undertake to collect the most of the money, if suitable arrangements could be made.

We reached the Free Manse late in the evening, battered and drenched with the violent storm we had to face.

BRACADALE, 9th August.—Vacant. Met with the office-bearers; there are only three elders, two deacons, and six collectors. About 130 present at the congregational meeting, which was addressed by Messrs. Fraser and Tulloch. Population of the parish about 1100, all connected with the Free Church, with few exceptions. Sabbath reported to be well kept, public worship, both in the church and in the district of Carbost, on the whole well attended, and family worship general. Sabbath-schools, prayer-meetings, and other instrumentalities suffering for want of a minister. Average Sabbath attendance, 200. The church and other ecclesiastical buildings require immediate attention. The deputies earnestly recommend the case for consideration. In consequence of the illness of the Rev. Mr. M'Rae, Duirinish, moderator *pro temp.*, we could get no satisfactory replies as to the number of communicants, discipline, and sealing ordinances.

PORTREE, 10th August.—Rev. James Reid, minister. This being the Communion Fast-day at Portree, Mr. Tulloch preached in Gaelic at 11, and in English to the young at 5, and Mr. Fraser preached in English at 1, and in Gaelic at 6.30 P.M. There was a large attendance at all the diets, and appearance of earnest attention.

Friday, August 11th.—This being the "Question Meeting" day, your deputies took part in the work, and at the close Mr. Fraser addressed them on the object of the deputation. Population of the district, 2500, of whom adhere to the Free Church, 1200. There is an average attendance in the church of 300, and in the Braes, of 150. There are four elders, seven deacons, eleven collectors and fifty communicants. There are three services in church every Sabbath—Gaelic forenoon, English afternoon, and Gaelic in the evening. The minister preaches once a month at the Braes, occasionally at Glens and Sconcer. There are two Sabbath-schools, with five teachers and sixty-five of attendance. The *Missionary Record* in English and Gaelic are circulated, as well as the *Children's Record*. There are four prayer-meetings—Portree, Glens, Braes, Sconcer, with an average attendance of about 197. The congregation is visited and catechised; and family-worship is very general, in the Glens—not so general, in the Braes,

and by the majority of the Free Church families, in Portree. The Sabbath well observed in the landward parts, but in Portree a good deal of Sabbath walking. As to discipline, no cases are dealt with except those who are members. As in other congregations, in this part of the island, there are a number of adults unbaptised. There are three hotels, one refreshment-room, 2 cellars, where drink is sold; drunkenness is not on the increase.

There is no special awakening, but some promising cases come occasionally to light. The great drawback is the absence of the young during the greater part of the year, and the scattered state of the congregation. There were about 350 present at the meeting.

12th August.—According to arrangement, Mr. Tulloch remained at Portree to take part in the Communion services on Saturday, Sabbath, and Monday; and Mr. Fraser left at 6 A.M. for Dunvegan, thence by Packet to Lochmaddy, to take part on Sabbath and Monday in the Communion services at Carinish, North Uist. In consequence of a calm that set in, the Packet did not reach Lochmaddy till 11, Saturday night.

13th August.—After a good deal of trouble a pony was procured to carry Mr. Fraser on Sabbath morning from Lochmaddy to Carinish, where he arrived about an hour before the time to begin the work of the day. Here he found, besides Mr. M'Lean, the minister of the district, the Rev. Messrs. M'Leod of Paible, and Galbraith of Raasay. The day was uncommonly fine. It was calculated that there could not be less than 3000 present. It was a most solemn sight, and your deputy, fatigued as he was, felt much assisted in preaching twice that day and serving a table. The congregation consisted of a gathering from Harris to Barra, and on no other occasion could such an opportunity be obtained of addressing so many immortal souls. During the concluding address there was a deep impression.

Monday, 14th August.—The congregation to-day seemed nearly as large as yesterday. At the close of the last sermon your deputy addressed them on the subject of his mission. He regards it as one of the most favourable opportunities he could have of bringing the urgent and paramount need of a saving personal interest in Christ—of an increase of the fruits of holiness, of a public profession of Christ, and of a revival of the religion, before such a multitude gathered from the length and breadth of the Long Islands.

CARINISH AND BENBECULA.—Rev. Donald M'Lean, minister. Population of the district 3000, of whom about 800 adhere to the Free Church. There are 4 stations, Carinish with an average attendance of 200, Benbecula 100, Grimsey 80, Lochmaddy 80. There are of elders 8, deacons 8, and collectors 10. The number of communicants is 50. The minister has two services and a prayer-meeting every Sabbath he is at Carinish. He has to officiate at Benbecula every third Sabbath, and once a month at Lochmaddy. There are 4 Sabbath-schools with 9 teachers, and 140 of attendance, and the *Gaelic* and *Children's Missionary Records* are fairly circulated. Of prayer-meetings there are 5, with an average attendance of 60. There is a catechist at Grimshaw, and three West-coast missionaries labouring within the district; these, with the minister, overtake the visitation and catechising. Family-worship is all but general, and the Sabbath is well observed. Drunkenness not on the increase. There are not many cases of discipline. There are some interesting cases of persons under concern. It should be remarked that Mr. M'Lean has done much in instituting circulating libraries in different parts of the parish.

15th August.—In company with the Rev. Norman M'Leod, North Uist, visited the Ladies' School at the "Rock," Paible. This has been one of the most successful of these schools in the Long Island, and well maintains its reputation under Mr. M'Donald, its present teacher. In the evening addressed a meeting in the church at Carinish.

16th August.—As Mr. Tulloch had not appeared (the Packet from Dunvegan being detained by the calm for 26 hours), Mr. Fraser had to undertake alone the visitation of Benbecula and South Uist. Leaving Carinish at 8 A.M., he preached at noon in the meeting-house of Benbecula; there were about 150 present. In

the evening addressed a meeting in the house of Mr. M'Donald, Banker, Newton, Benbecula.

17th August.—Left Newton at 10, got across the ford at 11, and arrived at the house of Mr. Chisholm, Gerinish, at 12. After an hour's rest, Mr. Chisholm drove me to Stoneybridge, about the centre of South Uist. Here I found about 45 present waiting my coming. We had a most impressive meeting. This is one of the schools supported by the Glasgow Ladies' Society. It is doing a good work, and the teacher, Mr. Ferguson, a man of the right stamp. I arrived, weary and worn out, at Borinish, the hospitable house of Mr. John Ferguson, between 9 and 10 P.M. Here I met Mr. Norman M'Lean, the excellent teacher and catechist of Barra. It was refreshing to meet him and hear his account of his labours, successes, and difficulties.

SOUTH UIST AND BARRA, 18th August.—Vacant. Left Borinish at 10 o'clock, got to the Free Church, South Uist, at 12. In South Uist and Barra there is a population of 7700, of whom 450 belong to the Free Church. There is an average attendance of 200, *e.g.*, 150 in church, 50 at Stoneybridge, 50 at Barra. There is an occasional service at Iochar, attendance 20. There are 4 elders, no deacons, 6 collectors, with 2 in Barra, and 34 communicants. The minister officiating preaches two Sabbaths in succession in the church, one at Stoneybridge, and one at Barra. There are five Sabbath-schools with an average attendance of 95. Many of the children are Roman Catholics. In Barra, out of 60 scholars, there are only 3 Protestants. There are 4 prayer-meetings, one of them a circulating one. There is a catechist supported by the West-coast Mission. Family-worship general among the adherents of the Free Church. Intemperance on the decrease, and shebeening nearly rooted out. Notwithstanding the drawbacks, there are several cases of awakening, one a girl of 12 years of age. There were about 90 present at the meeting.

19th August.—After waiting from 9 P.M. of the 18th for the arrival of the "Dunara" steamer, at Lochboisdale, it appeared at 5 next morning, and after a tedious passage arrived at Lochmaddy at 6 P.M. Here, to my great joy, I met Mr. Tulloch, who had visited the congregation of North Uist.

PAIBLE, 18th August.—Rev. Norman M'Leod, minister. In this district about two-thirds of the population adhere to the Free Church. There are 8 elders, 10 deacons, 12 collectors, and 38 communicants. In the church there are 400 sittings, with an average attendance of 200, and in the district of Solas 150. Mr. M'Leod preaches in this district once in three weeks. There are 2 Sabbath-schools. District prayer-meetings are held; one weekly, one monthly, and one quarterly, with an attendance of 300. The minister visits and catechises as he is able. The Sabbath is well observed, and family-worship general among the Free Church adherents. Intemperance not increasing. The effects of a revival which took place in 1842 continue, though a few cases once promising have been disappointing.

TARBERT, HARRIS, Sabbath, 20th August.—Rev. Roderick M'Kenzie, minister. —We arrived here at 10 P.M., Saturday, and divided the work on the Sabbath, each preaching twice. The church was crowded, and the people seemed impressed. In the district there is a population of 2000, all of whom, with the exception of two families, belong to the Free Church. The minister preaches occasionally in the Islands of Scalpay and Scarp. In church the average attendance is 400, in Scalpay 200, in Scarp 150. In this island, in a township of 30, there are 8 men who pray in public. There are of elders 7, deacons 8, collectors 11, and communicants 70. There are 5 Sabbath-schools with 7 teachers, and 220 in attendance. There are 60 copies of the *Gaelic Record* circulated; of prayer-meetings there are 4, with an attendance of 300. The minister catechises, but feels the need of a catechist. Family-worship is almost universal, and the Sabbath is outwardly well kept. The Session complained that intemperance breaks out now and then among the young men who are in the militia, etc. There have been several interesting cases of conversion during the last two years. The general complaint is the withholding of the blessing in connection with the means of grace.

STATISTICS OF THE PRESBYTERY OF SKYE AND UIST.

CONGREGATIONS.	Population.	Free Church Adherents.	Average Attendance.	Communi- cants.	Elders.	Deacons.	Prayer Meetings.	Attendance.	Sabbath Schools.	Scholars.	Sabbath School Teachers.	Present at Meeting.
Bracadale, .	1100	1050	200	...	3	2	2	30	1	40	1	130
Carinish, .	3000	800	200	50	8	8	5	60	4	140	9	2000
Duirinish, .	3000	2600	900	89	5	10	7	300	5	200	8	800
Kilmuir, .	2500	1700	600	101	7	12	6	750	4	180	9	950
North Uist, .	2000	1300	350	38	8	10	3	300	2	100	2	300
Portree, .	2500	1200	450	50	4	7	4	197	2	65	5	350
Raasay, .	600	600	300	23	4	...	4	150	4	80	4	250
Sleat, .	2233	553	200	43	6	4	3	65	3	120	6	65
Snizort, .	2300	2000	1000	110	6	7	5	100	6	185	14	120
South Uist, etc., .	7000	450	200	34	4	...	4	80	5	95	6	140
Strath, .	3000	300	100	33	2	...	1	...	3	180	5	120
Tarbert, .	2000	1990	900	70	7	8	4	300	5	220	7	900

Free Church of Scotland.

REPORT OF COMMITTEE

ON

SABBATH OBSERVANCE.

MAY 1877.

THE various modes in which the Sabbath is desecrated in different parts of the country calls for the serious consideration of the General Assembly.

The sailing of steamers to different places on the Forth, the Tay, and the Clyde, continues as before. The evils inflicted on the districts at which these vessels call with their cargoes of Sabbath pleasure-seekers are very serious. When it is borne in mind that those who patronise these steamers are, in a large measure, the scum of the population of our cities, it is not to be wondered at that the quiet of these places is sadly interfered with, and that scenes occur there, and on the return voyage, which can scarcely be paralleled in heathen countries. The lovers of the Lord's Day experience great difficulties in putting a stop to this species of Sabbath desecration. These difficulties arise from different sources; such as the desire of unhallowed gain, which influences the owners of these vessels, and the power which Harbour Trustees and Dock Commissioners, however willing, lack to prevent passengers leaving their harbours, or landing at them on the day of rest. Where that power exists, and where it has been enforced, the result is that the sanctity of the Sabbath continues to be preserved from this species of desecration, though the enemies of it, baffled in one place, make for others where there is no such power to prohibit their landing.

It is to be feared that Sabbath traffic on railways is still carried on with little or no diminution. The friends of the Sabbath may not be aware of the extent to which such traffic is carried on. By investigations lately made, it has been calculated that over the United Kingdom upwards of 2000 goods trains, and more than 6000 passenger trains, run on that day, while fully 100,000 railway men are employed, who are at work from early in the morning to late at night seven days a week. May not this latter fact, and the pernicious effect which such uninter-

rupted labour must have on the character of workmen, account for not a few of our railway accidents? There is no department of labour in this country in which the spirit of mammon is more active, and in which too the results are more injurious, than in that of our railways.

While the Post-office department of the country is anxious to minimise the labour of its servants on the Sabbath, there is still a great deal of work carried on by it, which cannot avail itself of the plea either of necessity or of mercy. Your Committee deeply feel that till an arrest is put on all Post-office work on the Lord's Day, there can be but little success in the efforts of the Churches to put an end to railway traffic. The carrying on of Post-office work, which requires the running of trains on that day, is taken advantage of by railway companies for prosecuting passenger and goods traffic too. Were this nation to honour the Lord of the Sabbath as it is bound to do, by interdicting all Sabbath work in the Post-office, while such a step would bring down upon us as a land the blessing of Him whose day the Sabbath is, it would also put an end to almost all that traffic on those railways, whose Directors seek to find an excuse for carrying it on in the necessities of the country.

Another form of Sabbath desecration—that of opening shops for traffic on that day, to which the Committee has frequently directed the attention of the Assembly, is still going on in many places with increasing vigour. There is now, on the part of many who engage in this unhallowed trade, greater openness and boldness in conducting it. For the once half-closed door, and the half-opened window, we now see the one fully opened, and the other with all its shutters removed; and the business of the shop carried on without fear or shame. The class of persons who generally engage in this Sabbath trading are persons who are in a great measure indifferent to all that is good and holy; and who meet the remonstrances of the friends of the Sabbath for their forbidden conduct, by replying “that they will not and cannot shut their shops, for on the Sabbath day they carry on a trade more lucrative to them than all their sales on the week-days.” While this evil can only be successfully met by having society influenced with more scriptural views of the sacredness of this blessed day, and pervaded with a clearer and more transforming knowledge of its divine authority and obligation, still much may be done in the way of checking it, were our magistrates actively to give their countenance and help to the efforts of those who are wisely labouring to put an end to it. Where the friends of Sabbath-keeping have received this countenance the evil has been in a great measure checked. The putting down of this Sabbath trading has been successfully dealt with by several of the vestries in London, aided by the police of that great city.

The following communication has been received from the esteemed Convener of the Sabbath Observance Committee of the Free Presbytery of Greenock :—

“Excuse my delay in supplying you with my report on the Sabbath question. I have been delaying till I could know the fate of the Police Bill for this town, now before the House of Commons. Into that Bill the friends of the Sabbath in our Town-Council got a clause inserted, to the effect that no shop could be open on Sabbath without a special licence from one of the magistrates. That would of course put an end to the whole evil. I am sorry to say, however, that in going over the clauses in committee, Lord Redesdale insisted upon this clause being deleted, so that the well-meant effort has failed. The Harbour Trust, however, has taken up the question of small boats sailing for pleasure from the har-

bour on the Lord's Day during the summer months. This has been for a long time a special source of Sabbath desecration. As many as twenty and thirty of these, for the most part full of young people, could have been seen moving about in the bay on a Sabbath evening. The harbour police have now authority to prevent all these, unless they are licensed boats, and the licensed boats can be prevented by a clause in their license from being so used. This I hope will abate, if not put an end to, this nuisance. A deputation from the Presbytery waited upon the house-agents anent shops open on the Lord's Day, and received every encouragement and co-operation towards putting an end to the evil. I have reason to believe that this effort has resulted in the suppression of the most of these places. The Presbytery has also published and circulated throughout the congregations, to the extent of 3000 copies, a pastoral letter calling attention to the various forms of Sabbath desecration prevalent within the bounds of the Presbytery. I have given you a copy of this letter, in which you will find the subject dealt with under the headings of—*Sabbath labour, Sabbath pleasure-seeking, Sabbath walking*, and non-attendance upon the means of grace. Besides the pastoral letter, each member of the Presbytery was enjoined to preach upon the subject on a suitable day, which injunction has, I believe, in almost every instance been complied with. The cabmen have also been waited upon, and have agreed to refuse to let their conveyances to pleasure-seekers on the Lord's Day. These are efforts put forth by the Presbytery, and I believe they have been productive of some good, though much remains still to be done."

From different parts of the country accounts continue to be received of the great amount of Sabbath walking which prevails. The home-training of the young on the Lord's Day is in too many cases neglected, and there is a growing laxity of attendance on the house of God. The causes to which these evils are to be attributed are no doubt varied. Unscriptural views of the nature of the Sabbath are widely prevalent. From the enlarged intercourse of this country with foreign countries, continental practices are becoming more common among us. The scattering of our population during the months of summer and autumn has in many cases an evil influence indirectly on Sabbath observance. There are many things done by some of our Church membership, when away from home, which they would never do when at home.

Your Committee regret to report that the efforts of a number of men of position and of eminence in literature and science are still persistently directed to the opening of museums and art galleries, libraries and gardens, on the Lord's Day. At a meeting lately held in London of those who called themselves the friends and supporters of the "Sunday Society," presided over by Dean Stanley, and supported by Professors Tyndall, Huxley, and others, resolutions in this direction were passed, and a petition was drawn up and signed for supporting the motion which is shortly to be submitted to the House of Commons by Mr. P. A. Taylor, for opening State Museums and art collections on the Lord's Day. This "Sunday Society" professes to make the working classes of this country the objects of their special interest. It is in order that the sons of toil may have an opportunity of studying these art treasures for their moral and spiritual good, on this day, we are told that they are engaged in this movement. The men of wealth and ease have their opportunities of visiting these places of instruction and amusement on the other days of the week; but if our artisans and their families are to be benefited at all by them, it can only be by opening them on some part or other of the Sabbath day. The Committee must confess that it appears strange to them, that, with

all this professed interest on the part of this Society for the higher good of the working men, there is so little reciprocation on the part of these men themselves. In London, where meetings have been held with a view to this object, the result has almost invariably been that the efforts of the promoters of the opening of the museums, etc., on the Sabbath, in the interests of the working man, have been defeated with large majorities by the working man himself. Your Committee are of opinion that it is not so much our men of toil who are in favour of such a movement as this; but many of our men of ease, who would wish to have these places of recreation open to them, with a view to dispel that ennui which weighs so heavily upon them on this day, when they are denied their usual amusements. Our working men are too quick-sighted not to discern that what is thus sought to be provided for their instruction and pleasure can only be so at the expense of the toil and service of many others, who need as they do the rest of the Sabbath. The Committee are sure that the Assembly will, as formerly, petition the House of Commons against this measure of Mr. Taylor.

Your Committee report that the action which was brought against the Directors of the Brighton Aquarium, and which was for a lengthened period before the Courts of Law, has been decided against them, and a heavy fine inflicted for attempting to make gain on the Lord's Day. An effort was made by the Directors, in a parliamentary measure to be brought forward this session, to have statutory restrictions and prohibitions removed from their charter, but this was defeated by the watchfulness of the "London Society for promoting the due observance of the Lord's Day," and the clause which was inserted for this removal, in a Bill which the Aquarium Company was promoting for obtaining "further powers," was at a subsequent stage withdrawn.

A Bill has been introduced into the House of Commons for the closing of public-houses in England during the Lord's Day. Your Committee rejoice to find, that in the places where this proposal for the shutting of public-houses during the whole Sabbath, has been subjected to a plebiscite, it has been carried by immense majorities. They pray that Mr. Wilson may be successful in carrying his Bill, and feel assured that the Assembly and the Church will aid him in his attempt to procure for England what the Forbes Mackenzie measure has procured for Scotland, with so many beneficial results.

The Bill for closing public-houses in Ireland, during the whole Sabbath, which was introduced last session of Parliament by Mr. Richard Smyth, M.P. for Londonderry, was carried by a majority of 194 to 23 votes. This indication of the mind of the House of Commons was followed by the appointment, by the Government, of a Commission of inquiry. That Commission had frequent meetings, and took a variety of evidence. They found that the feeling of Ireland was almost universally in favour of the Bill. The report of this Commission has now been made public, and it is gratifying to find that, by a majority of its members, the decision which they have come to is that the object of the Bill be granted, and the public-houses in Ireland be closed for the whole of the Sabbath. The closing of the Centennial Exhibition last year in America, during the whole of the Sabbath, was a marked feature of that wonderful event. It afforded the highest gratification to the lovers of the Lord's Day to find its divine authority and sacredness, at such a time, proclaimed and

maintained by a nation so influential in the world's activities as the great nation of the United States.

The Committee have nothing to report as to any further progress made, with a view to lessen, if not altogether put an end to, Sabbath work in connection with the production of iron and steel. More might be accomplished in this direction if the proprietors of furnaces would make a more determined effort. There are some men, eminent and influential in this department of labour, who assure us that our smelting furnaces could be stopped every Sabbath without much trouble, and scarcely any loss to the owners; and should there be a pecuniary loss, it would be more than compensated by the benefits of the Sabbath rest to the workmen themselves. Your Committee might refer to the interesting testimony which is borne to the feasibility of the stoppage of furnaces on the Sabbath by not a few of the great iron-masters and managers of iron-works in the mining districts of Ohio in the United States.

One of the most interesting facts connected with the Sabbath which your Committee has to report, is the meeting of the "International Lord's Day Congress" at Geneva, in the month of September last year. Delegates at this Congress were present from Switzerland, Germany, France, Norway, Greece, Austria, Russia, Roumania, Spain, Great Britain, and elsewhere. The Emperor of Germany, the King of Wurtemberg, and the Grand Duke of Baden, were greatly interested in its proceedings. The Christians of the different countries of the Continent, after the slumber of centuries, are awakening to the fact that the great want of these countries is the want of the Sabbath. They are now beginning to cry for the Sabbath. Much as that holy day is desecrated in this country and in America, they know that much of our religious and social happiness and prosperity is due to our Sabbaths. Voltaire, the enemy of all that was sacred, knew well the intimate connection between religion and the Sabbath, when he said, "There is no hope of destroying the Christian religion, so long as the Christian Sabbath is acknowledged and kept by man as a sacred day." This Congress was attended by upwards of 440 brethren, composed of ministers and bankers, railway directors, and merchants. It was presided over by Mr. Alexander Lombard of Geneva, a name well known in the commercial and religious circles of the Continent, who withdrew from his business of a banker to devote his life to the working out of plans for awakening on the Continent a true reverence for the Lord's Day. The resolution adopted by them is as follows:—"The principle of an international confederation for the revival in Europe of reverence for, and observance of, the Lord's Day upon the basis of Holy Scripture, as printed on the papers of the Congress, is accepted." May their efforts be crowned by the Lord of the Sabbath with an abundant success! Let us aid them by our example, our efforts, and our prayers. The very fact of such a Congress met together for such an object, and looking to our country for guidance and example, calls for the solemn consideration by us of our own treatment of the Sabbath, lest our own laxity in Sabbath observance should injuriously affect this hopeful movement of our Continental brethren.

The Committee cannot close their Report without calling the attention of the Assembly to the fact of the increasing laxity of views and of practice in regard to Sabbath observance which has been again and again

brought before them by brethren from different parts of the country. Amidst all our religious activity this evil seems not to diminish. The earnest consideration of the Assembly is called to the subject. There is no doubt that the arrangements of our home life have not a little to do with this matter. The Committee feel that even among the parentage of the Church there is not that amount of family superintendence, and family instruction, which should be on the Lord's Day, and that children and domestics are left too much to themselves. The increase of Romanism in our midst, whether by immigration or by the perversion of Protestants, with the spread of High-Churchism and Broad-Churchism, have their influence, too, in the spread of laxity in Sabbath observance. The Sabbath with too many of these is an ordinance of ecclesiastical appointment or of human expediency, instead of divine institution and authority. There is more than ever a need for the diffusion more widely of Scriptural views of the Sabbath. It is often painful to read the crude and erroneous representations of its nature which men, of whom better things might be expected, frequently make. The duty of its sacred observance, and of what is really meant in the Word of God and in the Standards of our Church by such an observance, must be pressed more frequently on the congregations of the Church. The Committee hope that the General Assembly will enjoin the ministers of the Church to preach on the subject of Sabbath Observance on a suitable day to be named by the Assembly. Many of the members of the Committee were of opinion that in the present state of the Sabbath, a Pastoral Letter on the subject, addressed by the Assembly to the members of the Church, would be productive of much good, and is urgently called for by the circumstances of the times. The Committee, in making this proposal, would commend it to the wise and serious consideration of the Assembly.

ALEX. M'KENZIE,
Convener.

Free Church of Scotland.

REPORT

OF

TEMPERANCE COMMITTEE.

MAY 1877.

In this Report your Committee wish to speak—

- I. Of what has been done by the Committee and Presbyteries during the past year regarding Intemperance.
- II. Of what has been done by other Churches.
- III. Of what has been done in Parliament.
- IV. Of the growth of public feeling and opinion on the subject, and of the growth of Intemperance in the country.
- V. Suggestions for future action by the Assembly and the Church.

I. *What has been done by the Committee and Presbyteries.*—Last Assembly's instructions as to petitioning Parliament were carried out. The Report, with speeches, was printed, and upwards of 5000 copies were sent to ministers and elders of all the churches, Members of Parliament, and others. The expense, as formerly, was defrayed by the liberality of the Convener. On the recommendation of a Sub-committee, appointed to suggest a line of practical action for the year, the following circular was sent to every Presbytery of the Church in July 1876 :—

“ The General Assembly's Committee on Temperance desire respectfully to call the attention of your Presbytery to the deliverances of Assembly on this subject. In particular—(1.) The Assembly (1871-74) has ‘*strongly recommended* all Presbyteries to appoint special committees to deal with the matter within their bounds ;’ (2.) Last Assembly (1876) has ‘*instructed* Presbyteries to see that the injunction as to Annual Sermon on Intemperance on third Sabbath of December is attended to.’ The Committee trust that, in accordance with the strong recommendation of the Assembly, a Temperance Committee has been, or will now be, appointed in your Presbytery ; and, without seeking in the least to interfere with what that Committee from local knowledge may judge to be the best way of advancing the cause within your bounds, they venture to suggest the following points as worthy of consideration for this very important end :—

“ 1. Discouragement of drinking customs generally—*e.g.* putting down the use of intoxicating liquor at funerals, baptisms, weekly and hiring-markets, etc.

"2. Guarding the young from all that leads to intemperance ; in particular, the formation of Bands of Hope, as recommended in this Committee's Report of this year, page 8.

"3. Discouragement of present licensing system ; watching fresh applications ; attending licensing courts ; ministers not granting certificates of character to applicants for licence.

"4. Ascertaining proportion of licensed houses to the population in the various districts of the Presbytery.

"5. Inquiry into the bearing of the social condition of the people as to houses, opportunities of rational recreation, etc., on the extent of intemperance.

"6. Issue of a pastoral address on the subject by the Presbytery, to be read and enforced from all pulpits within the bounds.

"From experience the Committee are convinced that by such means much good may be effected. They should be glad of a reply from you, stating what your Presbytery proposes to do now, and may trouble you a few months hence with another communication, asking the benefit of some of the results of your experience, before making up their next Annual Report to the General Assembly."

Replies, received at once from a number of Presbyteries, showed an encouraging degree of readiness to co-operate with the Committee in the matter.

With reference to the Publicans Certificate (Scotland) Act, a memorial was drawn up by your Committee in September urging licensing magistrates to refuse all applications for new licences at the ensuing sessions, and as far as possible to diminish those already existing. Joint action was arranged in this with the representatives of the Temperance Committees of the United Presbyterian and Established Churches. The memorial was read at every licensing court (burgh and county) in Scotland, and was productive, the Committee are informed, of much good. Copies were sent also to almost all the Presbyteries of the Church, and in several cases Presbyterial deputations supported the prayer of the memorial.

A short statement was inserted in the December *Record* calling attention to the Assembly's appointment of the annual sermon on intemperance, and asking special prayer for a blessing in connection with it. Inquiries have been carefully made by the Committee into the working of "public-houses without drink," the Liverpool cocoa shops, and other similar institutions.

A memorial to Government was drawn up by the Committee, pressing for "the appointment of a Royal Commission for Scotland to visit different localities and inquire into the whole question of the extent and sources of intemperance, and thereafter to make such recommendations to Parliament as to their wisdom may seem meet." This memorial was presented to the Lord Advocate at an interview which the Committee secured with him in the Council Chambers, Edinburgh, on February 2, 1877, where they were joined by representatives of the large citizens' meeting on intemperance, held in Edinburgh last year, and by various ministers of the Established and United Presbyterian Churches. The deputation was introduced by Mr. Ferguson of Kinmundy, and Dr. Begg and other gentlemen urged strongly the importance of such a commission being speedily appointed. A full account of the proceedings, along with the memorial, appeared in the papers at the time. The reception of the deputation was a very favourable one. The Lord Advocate stated that "Scotland, from her peculiar circumstances and the habits of her people,

was quite entitled to have a measure of her own ; but he could only say that, looking to the very great differences of opinion which existed as to the extent and magnitude of the evil which was to be encountered, and to the best available means for overcoming it, it was his personal opinion that inquiry must precede legislation."

In reply to a second circular to Presbyteries sent in spring, much interesting information was received as to the action of the Church courts and the state of intemperance in different parts of the country. From these returns the following extracts may be given as specimens :—

"Presbytery recommended all their people to discountenance drinking customs at funerals, baptisms, etc." (*Kirkcaldy*). "Matter taken up by several of the Kirk-sessions" (*Dalkeith*). "Report with statistics on whole subject, so far as affects district, laid before Presbytery, and large extracts given in newspapers. Private conference. Public meeting in City Hall, and resolutions passed. Presbytery to devote half-an-hour every six months to conference on the state of Temperance" (*Perth*). "Presbytery petitioned licensing Courts within the bounds" (*Irvine, Elgin, etc.*). "No Presbyterial Temperance Committee, but a Synod Committee, which look after the matter of licensing, and attend meetings of the Justices, etc." (*Dingwall*).

"Conjoint action arranged with brethren of the United Presbyterian and Established Church within the bounds" (*Paisley*).

Conferences on Intemperance, sometimes private, sometimes open to the public, have been held by several Presbyteries with good results. The Committee may refer, *e.g.*, to a very largely attended conference of the Edinburgh Presbytery with all the office-bearers within the bounds, at which the following points were taken up :—1. Intemperance and the young, with reference to the formation of Bands of Hope. 2. The desirability of the discouragement of drinking usages at funerals, baptisms, and such-like ceremonies. 3. The licensing system, letters-patent to theatres, drink and public places of amusement. 4. Intemperance and prevailing evils—pauperism, crime, and domestic misery. 5. Intemperance and the Church,—certificates to persons applying for licences—loss of membership through drink, sermons on the subject, drink and social immorality.

Temperance Committees, as "strongly recommended" by Assembly, have been appointed in almost all the Presbyteries from which returns have been received. The following return may possibly represent the position of more Presbyteries than one :—

"No Temperance Committee. The brethren have no suggestions to offer. I (the Clerk) may state that it is entirely accidental that there is no Temperance Committee. Don't suppose we are indifferent about the subject."

The Committee are glad to observe that the Assembly's injunction as to the annual sermon has been very generally attended to by Ministers and Presbyteries. Presbyterial Pastoral Addresses on Temperance have been read from the pulpits, or printed and circulated through the congregations, in the Presbyteries of Edinburgh, Dundee, Perth, Paisley, Elgin, Meigle, Cupar-Fife, Dalkeith, Stranraer, Kincardine O'Neil, etc.

The replies regarding the state and effects of the drinking customs are all of one character (with the single exception given below) :—

"Stand in need of great improvement" (*Elgin*). "Very bad" (*Irvine, Dunse, and Chirnside*). "Intemperance does not appear to be diminishing, said to be increasing in the way of private drinking, especially among females and certain

classes of young men. Supervision should be exercised by the Church over the young" (*Stirling*). "Drunkenness seems increasing especially among the young and females" (*Kirkcaldy*). "Drunkenness not a prevailing sin. . . . In district five-and-twenty miles in length not a licensed house to be found. People not exposed to the temptations of the public-house at their door" (*Shetland*).

Among the things especially noticed as of most hurtful tendency are—feeling markets, weekly markets, custom of settling accounts in public-houses, drinking at baptisms and funerals, grocers' licences, allowances of drink to servants in private families, etc. A good many Bands of Hope are reported as formed or about to be formed in connection with congregations. The returns are not sufficiently full to allow of our stating the precise number.

"Presbytery recommend Sabbath School teachers to encourage their scholars to become abstainers" (*Kirkcaldy*). "Encourage Bands of Hope and enlist sympathy and aid from Sabbath School Teachers" (*Dunee and Chirnside*). "Our great hope is in the young" (*Ayr*). "Temperance movement, if embraced by Sabbath School Teachers and scholars, would be of vast importance, and would add to our usefulness" (*Sabbath School return in Presbytery of Perth*). "Aim at diminishing by upwards of one-half the number of licensed houses, especially grocers' licences. Let public-houses be closed every evening at eight o'clock at latest. Discountenance drinking customs in every way, and urge total abstinence on all young people" (*Auchterarder*).

The Committee desire to express their thanks to the Presbytery Clerks and Conveners of Committees who have so kindly aided them in this matter. They regret that from some Presbyteries no replies have been received, and that they have not been able to gather from the newspapers that any action has been taken by them. They trust that this is not an indication of anything like apathy on a subject of such practical importance. They feel strongly that it is most desirable that the Assembly's Committee should enjoy the confidence of all the courts of the Church, and be cordially supported by them in their efforts to advance the cause of temperance throughout the land.

II. *What has been done by other Churches?*—It is an encouraging fact that in almost all the Churches of the United Kingdom there have been evidences during the year, of increased attention being paid to the questions with which your Committee have to deal. Reference has been made already to cordial co-operation in several instances between your Committee and the Conveners and other representatives of the Temperance Committees of the United Presbyterian and Established Churches. We have also opened correspondence in the past year with the Temperance Committee of the Irish Presbyterian Church, and with the Church of England Temperance Society. As the action of the latter two bodies is less generally known in Scotland, we may give a few facts received from them.

"Perhaps the great event of the year," the Irish 'Assembly's Temperance Association' say in their report (June 1876), "has been the success of our brother, Professor Smyth, in carrying, by a large and enthusiastic majority, his resolution for Sunday closing in Ireland against the decided opposition of the Government. This has given a great impetus to the Temperance cause. It has revived the spirit of the desponding, and has

convinced the people that the traffickers in strong drink are not to be the rulers of the country. . . . The Episcopal Church of Ireland have, at their last Synod, formed a Temperance Association in connection with their Church, in which, while they accept the aid of non-abstainers, they have stamped with their approval the principle of total abstinence" (as expedient in certain circumstances). The following were among the resolutions proposed in the Assembly of the Irish Presbyterian Church in June last by Professor Smyth, M.P., and carried without opposition :—

(3.) "That, believing the Gospel to be the sovereign remedy for the sins and sorrows of the human race, and holding it to be the duty of the Church, in presenting it, to bear special witness against prevailing sins, we consider it incumbent upon us to bear emphatic testimony against this abounding intemperance as one of the greatest of the prevailing sins of the day."

(5.) "That, as the Assembly has already given instruction to train up the young in the habit of abstaining from intoxicating drinks by enrolling them in Bands of Hope, we cannot but commend the action of those who would lead them to continue in after life the practice in which they have been so trained; and as no less than twenty-one presbyteries have declared in favour of abstinence from drinking customs, or from intoxicating drinks as ordinary beverages, we feel constrained to commend such abstinence to the consideration and adoption of our people."

(8.) "That we desire to express our thanks to Almighty God that the resolution of Professor Smyth, for closing public-houses in Ireland on the Lord's day, has been carried in the House of Commons by a majority of 224 to 167, and as the Government made a proposal to introduce a bill, the object of which would be merely to restrict the hours of sale on the Sabbath, we record our unqualified approval of the refusal to accept such a compromise, and hereby declare our determination to use every legitimate means to have the resolution of the House of Commons carried into effect, as in our judgment no measure will meet the necessities of the case, or receive the approbation of the people of this country, which does not preserve from the liquor traffic the whole of the Lord's day."

Your Committee express no opinion as to any action indicated in these resolutions. They record their having been passed by the Assembly simply as a fact in the history of the Temperance movement, and as showing the earnest interest taken in it by a Church which stands in peculiarly close and cordial relations to our own.

"The Church of England Temperance Society" was organised on its present basis in February 1873. Its origin and success were largely due to the elaborate Report on Intemperance issued some time before by the Lower House of Convocation. The Society has for its objects—"1. The promotion of habits of temperance. 2. The reformation of the intemperate. 3. The removal of the causes which lead to intemperance." It is under the patronage of the Queen, has for its Presidents the two Archbishops, and for its Vice-Presidents all the English and several of the Colonial Bishops, with various noblemen and leading laymen in all parts of England. The original form of the Society (dating from 1862) is continued as the "Second or Total Abstinence Section." "It holds," to cite the report adopted by the general Council in May last, "as it ever did, that, as the first step to the restoration of the intemperate—the process of permanent restoration being then from first to last a spiritual one—association on the basis of total abstinence is the one great essential; and that 'for the present distress' the same principle is to be recommended to all, more especially to the young, as a safeguard against the inordinate temptations to which the drinking customs of their age and country will expose them. The object of this section is, as it ever was, to form Par-

ochial Total Abstinence Societies, wherever practicable, throughout the land. But the whole body of the Church (and it is the Church at large which is called upon to move) is not prepared for this. There are other ways then of promoting temperance, and removing the causes of intemperance in which all may take their part. These are comprehended in the First or Non-abstaining Section. Societies may be formed, and are now continually formed, on this basis only; or in many places conjointly with one for total abstinence. The condition of membership here is simply a promise of exertion to forward the objects of the Society, as set forth in its list of objects."

A monthly penny periodical, "The Church of England Temperance Chronicle," is published in connection with the Society, in which, as well as in the annual reports, much valuable information is contained. The Rev. Canon Ellison, Chairman of the Executive Committee of the Society, writes as follows in reply to the proposal for friendly correspondence between it and our Assembly's Temperance Committee:—"There can be but one answer on the part of the Committee of the Church of England Temperance Society (of which I am the Chairman) to your letter. We shall be most glad in every way to co-operate with you, and to promote the interchange of experience, communications, and brotherly sympathy in the common cause. . . . Prayer has been in the forefront of all our action from the beginning. Whenever the whole Christian Church shall be awakened to the need of earnest united prayer for the active interference of its great Head, the days of this national sin will be numbered."

Members of Assembly may probably have observed the decided position taken in this matter, within the last few months, by the Archbishop of York, the Bishops of Gloucester and Bristol, Exeter, Lichfield, Canon Farrar, and other leading men of the Church of England.

III. *What has been done in Parliament.*—The Committee regret to state that, so far as the session has yet gone, Parliamentary action has been chiefly of a negative kind. Sir Robert Anstruther's bill, in favour of which the Assembly petitioned last year, was thrown out on the second reading, a main argument used by the Home Secretary being that Dr. Cameron's Act of last session, the Publicans Certificates (Scotland) Act, had not yet got a trial. As regards the movement for closing public-houses in Ireland on the Sabbath, with which the name of Professor Smyth is so honourably associated, the Government, who were defeated in the House of Commons on the question last year, have this session got a Committee of Inquiry appointed on the subject with the view, it is understood, of exempting the large towns from the operation of the proposed Act. It is noteworthy, however, that the Superintendents of Police in Edinburgh and Glasgow have given very clear and valuable evidence before this Committee, as to the good effects of Sabbath closing in Scotland. It is earnestly to be hoped that this may lead to the desire so strongly expressed by the Irish people being complied with, and a Bill passed which will close all public-houses in Ireland during the whole of the Lord's day.

Dr. Cameron has introduced and carried an Act to amend the Publicans Certificate (Scotland) Act of last year. In the Act of 1876 the Small Committee was fixed to be held at the Quarter Sessions, *appointed by law*

to meet in April. This was in accordance with the "English Terms." But in Scotland the Quarter Sessions appointed by law meets in *March*, and unless this had been altered, the legality of the appointment of the Small Committee could have been challenged. This Act merely changes the Terms from *April* to *March*. It has begun to come into operation, and will have the effect of restricting the number of new licences; the publican can only now apply twice a year for a new licence instead of four times as formerly. Besides this, if a licence should unfortunately be granted by the Licensing Court, either magistrates or justices, it must receive the sanction of the Small Committee, and if confirmed there, it can be subsequently appealed by a justice to Quarter Sessions.

Mr. Chamberlain of Birmingham presented a resolution to the House of Commons on the subject of the sale of intoxicating drinks, but did not bring in a Bill; his proposal was, "That it is desirable to empower the Town Councils of Burghs to acquire compulsorily, on payment of fair compensation, the existing interest in the retail sale of intoxicating drinks within their respective districts; and thereafter, if they see fit, to carry on the trade for the convenience of the inhabitants, but so that no individual shall have any interest in, or derive any profit from the sale."

A Committee of the House of Lords which is at present sitting will make a Report, among other things, upon "Grocers' Licences," which are producing a vast deal of mischief in England. The Home Secretary has indicated that it is a matter that before long must engage the attention of the House of Commons. These licences are at present granted by the excise. The Magistrates have only the power of certifying the character of the applicant and the rental of the premises, after which the licence is granted as a matter of course by the excise, the Magistrates having no authority to say that it is not needed. Mr. Meldon has brought in a Beer Licence (Ireland) Bill. Beer licences are still granted by the excise in Ireland; the object of the Bill is to prevent beer licences being given to any houses in country places rated at less than £10, and in cities with a population over 10,000, unless premises are rated at £20.

Mr. Charles Wilson has brought in a Bill to prohibit the sale of intoxicating liquors on Sunday in England; the Bill consists only of one paragraph, and does not contain any working clauses, but the introduction of it tends to keep the subject before the public.

Sir Wilfrid Lawson will bring in again his Bill "To enable owners and occupiers of property in certain districts to prevent the common sale of intoxicating liquors within such districts."

Sir Harcourt Johnstone, under the auspices of the Church of England Temperance Society, will introduce again his Bill: 1. To stop the issue of licences to sell by retail at shops used for other purposes, wine, spirits, liqueurs, ale, beer, porter, etc. 2. To limit the number of licensed houses to one for every 500 of the population in populous places, or one for every 300 in a parish which is not a populous place.

Mr. Joseph Cowen will also bring forward his "Intoxicating Liquor Licensing BOARD Bill."

IV. *Development of public opinion on the subject, and growth of Intemperance in the country.*—Your Committee note with much thankfulness not a few signs during the past year of a growing sense throughout the community at large, of the magnitude of the evils of intemperance,

and of the urgent need of practical action to remove them. We can refer to but a few of these signs. In doing so the Committee feel bound to repeat the acknowledgment made in their last Report, that a very large share of the credit of this is due to the persistent and energetic efforts of the different Temperance organisations, the 'Temperance Leagues,' the 'Permissive Bill Association,' the Total Abstinence Societies, and the various orders of Templars. Public conferences on intemperance have been held in several large towns, as *e.g.*, in Glasgow on April 2, under the auspices of the Glasgow United Evangelistic Association. The attendance and interest at these meetings have been very noteworthy. The demand for a Royal Commission of Inquiry as a basis for effective legislation has been warmly taken up in various parts of the country. The daily press has given an unprecedented amount of attention, in leading articles and correspondence, to national intemperance, its extent, its sources, and the proposed remedies. The subject has gained a prominent place in the pages of "Reviews," such as the "Contemporary" and other periodicals of great influence in social circles where deliberate discussion of the subject has been hitherto almost unknown.

The Committee may advert also to the practical success achieved in several towns of Scotland, as well as England, by "British Workmen's Public-Houses," and kindred institutions. They observe with great pleasure that the annual report of the "Liverpool British Workmen's Public-House Co., Limited" (chiefly for sale of cocoa), which was issued in February this year, shows a steady increase in prosperity. Ten additional houses have been opened during the past year, and four more are being got ready. The Company pay a dividend this year of 10 per cent. free of Income-tax, and carry forward a balance in their favour to next account. The Committee are glad to hear that similar companies are being organised in Edinburgh and Glasgow, and would commend every such undertaking to the sympathy and support of ministers and members of the Church. School Boards at Edinburgh and elsewhere have recognised the importance of training the young in sound principles and habits in the matter of temperance, and have held conferences with their teachers as to the best means of doing this.

The movement initiated by the "Edinburgh School of Cookery," in November 1875, for the establishment of classes of instruction in cookery, has been taken up with great zeal throughout the country during the past year, and has the cordial approval of your Committee. They trust that members of school-boards will use their influence to have a thorough course of training in the right preparation of food and in household economy made part of the regular education of all girls under their charge. They are convinced that in this way many of the existing temptations to intemperance would be removed from the homes of our working men.

But while all this is hopeful, the Committee cannot but see that it is just, in great measure, the growth of intemperance in the midst of us, and the alarming character of the evils arising from it, which have roused patriotic and Christian men to these fresh efforts. The returns from Presbyteries confirm what is the belief of many members of Committee, that in some forms at least, and in some places, intemperance is on the increase. Year after year, in spite of all depressions of trade, the figures representing the enormous sum spent in the United Kingdoms on strong drink continue to rise in a proportion far beyond the increase of

population. Careful statistics show that sixty per cent. of our pauper lunatics become so directly by drink. Intemperance first made them poor, and then brought them to the madhouse. At least "seventy per cent.," it is calculated, "of the crime in our prisons, penitentiaries, and reformatories has its origin in drink; and drink is responsible for at least eighty per cent. of our paupers," and of course for the tremendous burden of taxes thus made needful. "It is a very low estimate to say that at least one-sixth of the strength of our whole army and navy is impaired by this same habit of drinking." The Police Reports for Edinburgh show that during the past five years the cases of drunkenness among men have *increased* by thirty-three per cent.; among *women* by thirty-six per cent. Last year 2789 *women* were apprehended in Edinburgh as drunk and incapable; of these, 1944 were charged with crime, and drunk when apprehended. Think what the homes of these women must have been, and of others like them, but *not* apprehended! Think of the children brought up under their influence! And these are but instances of what is going on daily all over the country. Surely all of us who love our country and our people must feel ourselves irresistibly called by facts such as these to do *something* in this matter, and to think earnestly if we are doing *all* that we can.

V. *Suggestions as to what should be done by the Assembly and the Church.*—Your Committee entirely agree with what is said in a report made to the Presbytery of Kincardine O'Neil by their Temperance Committee:—"Drunkenness, like all other sins and vices, being a product of the unregenerate heart, no remedy can be regarded as effectual without the renewing of the Holy Ghost. . . . The more earnest preaching of the gospel, greater diligence in bringing it to bear upon all classes, together with a more humble dependence upon the Divine Spirit, and more earnest and believing prayer for the blessing to accompany the means,—these must be the primary methods employed for the reformation of drunkards and the diminution of drunkenness, as with all classes of sins and sinners."

As to subordinate means, your Committee would suggest:—

(1.) A private conference of the General Assembly upon intemperance, to be held on the morning of some suitable day. Arrangements to be made beforehand for conducting it in as practical a manner as possible.

(2.) That the Assembly should renew their injunction to all the ministers of the Church, in addition to appropriate references in their ordinary ministrations, to preach a sermon upon Temperance on the third Sabbath of December, or on either of the two following Sabbaths, and instruct Presbyteries to see that this is done. The Committee regret to find that in a few exceptional cases last year this injunction was not attended to. They are convinced that there is no subject in dealing with which our ministers may be more assured that they are "preaching to the times," and that, however the form of temptation may vary, those congregations of our Church in which there is most of refinement and high culture, need as truly as others to have this matter clearly and faithfully brought before them. The eloquent words of Canon Farrar at a meeting on temperance held in Exeter Hall this spring, might be echoed by many in all social positions: "*Certainly I myself have known many who have been ruined in this way.* They began without any thought of excess whatever. I dare scarcely summon either from the living or from

the dead those ghosts and shadows of what once they were, in order that they may warn us from this peril by the waving of their wasted hands. Still I may distantly and dimly describe one or two cases only which I have known in my own rank of life."

(3.) That the Assembly should again strongly recommend all Presbyteries, who have not yet done so, to appoint Temperance Committees, and all kirk-sessions to take the subject of intemperance in their own districts into special consideration, and in particular to see that, so far as in them lies, the young of the congregation are trained up in habits of temperance.

(4.) That the courts of the Church and individual ministers should urge our people, and stimulate them by example, to lend a helping hand to every movement and institution that tends to take temptations to intemperance out of the way of young and old, and to provide some wholesome substitute for its false excitement. Better licensing laws better administered, better houses, better water and drainage, more wholesome and better prepared food, more means and opportunities for reasonable recreation, better education, all that tends to form habits of thought and thrift and tastes for higher than sensual pleasures,—all these things, and the like, should be earnestly aimed at in this connection. As regards the drinking customs in particular, the Committee feel strongly that two points should be practically kept in view : *first*, that it is most important that Christian men and women, by their conduct in the ordinary relations of life, should give no ground for the idea that Christianity is adverse to natural gladness, or that it frowns upon the kindliness and courtesies of social intercourse, whereas, of course, it does the very opposite ; but, *secondly*, that it is at least as important in present circumstances to disentangle, as far as possible, that kindliness and those courtesies from false and conventional associations with the national snare of our land.

In conclusion, the Committee would express their earnest hope that prayer will be made increasingly throughout the Church to God for the awakening of national conscience, and the strengthening of sound public opinion with regard to intemperance. They trust that all our ministers and office-bearers will do their utmost to arouse and to guide the minds of our people on this subject, so that they may be kept alike from sinful indifference and ignorance regarding the intemperance of the country, and from extreme and dangerous positions, so that all may come to the help of the Lord against this mightiest earthly enemy of the common weal, and that of all it may be said : "They have done what they could, and have done it with a willing mind and a prayerful heart."

In name and by authority of the Committee,

WILLIAM KIDSTON, *Convener*.

D. D. BANNERMAN, *Secretary*.

Free Church of Scotland.

REPORT

BY THE

ASSEMBLY HALL COMMITTEE.

MAY 1877.

DURING the past year the Committee have had the whole corridors surrounding the Hall painted, and also some of the outer wood-work. They have provided a few more sittings, and made these more comfortable. They have not altered the interior of the Hall, as was at one time proposed, although it would be a great improvement were the two side walls pannelled as the back wall now is. Nor have they made any change on the Moderator's rooms, but they suggest these ought to be more suitable than they are at present.

The debt is £377, irrespective of the account for painting, not yet paid. As the old houses fronting the High Street yield a rental of £89 annually, the Committee do not regard this amount of debt as serious, or think that it need be any hindrance to executing the improvements referred to.

The Union Daily Prayer Meeting has been regularly held in the Hall, and for this occupation a rent has been received fully sufficient to meet the expenses incident to its being so used.

The Committee think it necessary to direct attention to the increasing membership of the Assembly, and to the limited accommodation provided, which is for not more than 420 comfortably seated. Twenty years ago the Assembly numbered about 500; ten years ago the number was 650; this year there are 712 members. It must however be remembered that these are not all present at any meeting. Last year there were 664 members, but at the largest division, viz., that on the Principles of the Church, not more than 481 voted. The present state of representation, unless it is to be modified, may render some addition necessary to that part of the Hall which is reserved for Members.

F. BROWN DOUGLAS, *Convener.*

Free Church of Scotland.

REPORT

ON THE

RECORDS OF DISRUPTION MINISTERS.

MAY 1877.

It is not necessary to give a lengthened statement as to the proceedings of this Committee during the past year.

At last General Assembly the first part of the "Annals of the Disruption" was laid on the table and published before the Assembly rose. In the course of the year upwards of 5000 copies have been sold.

A second Part of the same work has been prepared, and the Committee have authorised its publication, which will be immediately proceeded with.

The list of Disruption MSS., as given last year in Part I., amounted in all to fifty-two. Since that list was published twelve additional Memorials have come into the possession of the Committee, embracing various narratives of great interest and importance. They would earnestly invite the aid of Fathers and Brethren in recording their experience during Disruption times. Much yet remains to be told before a complete view can be obtained of God's dealings with our Church in those days of trial.

THOMAS BROWN, *Convener.*

Free Church of Scotland.

REPORT

OF THE

PSALMODY COMMITTEE.

MAY 1877.

I. DURING the past year the Committee has endeavoured to carry on, as far as possible, the work of aiding and stimulating Congregations in the improvement of Psalmody. As they have not succeeded in obtaining any special funds for this purpose, their efforts have been necessarily limited to such arrangements as could be made without direct pecuniary assistance. Several Congregations, desirous of starting classes themselves, have been directed to suitable teachers in their own localities; and, as will appear from the Secretary's Report, at least one comparatively remote district has obtained the services of a young man who has been conducting classes in the several Congregations with marked success. This is a beginning made in a system which, if more extensively carried out, could not fail to produce most satisfactory results.

With a view to stimulate local effort, a circular was, in the beginning of winter, sent to a number of ministers throughout the country, who showed by their replies to the previous circular that they take an interest in the subject, suggesting that they should call the attention of their Presbyteries to the improvement of Psalmody, as well as use their influence in School Boards to secure the teaching of Music in the Public Schools. In this way it was hoped that not only would the matter be more thoroughly looked after than can be done by the Committee, but that some might be found who were willing to give pecuniary assistance in their own districts. As was stated in that circular, one Presbytery had already appointed a Committee to "carry forward a congregational movement" within its bounds. The Convener has to acknowledge receipt of a few replies to the circular, in which it is stated that the Presbyteries to which the writers belong had taken the subject into consideration, but were precluded by want of funds from taking any active steps. The writers also, however, refer very cordially to the suggestion

as to School Boards, either as already acted on, or as being kept in view. And the Committee cannot but repeat their appeal to the Ministers and Members of the Church to do what they can to have Singing at Sight thoroughly taught in the Public Schools.

II. *Certificates.*—The following eight gentlemen have taken the Committee's Certificate during the year :—

— CHRISTIE, examined by Mr. Adamson, Dundee; Higher Certificate, Second Grade, 80 per cent.

JAMES K. SCOTT, examined by Mr. Strang, Edinburgh; Higher Certificate, First Grade, 96 per cent.

JAMES CRAIK, Stirling, examined by Mr. Anderson, Glasgow; Higher Certificate, First Grade, 88 per cent.

NEIL RAMSAY, Bathgate, examined by Mr. Anderson, Glasgow; Lower Certificate, First Grade, 86 per cent.

DAVID FINDLAY, Galston, examined by Mr. Anderson, Glasgow; Lower Certificate, First Grade, 83 per cent.

WILLIAM HANNINGTON, examined by Mr. Anderson, Glasgow; Higher Certificate, First Grade, 89 per cent.

JOHN LILLIE, examined by Mr. Anderson, Glasgow; Higher Certificate, First Grade, 91 per cent.

JAMES MACPHERSON, examined by Mr. Anderson, Glasgow; Higher Certificate, Second Grade, 70 per cent.

III. *Sales and Royalty*, for year ending 31st December 1876; 5198 copies of all sorts were sold, yielding a royalty of £18, 12s. 10d., viz. :—

Psalms and Hymns, Words and Music in one—

1927 Old Notation.

2404 Sol-fa.

128 Large Type.

Psalms and Hymns, Music alone—

258 Old Notation.

158 Sol-fa.

New Scottish Psalmody—

35 Old Notation.

61 Sol-fa.

Hymn Tunes, Music only—

140 Old Notation.

20 Sol-fa.

Psalms, with Music—

53 Old Notation.

14 Sol-fa.

The Committee have also received, through the Finance Committee, the Royalty paid upon the Hymn-book, in accordance with the instructions of last Assembly.

In name of the Committee,

ANDW. MELVILLE,

Convener.

SECRETARY'S REPORT.

192 HOPE STREET, GLASGOW, *March 17, 1877.*

REV. AND DEAR SIR,—The numerous replies to the Circular issued by the Psalmody Committee in September 1875 are the surest evidence of the wide-spread interest taken by the Church in the service of praise in the Congregations.

About a thousand Circulars were issued, and nearly five hundred congregations returned answers to the Schedules.

These of course were varied in their character, but among them all two special requests were particularly noticeable :—

First, for information on the subject of Congregational psalmody by lectures, tracts, or visits by members of Committee ; *Secondly*, for properly qualified and efficient teaching.

Since that time I have visited congregations at West Kilbride, Harthill, Bathgate, Halensburgh, Stirling, and Dunoon (three times). Visits to other localities are still before me. At all these places classes have been set agoing or encouraged in their work, and to several of them I have promised to return to see the progress of their work at their closing meetings.

Elementary and Congregational classes seem now to be aimed at everywhere. The great object is to get well-trained precentors who are properly qualified to teach. When this is not possible, visiting teachers are asked for ; and having frequent correspondence with the chief teachers in Scotland, I am glad to be able to report that all the efficient teachers I know are fully employed, and some have more work than they can properly overtake offered to them.

In the Congregational returns referred to there were requests for teachers from seventy-two different localities in all parts of the country, not a few from the remotest islands, and farthest away districts.

By correspondence and otherwise, a number of these in the more accessible localities have been supplied ; but a great many of them can only be reached through the School Boards, or by visiting teachers sent by the Committee. In correspondence, I have everywhere urged the necessity of members of Local School Boards insisting upon the teacher or assistant-teacher of every school being properly qualified to teach music ; and I find among teachers there is a growing demand for sol-fa certificates, as they not only are a valuable qualification to candidates for situations, but have also a considerable money value. The recent returns show that, comparing the salaries given to certificated and non-certificated precentors, the former on the aggregate have as nearly as possible double the average salaries of the latter. £30, £40, £50, are salaries readily offered by congregations, and I am never without requests on hand for young men whom I can recommend to ministers and congregations. There are generally some promising young men among the number that attend the evening lectures. Any of superior qualifications readily find places ; and I am glad to say that young men of higher class in education and intelligence as well as in musical qualifications, are now coming forward for the office of precentor and teacher, than was the case a few years ago.

Rather unexpectedly an opportunity has been recently offered for trying the plan of peripatetic teaching.

In answer to a request made at my lectureship for a young man to go to the Highlands to stay for a month, and teach every evening, a suitable party offered his services, being at the time out of employment and needing change of air. His success in the first locality was so encouraging, that he was readily engaged by another congregation in the same presbytery, and I hope further employment may be found for him. If so, I believe he may be induced to devote himself to this kind of work.

As reprints of the 1866 edition of the Scottish Psalmody continue to be issued by the publishers to such as desire that book, I have found repeated complaints

made by congregations that they get that edition, and not the Revised Edition of the Scottish Psalmody wished for. They very naturally write for the latest or newest edition. If they were careful at the same time to specify that it is the "Revised Edition of 1873" that is desired, they would be more secure against disappointment.

To the examination for the Committee's Certificates superior young men come forward, but not nearly so many as ought to do so, and would do so if only Deacons' courts and congregations asked for these certificates from candidates, instead of ignoring them as they too often do, by getting candidates of all degrees of qualification to submit to a local and generally a mere sham examination. These certificates would soon become valuable and popular were our churches only to do their duty in regard to them.—Yours truly,

COLIN BROWN, *Secy.*

REV. A. MELVILLE, M.A.,
Convener of Free Church Psalmody Committee.

Free Church of Scotland.

REPORT OF COMMITTEE

ON

ENTRANCE BOARD EXAMINATION.

MAY 1877.

WITH respect to the Hebrew Branch of the Entrance Examination, the most necessary step seems to be that at each of our Colleges means of elementary instruction should be provided. Such a class, accessible during the summer, would be of some use, but would only partly meet the difficulty, inasmuch as students might be unable to attend at that period of the year. It would be desirable, therefore, to provide for students opportunities of acquiring some knowledge of the elements of Hebrew during the winters of their undergraduate course. In connection with any such provision, means should be taken for drawing to this provision the special attention of those classes of students, in particular, whose circumstances place them at disadvantage, so as to impress them with the fact that unless they have the prospect of leisure, and opportunity for acquiring the knowledge required during the summer preceding their entrance to the Hall, they ought to make sure of the acquirement during their undergraduate course. The Assembly might direct the Senatus at each of our Colleges, where such provision does not now exist, to make provision for tutorial classes in Hebrew, both in winter and in summer. The expense, which will not be great, would have to be provided for.

With respect to the examination generally, two suggestions have been made, which deserve consideration, as fitted to meet difficulties which have been felt.

1. In the case of students who have Gaelic, and who are thus fitted to perform for the Church a special and important service, a paper in Gaelic should be set, and the marks acquired in this paper, being added to the total of other papers, and divided only by the number of papers set to all the students, the effect will be to increase their general average, and to facilitate their attainment of that element of success, in proportion as their Gaelic paper, by its merit, has acquired marks. If, for instance, *eight* papers be set to all students, and to those who have Gaelic, and desire it, a Gaelic paper in addition, the dividend would be the total marks, including those earned by the Gaelic paper, but the divisor in all cases would be the number *eight* only. The maximum marking on the Gaelic paper in this case ought to be not more than 100.

2. It is also suggested that when a student fails, under the existing rules, in a single subject, the Board may, if they see cause, find either, *first*, that his failure has been accounted for by a sufficient cause, sufficiently established, which excuses the failure; or *secondly*, that the examination in other respects is meritorious, and gives token of ability and diligence; and when they have expressly found, in the one form or in the other, they may, if they see fit, pass the student, and their judgment passing him shall be final.

Either of these suggestions seems worthy of consideration.

The Committee found themselves unable to report to the Commission in November. They have therefore now brought their Report to the General Assembly. If the Assembly think it worthy of consideration, they may probably see fit to remit it to the Examination Board. The Commission might be authorised, on the report of the Board, to give effect to these recommendations, or to any modification of them,—due notice being given before any change that may be made is brought into effect.

ROBERT RAINY, *Convener*.

Free Church of Scotland.

REPORT

OF

COMMITTEE ANENT CHURCH RATES.

MAY 1877.

THE COMMITTEE regret to say that no redress of this grievance has as yet been attained. The promise made by the Government has not been fulfilled, and, in the present critical circumstances, there is no room for hope that during this Session of Parliament any attempt will be made in that direction. Meanwhile the evil remains, and the feeling against it is deepening. Our duty is steadily to protest against it, and to support the faithful efforts of Mr. M'Laren, who has reintroduced his measure for the abolition of compulsory payments of this assessment. The Committee suggest that the Assembly petition, as heretofore, in favour of his Bill, and recommend the other Courts of the Church to do so.

A. H. COWAN, *Convener.*

Free Church of Scotland.

REPORT OF COMMITTEE

ON

MARRIAGE AFFINITY BILL.

MAY 1877.

YOUR Committee have to report, that the Bill introduced last Session to declare legitimate the issue of marriage with a deceased wife's sister, contracted in those Colonies where such marriages have been legalised, has been re-introduced this Session, and has passed the second reading in the House of Commons. As this measure is apparently a preparation for the legalizing such marriages in the United Kingdom, and must lead to that as its natural consequence, your Committee think that it ought to be strenuously opposed; and as instructed by the Commission in March, they prepared a Petition against it, which was signed by the Moderator and transmitted to Parliament. They recommend the Assembly also to petition to the same effect, and take any other means that may seem expedient, to prevent an alteration of the law of marriage in our country, which would be opposed to the principles of the Word of God.

Free Church of Scotland.

REPORT OF COMMITTEE

ON

SUPPLY OF GAELIC-SPEAKING STUDENTS.

MAY 1877.

YOUR COMMITTEE have not found it possible up to this time to mature a scheme which should at once be put in operation. But they have a lively sense of the importance of practical steps being taken efficiently to promote the supply of godly and intelligent young men for the ministry in the Highlands.

The number of Gaelic-speaking students at our various Divinity Halls during the last session of College was about thirty. This would indicate a yearly supply of less than eight. It is unquestionable that this is seriously below the number required, which certainly should not be less, on the average, than probably about 14 or 15. Hence at present, and for a long time, there has been the greatest difficulty in supplying ordinances to vacant congregations and stations at which Gaelic must be preached; and our people connected with them have unavoidably to submit to very considerable privations in this respect, after all the efforts which the Highland Committee and their Convener can make.

The Committee are convinced that money may be usefully expended in this direction, for they are aware that there are young men of promise known to ministers and Presbyteries in considerable number, who would gladly give themselves to study for the ministry, but whose way is at present blocked by obstacles which they cannot overcome.

At the same time any project that may be proposed must be carefully planned, for money unadvisedly spent would certainly do harm in various directions. Means must of course be taken to secure that the young men who may be aided shall be in point of character and promise such as give reason to hope for valuable results. But in addition it is indispensable

that the greatest care should be taken to provide that whatever is done may be thoroughly efficient. Those who are to be assisted have been under great disadvantages: they are far from being good judges of the manner in which it is best for them to prosecute their studies. In such cases it often happens that the ambition of young men and of their friends, and a confidence in themselves which is not enlightened, leads them to grasp with overhaste at studies for which they are not prepared. The consequence is that their whole education is marred by weakness at the base, and their future usefulness is permanently lowered and marred. The Committee consider, therefore, that the very basis of any scheme that may be adopted, should be a system of examination by thoroughly qualified persons, and that candidates shall be required to take such teaching, whether at school or college, as their attainments may justify.

One reason which disposes your Committee to forbear as yet proposing a definite plan, is that they have not been able thoroughly to satisfy themselves as to the extent to which resources actually exist which may possibly be utilised. The Committee have reason to believe that in the form of bursaries, and in other forms not generally and thoroughly known, resources exist which might be utilised to a substantial extent. This is a subject which the Committee propose to look into more closely. And if the Assembly shall be pleased to reappoint them, they will endeavour to complete their inquiries, and to present a complete scheme to next Assembly.

ROBERT RAINY, *Convener*.

Free Church of Scotland.

REPORT OF COMMITTEE

ANENT

Duty of Systematic Giving to the Cause of Christ.

MAY 1877.

THE COMMITTEE met as soon as possible after the last meeting of the General Assembly, and after much deliberation it was agreed to open communications with Presbyteries and Synods to urge the formation of Presbyterial and Congregational Committees on the subject of Systematic Giving, and to ask Presbyteries to appoint members to correspond with this Committee. In carrying out this resolution of the Committee, the Convener, in the course of July, addressed a letter to the Clerks of Presbyteries and Synods, in which he requested them to ask their Presbyteries or Synods to appoint a Committee on this subject, and also to name a member to correspond with the Convener, for the purpose of diffusing information anent, and stimulating increased interest in, the plan of systematically laying aside and appropriating for sacred purposes a portion of that substance which the Lord has committed in a greater or less degree to every one to use as His stewards.

In the same letter, by direction of the Committee, the Convener called the attention of the Clerks to several practical suggestions shortly before adopted by the Irish Presbyterian Assembly. These were :—

First, That members of sessions themselves adopt the practice of systematic and appropriate giving.

Second, That in connection with the annual sermon, a congregational meeting be held for conference on the subject. It might be appropriately taken up at a week-day prayer-meeting following the sermon.

Third, That the subject be brought before Sabbath-schools, specially urging upon young persons, as they begin to earn for themselves, the principle of commencing their active life by laying aside "the Lord's portion." For Sabbath-school instruction, *Uncle Ben's Bag*, and Mr. Ross's *Biblical Catechism on the Dedication of Property*, are most useful.

Fourth, That the circulation of missionary literature be increased amongst young and old.

Fifth, That members of our churches, who have the means, be encouraged to use a little of their abundance in the circulation of systematic beneficence literature in their own localities.

The General Assembly appointed the annual sermon to be preached on the first Sabbath of November, or any other convenient Sabbath there-

that the greatest care should be taken to provide that whatever is done may be thoroughly efficient. Those who are to be assisted have been under great disadvantages: they are far from being good judges of the manner in which it is best for them to prosecute their studies. In such cases it often happens that the ambition of young men and of their friends, and a confidence in themselves which is not enlightened, leads them to grasp with overhaste at studies for which they are not prepared. The consequence is that their whole education is marred by weakness at the base, and their future usefulness is permanently lowered and marred. The Committee consider, therefore, that the very basis of any scheme that may be adopted, should be a system of examination by thoroughly qualified persons, and that candidates shall be required to take such teaching, whether at school or college, as their attainments may justify.

One reason which disposes your Committee to forbear as yet proposing a definite plan, is that they have not been able thoroughly to satisfy themselves as to the extent to which resources actually exist which may possibly be utilised. The Committee have reason to believe that in the form of bursaries, and in other forms not generally and thoroughly known, resources exist which might be utilised to a substantial extent. This is a subject which the Committee propose to look into more closely. And if the Assembly shall be pleased to reappoint them, they will endeavour to complete their inquiries, and to present a complete scheme to next Assembly.

ROBERT RAINY, *Convener*.

Free Church of Scotland.

REPORT OF COMMITTEE

ANENT

Duty of Systematic Giving to the Cause of Christ.

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after. Of this the ministers of the Church were duly reminded, and they were requested to report to the Convener their compliance with the Assembly's instructions, and also to communicate any facts, views, or opinions which they might think helpful to the Committee in carrying on their work. To this letter was appended a short statement of the main features of the system, and a list of papers bearing upon it. This statement was in these terms :—

“First, That a portion of income is to be devoted to the work of God in the world. The portion or proportion is to be decided by every one individually, keeping in view that the Scripture rule is ‘as the Lord hath prospered him.’

“Second, That it is convenient and advisable, and will be found highly advantageous and satisfactory, to lay this devoted portion aside from time to time, weekly, monthly, quarterly, half-yearly, or yearly, as is most suitable, so that it shall form a fund, always at hand and available for the various calls for Church and charitable purposes.

“The advantage of this system is twofold. It provides, on the one hand, to every one a stated and known amount to the extent of which they can give, and it secures, on the other, that the funds so provided shall be always available.

“Merchants, and those whose profits are liable to fluctuation, so that they cannot tell what their income is, might meet the case by contributing during the year a proportion of the sum they think themselves entitled to spend upon themselves.”

The list of papers, supplemented as far as known to the Convener, also follows :—

1. *Christian Beneficence : its Motive, Measure, and Mode.* By Rev. John Ross. 3s. per 100. E. Stock, 62 Paternoster Row.
2. *The New Testament Plan of Christian Finance.* By same. 6s. per 100.
3. *The Biblical Catechism on the Dedication of Property.* By the same. 3s. per 100. Partridge, 9 Paternoster Row.
4. *The Weekly Offering Guide.* By the same. 6d. E. Stock, 62 Paternoster Row.
5. *Paul's Pleading for Christian Giving.* By Rev. R. S. Candlish, D.D. John MacLaren, Edinburgh.
6. *The Duty of Giving away a stated proportion of our Income.* By Wm. Arthur, A.M. Nisbet & Co., London.
7. *Money: its Use and Abuse.* By Frank Coulin, D.D., Geneva. Translated, with Preface, by Rev. Wm. Arthur. C. Aitchison, 12 Castle Place, Belfast.
8. *Why, How, and When to Give.* London : Nisbet & Co.
9. *Mr. Horn and his Friends ; or Givers and Giving.* By the Rev. M. G. Pearse. Manchester : Tubb & Brook, 11 Market Street.
10. *Uncle Ben's Bag : how it is never Empty.* London : Partridge, 9 Paternoster Row. 1d.
11. *The Privilege and Blessedness of Giving, as taught in Scripture, and Illustrated in a narrative of the Lord's dealings with Geo. Müller.* London : Partridge, 9 Paternoster Row. 1d.
12. *A Tenth for the Lord.* By Blind Hohannes. 2s. 6d. per 100. W. G. Blackie & Co., Glasgow, or W. Freeman, 102 Fleet Street, London.
13. *The Measure and Method of Christian Liberality.* By Rev. L. G. Berkley. 6s. per 100. Bible and Colportage Society of Ireland, 41 Fleet Street, Dublin, or 5 Shipquay Street, Derry.
14. *Sermon on Christian Giving.* By Rev. W. Forwell, Dundee. “Observer” Office, Stirling.
15. *Systematic Giving ; the Secret of Successful Church Finance.* By William Young, Fenaghy, Ballymena. 1s. per 100. Bible and Colportage Society of Ireland.

16. The Sabbath Storing and Offering Record. E. Stock, 62 Paternoster Row.
17. Giving to God. Porteous & Gibb, Wicklow Street, Dublin.
18. Liberality as a means of Sanctification, by Alexander Duff, D.D., LL.D., Edinburgh. A. Elliot. 2d.
19. How to make a Bag which waxeth not old. Glasgow: Geo. Gallie. 2s. per 100.
20. Systematic Giving. Pastoral Address by the Free Presbytery of Perth. 1877.
21. Our Giving; what it is and what it ought to be. By J. Forbes Moncrieff, Edinburgh: A. Stevenson, 9 N. Bank Street.
22. The Grace of Giving. By the Editor of *The Young Men's Christian Magazine*. Edinburgh: Menzies & Co.
23. The Lord's Offering. Prize Essays of the United Presbyterian Church. Edinburgh: A. Elliot.
24. The Working Church; an Argument for Liberality and Labour. By the Rev. Jos. Parker, Banbury: Nisbet and Co.

Of the seventy-two Presbyteries of the Church, twenty-two have appointed Members to correspond with the Committee, and one of the sixteen Synods has also done so. It is, however, of less importance to have Synodal than Presbyterial correspondents.

Fifty-six intimations of compliance with the instructions of the Assembly, to preach on the subject, have been received. A *résumé* of the texts preached upon seems so valuable a contribution to the Biblical Authority on the subject that the Committee deem it well to report the following abstract of them:—

- Malachi iii. 8-10.—Bring ye all the tithes, etc.
 Mark xiv. 3-9.—The woman with the alabaster box of ointment.
 Mark xii. 41-44.—Christ sitting over the Treasury.
 2 Cor. ix. 5-7.—He which soweth sparingly, etc.
 Acts xx. 35.—It is more blessed to give than to receive.
 Luke ix. 8.—Zaccheus.
 Prov. iii. 9, 10.—Honour the Lord with thy substance, etc.
 2 Cor. ix. 7.—The Lord loveth a cheerful giver.
 Acts iv. 36.—Barnabas, the son of consolation.
 2 Kings vi. 2.—Let us go, and take every man a beam.
 1 Chron. xxix. 16.—All this store cometh of thine hand.
 1 Cor. xvi. 1, 2. Upon the first day of the week, etc.
 Luke xvi. 5.—How much owest thou unto my lord?
 1 Timothy vi. 17-19.—Charge them that are rich in this world, etc.
 2 Cor. viii. 5-7.—First gave their own selves to the Lord.
 Genesis xxviii. 22.—Of all that thou shalt give me I will surely give the tenth unto thee.
 Matt. vi. 1-4.—Take heed ye do not your alms before men, etc.
 John xii. 1-9.—Mary and her pound of spikenard.
 Deut. xiv. 22.—Thou shalt truly tithe, etc.
 2 Cor. ix. 13.—They glorify God, for your liberal distribution, etc.
 Heb. xiii. 15, 16.—To do good and to communicate forget not, etc.
 Phil. iv. 17-19.—My God shall supply all your need, etc.
 Heb. vii. 5-9.—A commandment to take tithes of the people, etc.
 1 Cor. ix. 13, 14.—Do ye not know that they which minister about holy things live of the temple? etc.
 Luke xii. 15.—A man's life consisteth not in the abundance of the things that he possesseth, etc.
 Psalm lxxxi.—Remembrance of the past. Present maintenance. Prospect and promise for future.
 Luke x. 7.—The labourer is worthy of his hire.
 Matt. xxvi. 6-13.—Woman with the alabaster box of ointment.
 Rom. xii. 1.—Present your bodies a living sacrifice, etc.

Many of the returns have been accompanied by suggestions and remarks.

One Minister writes :—

"The principle has been mine, almost ever since I had anything to give to Christ, for I early saw that surely, under Christ, those who are above the pressure of straitened circumstances are warranted to conclude that at least one-tenth of their income should be devoted to the Redeemer. At least one-tenth I have been in the habit of giving. Since I came to A., it has, on an average, been, I think, more than one-seventh. And recently it was not much less than one-fifth. I mention this to show how thoroughly I act upon your principle. But I cannot say I have been able to find a generally applicable and binding rule in 1 Cor. xvi. 1. The case there was special. The storing, I believe, was that of clothes, etc., as well as money. And the *strong, and regulating, and exceptional reason* for it was, 'that there be no gatherings when I come,' to get your gifts for the poor saints. With such a reason in any other similar case, of course the direction to store on the Lord's day would be applicable. And there are cases in which, without such a reason, the thing *may* be done and is done. But if I mistake not, the cause you have at heart is weakened by the declaration that it is 'The Lord's plan,' almost universally binding or applicable. I have never been able to adopt it, and I find that I get on very well, I think, without it. Instead of it or any similar plan, my wife just keeps an account of our daily, and weekly, and monthly, and annual expenditure, specifying under several heads the objects of the expenditure, one of the heads being 'Religious purposes.' So correct is this account, that we can at any time ascertain what the proportion of the one to the other is, so as to act accordingly. The sums we give statedly, for certain schemes, are fixed, and a margin is left for others that cannot be anticipated. And I am sure that weekly storing would hamper us in what we do and aim at. Excuse me if I mention another thing, and only mention it: I am afraid that to push the beautiful idea of *bringing* very far, or to make it very prominent, would also injure."

In a sermon preached before the Free Synod of Glasgow and Ayr, the Rev. J. G. Cunningham says :—

"It (the Sabbath) is a day on which we should seek to consecrate the gains and industry of the week by laying up in store, as God hath prospered us, that portion of our income which, with humble supplication for acceptance, we lay at the feet of the Lord, whom this day of rest summons us to remember as our Creator and Redeemer, and as now reserving for us an heavenly inheritance, compared with which, all that this world possesses is as nothing."

In the Handbook of the Barclay Church we read :—

"In regard to the whole subject of Giving for Christian purposes, I believe we shall never have things as they ought to be, till the principle of Systematic giving is carried out, setting apart for God a fixed proportion of all that He gives to us as His stewards, so that all we should have to do would be to allocate the portion of our income thus set apart to the various objects claiming our help. I suppose there was never so much money in the hands of Christian people of all classes as there is now. All that is wanted is a right principle of giving for Christ, and a right motive. There is this to be set over against all the demands that are made upon us : WHO LOVED ME AND GAVE HIMSELF FOR ME !"

Another Minister who, from Mark x. 41-44, enforced the lessons, (1.) The Duty of giving for the Gospel ; (2.) The Rule of giving, i.e. in proportion to means ; and (3.) The Motives to giving, such as that Christ is our witness, sitting over against the treasury, so that He not only observes but approves the cheerful and faithful giver, adds :—

"I have reason to know that the sermon was not only most attentively listened to, but that it commended itself to the consciences and hearts of my people. So many have told me, and I anticipate good results."

The Minister of a fishing village writes :—

"I duly observed the Assembly's injunction while preaching upon the failure of the fishing and the defective harvest, mentioning defective giving out of one's

gains as one of four or five things which were frequently connected in Scripture with the withdrawing of temporal wealth. System in giving is above all things needed in the fishing population round the coast. Few working men get so much money in ordinary seasons as they do, and the givings are usually proportioned to the gains in the *bad* seasons."

Another writes :—

"Allow me to say that *Proportional* giving is a term I like better than *systematic*. All our people, at least the greater number of them, give *systematically* by giving to ordinary and extraordinary church-door collections and monthly or quarterly Sustentation Fund subscriptions. Very few, I fear, give *proportionally*. *Query*—What amount of income makes a tenth reasonable, and how should the giving fall proportionally below that sum, or rise proportionally above it?"

Another writes :—

"In expounding the narrative of the calling of Zaccheus, I urged on my people the truth that Christ expects and demands of all who are His the consecration for His uses of such a portion of their earthly substance as may fitly express the gratitude they owe to Him, as the bringer of salvation to the lost. Also on Sabbath, when endeavouring to present the principles of our Church, I pressed upon them the fact that our zeal for the crown rights of Christ ought to make us render willing and liberal tribute for the furtherance of His kingdom.

"For myself, let me say that the adoption of the plan of systematically setting apart a portion for the Lord has not only made me discover how much more one really *ought* to give, than would otherwise seem quite sufficient, but has also afforded a new source of pleasure in the apportioning of that of which the Lord has made me steward.

"As you invite statements of fact or opinion, let me point out one great difficulty in the way of the adoption of this system and of its advocacy among certain classes. The purely agricultural classes—farmers and crofters—whose families are supported to a considerable extent from the produce of their own land, have, as a rule, almost *no idea* of the money value of their income. I feel sure I am not far from the truth in saying that persons of this class, whose expenditure strictly reckoned would amount to perhaps £150 or £200, would, if the matter were put to them, estimate it at £80 or £100. Of course, as their givings are all in coin, not a very plentiful commodity with them, they are really a very small proportion of their actual income; and yet it seems almost impossible to persuade them that they are not doing fairly well. The same cause would keep their contributions far below what they should be, even if they were induced to adopt the plan of Systematic Storing. Some judicious reference to this aspect of the matter in an address on the subject might do good."

Again another Minister writes :—

"It is my decided conviction that it is not by an isolated address on the subject our people can be stirred up to a sense of their duty and privilege in this matter, but by taking advantage of every seasonable opportunity of showing how it runs like a golden thread throughout the entire Scriptures. And I may say that I never omit doing so when my subject leads me to it."

Again :—

"The principle will make *slow* but *sure* progress. Old habits, even in good men, are a great obstacle to its progress, but it will make way with the young; and the more it is adopted the more will it commend itself."

Another minister brought the matter before his people in the form of a Bible Reading. The main features of the Bible Reading were :—

"OLD TESTAMENT.

1. What God required of Israel under the Old Covenant.
2. The principle on which God required his people's offerings.
3. The results of *attending* to this divine ordinance.
4. The results of *neglecting* this ordinance of God.
5. Jehovah's challenge to Israel for blessing.—Mal. iii. 7-9.

“NEW TESTAMENT.

1. What God says of the grace of giving in the New Covenant.
2. The way in which we should give.
3. The results of neglecting this grace.
4. The results of exercising the grace of giving.
5. The motive for giving.—2 Cor. viii. 9.

“There is a fact in my memory of a working Christian mason, a joyous believer, who during a long-continued season of weather that kept him from working, told me his money was reduced to 5s., and yet he had £1 of the Lord’s money in his box. Before the 5s. was done, he was working, and had no lack.”

From an island of the Western Sea, we have this:—

“The people of these remote islands had not much training in their duties. For those parts of them which are not under the sway of dark Popery, and which have been so from time immemorial, have been under the sway of dark moderation, so that vital godliness and its ‘cheerful givers’ to the cause of Christ were nearly as well known to the Roman Catholics as to the Protestants. The Disruption brought in glimmerings of better things. However, still, the progress hath been very slow. . . . We need the power that opens the heart and makes His people willing.”

Another inland Minister writes:—

“I preached from 1 Cor. xvi. 2, seeking to show how both weekly offerings mounted up, and how apparently large subscriptions dwindled away when looked at in the light of so much a week: further, that the Corinthians had their own ministry to support, and were expected to lay by for the great Mission Cause advocated by Paul besides. But I fancy I am doing more than you request by repeating the sermon to you, only I cannot well otherwise show the heartiness of my sympathy with your labours.”

Again:—

“I preached the sermon appointed by the Assembly on Systematic Giving yesterday, from 2 Cor. ix. 7: “Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for the Lord loveth a cheerful giver.” I may say that in the light of that text, and recent events that have occurred in this neighbourhood, I have seen the importance of your Committee, and of the work intrusted to it, as I never before saw it. That text not only teaches the duty of deliberate and systematic giving, but by way of repressing modes of raising money that had arisen out of the divided state of the Church, bears very directly on present abuses. There have been bazaars held in — in connection with the Free Church, which I have seen it my duty to protest against, but I can see that if your Committee carry on its work in the light of God’s word, and specially in the light of the text I brought under the notice of my people yesterday, you will most effectually meet those abuses of which I complain. In my opinion, if you would face those improper means that are employed to raise money on behalf of religion and charity, you would make your work more tangible, and commend it more to the mind of many good men in the Church. I think the Church requires to be awakened on that subject, and it seems to me to come within the sphere of the Committee’s operations.”

Again another:—

“The subject is a very important one, and the plan adopted here is, that on every fourth Sabbath, or thirteen times in the year, it is intimated from the pulpit that collectors of Sustentation Fund will make their visits during the week. In addition to this, at every monthly meeting of Deacons’ Court the office-bearers in rotation read the list of subscribers and non-subscribers in their several districts, and the amount given by every individual. Though only one district is thus overtaken at one meeting, yet as there are only six districts, the contributions of the whole congregation are brought thus under the view of the office-bearers twice every year. The Foreign Mission subscriptions are similarly treated, though in their case only once a year. I may also add that it is of great impor-

tance that office-bearers, including Ministers, set before the people the right example of contributing as the Lord hath prospered them, remembering that example goes before precept, and that the Lord Jesus still sits over against the treasury and takes notice both of the givers and their offerings. I trust that the Lord will abundantly bless your efforts to stimulate the people to recognise practically the duty of giving to the Lord's cause."

Another writes :—

"I think it would be well if your Committee could circulate an address among the members of country congregations (and perhaps town congregations require it as much), on the duty of being more systematic in the matter of *church-door collections*. For example, it should be urged as a duty that whenever one member of a family happens to be absent from Church, the usual contribution to the 'plate' should either be sent with some other member of the family, or added to the collection the next Sabbath that he or she comes to Church. If this were done the church-door collections would not fluctuate so much. Sometimes we suffer a great deal in the country, especially in stormy seasons, from the habit of members and adherents only giving when they are present. Evidently the money given in this way is not, as a rule, given from the right motive."

Another :—

"The rule for the Christian is to give all up to the Lord, himself and all that he has.

"The Lord then makes him His steward, giving up the means he possesses to spend. How? This is the rule for the steward, As his Lord requires. All expenditure thus becomes sacred and religious. What is spent for household purposes, for general necessities, recreations, etc., equally with what is called for by the Lord, and given in response for charitable and philanthropic purposes ; and for upholding His Church, and sending His gospel to the ends of the earth. Let these latter calls be responded to systematically, proportionately, etc., but do not let it be supposed that a large, and in most cases by far the largest, moiety is not to be given to the Lord at all, and only the part spent on charitable and religious objects.

"If the principles I am indicating were understood and acted on, I think a very large expenditure by Christian people would come to an end, and be diverted to better channels. Christian *feasting* would be revolutionised ; and other things. The gain to the gospel would be very great. It should be a thought with every Christian : Is this (whatever it be) a warrantable way for me as His steward to spend my Lord's money? From that to the privilege of spending it as He would wish is an easy step, and one that would be oftener taken."

Finally, a Minister in the North-west writes :—

"The subject is quite new to our people ; if not in theory, assuredly in practice. But as in everything, a beginning must be made. If ever it will become practicable until the Millennium is more than I can venture to affirm, but as it is, there are very serious obstacles against it. If I would be allowed to indicate those, or a few of them, I would say, (1.) That the want of constant and regular labour among the peasant population as a source of income is against it. The only sources from which the people procure their living are, as is well known, the small patches of land, and the little or no stock attached thereto, and the fishing, whether at home or from it, is at best precarious and uncertain, as ample experience has proved. In this state of things there cannot be much to lay by in store for God's cause, when other pressing and urgent demands are to be satisfied. No doubt a *living* and *enlightened* faith which we see exemplified in many instances, and in individual cases on record (which it would be well to scatter among our people if the funds would allow it), no doubt, I say, but such a faith would devise and plan many a scheme fruitful of good results, even amid much poverty. But it must be confessed this living and enlightened faith is a rare commodity amongst us generally.

"(2.) But there is another obstacle which I wish to point out, and which is the result of the want of this living and enlightened faith of which I am

speaking. It is this: The Scriptures are not studied and searched in all matters that pertain to faith and practice. Whatever is new to our people, however Scriptural and true, is suspected. I could easily see that in the faces of my hearers as I was endeavouring to expound the duty enforced.

"Now, until these obstacles and others of a like nature are removed and broken down by some means or other, the work of God in the north cannot be carried on effectively. When I speak in this strain it is not Systematic Giving merely that I have in view, but what enters as the soul and essence of all successful Church work, whether it belongs to its pecuniary department or to the higher and nobler sphere, that of spiritual and revival work. This is what is needed, and this alone will break down our barriers and remove our prejudices.

"It may be asked, What would I suggest in order that such a good and happy result could be accomplished? This is a wide field into which I dare not enter. Only this I would say, that a greater interest in the Highlands by the people of God in the south—a determination, by all right and scriptural means, to remove our prejudices against the work of God called 'Revivals' carried on in other parts of the vineyard—the sending of the devoted servants of God among us, whether asked or not—deputies to visit us, not on a flying visit, but to remain with us weeks; such suggestions as these, if they could be carried out, would, I am sure, have their due effect, and convey a blessing with them. As a consequence, our people would become familiar with living specimens of the servants of God elsewhere, and they would also hear the kind of teaching and preaching which is appreciated and blessed in other regions. May the Lord grant times of refreshing from His presence!"

Thus far suggestions which have been sent in. The Committee submit them for the grave and prayerful consideration of the Assembly and the Church. They are not to be understood as making themselves responsible for all the opinions or statements contained in them; but they are all authenticated by the signatures of ministers of our Church, and are all worthy of being much and deeply pondered.

Your Committee regret to have to state again that want of funds has absolutely forbidden their doing anything in the way of printing and circulating information. They have been enabled, however, by the help of a number of friends, to place a copy of the new prize essays, entitled "The Lord's Offering," in the hands of each of the Ministers of our Church,—a treatise they hope will be carefully studied, and afford much information and help in prospect of the annual sermon which they ask the Assembly to appoint this year as usual. To circulate this has cost about £70. Apart from this special effort, the total receipts for their work since they last reported have been £2, 6s. 6d., whilst their expenses have been £8, 16s. 9d. They are a second time indebted to Dr. Moir, for at his own expense reprinting and circulating the Report of last year, and the debate thereon. Copies of such report, and that for the previous year, may still be had on application to Dr. Moir, 52 Castle Street, Edinburgh. The Free Presbytery of Perth issued a Pastoral Address to the congregations within their bounds in the course of the year, an example worthy of imitation.

On the whole, there is reason to believe that a recognition of the duty and privilege of systematic proportional giving, or rather setting aside and storing, is making rapid progress, and the Assembly is recommended to reappoint the Committee, and to urge its liberal support by the Church at large.

WM. FERGUSON,
Convener.

Free Church of Scotland.

REPORT

OF THE

Special Commission on Transfer of Schools.

MAY 1877.

THE COMMISSION have nothing to report on the present occasion beyond recording, as they do in the Appendix, the transactions, very few in number, which have taken place in relation to the transfer of particular schools during the past year.

It is to be regretted that the Government do not intend to introduce into Parliament this year a Bill for supplying those defects in the existing Act which have been referred to in previous Reports of this Commission. But whilst they regret that so much delay is allowed to take place in adopting such measures as are obviously needful to secure the important ends of justice, they are thankful that some prospect is now held out that the Education Act will be amended during next Session of Parliament. It is very important that the necessary amendments should be well considered and earnestly urged upon the attention of the Government and the Legislature. They would suggest to the General Assembly that it may be advisable again to petition Parliament on the subject, and to re-appoint this Commission to take such action as may seem expedient, when opportunity occurs.

In name and by authority of the Commission,

JAMES BEGG, *Convener.*

APPENDIX.

ABSTRACT OF PROCEEDINGS OF SPECIAL COMMISSION during the past year.

Schools allowed to be transferred to School Boards.

- | | | |
|--------------------------|-----------|-----------------|
| 1. ULLAPOOL, | | 17th May 1876. |
| 2. KILMODAN (Stronfian), | | 19th Dec. 1876. |
| 3. PORTREE (Braes), | | 19th Dec. 1876. |

NOTE.—In the last case (Portree) the Commission authorised minute of sanction to be issued on the production of the necessary documents, which however have not yet been produced.

Free Church of Scotland.

REPORT OF COMMITTEE

ANENT

The Contagious Diseases (Women) Acts, 1866-9.

MAY 1877.

IN accordance with the deliverance of the last General Assembly, a petition signed by the Moderator in favour of Sir Harcourt Johnstone's Bill for the total and immediate repeal of these laws was duly presented to the House of Commons.

During the month of June your Committee issued a circular letter on the subject of these Acts, which was sent to the 932 Ministers of the Free Church and thirty-nine Ministers of the Reformed Presbyterian Church whose names were found in Oliver and Boyd's Almanac; also to fifteen new charges and five stations as per Minutes of Assembly, and to nine Professors, making a total of 1000 ministers, or other office-bearers, addressed personally on this subject, by your Committee. At the same time the Edinburgh Ladies Committee of the National Society for the repeal of these Acts forwarded to 1040 Ministers a variety of papers bearing on the subject, as also forms of petition sheets to as many as asked for them.

Your Committee sent along with their circular a Form of Petition in favour of Sir Harcourt Johnstone's Bill, requesting Presbyteries and Kirk-Sessions and Congregations to follow the example of the Assembly, and get similar petitions sent up to the House of Commons in as large numbers as possible. Moderators or clerks were requested to notify the Convener what petitions they had been able to send and the number of signatures attached to them, for report to the next General Assembly. The Convener only received notice of eleven petitions from Kirk-Sessions, four from Deacons' Courts, and two from Presbyteries, but the Committee have every reason to believe that many more were sent. Hereafter it may be better if leading parties, in getting up the petitions, would, as requested, forward notification of the same to the Convener. The total number of petitions presented for the repeal of the Acts was 2621 in Session 1875, bearing 209,341 signatures; and 1657 in 1876, with 112,099 signatures, the lesser number in this Session being very much owing to the fact that Memorials were chiefly sent to members in-

dividually rather than to Parliament. The gross total of petitions during the agitation from 1870 to 1876 inclusive 8046, signatures 1,949,271.

Though the Bill for repeal was again lost, the division showed a considerable gain in the strength of the minority. Only 326 members voted at all, as against 438 in 1875, of whom 102 voted for the Bill and 224 against. The supporters of the Acts had eighty-six fewer votes last year than they had the year before, while the opponents of the Acts had only 26 fewer, securing thus a gain of 60 votes on the last division.

It has not been thought advisable to introduce a Bill this session, but attention will be called to the matter;—Mr. Stansfeld, for one, having given notice that on the Navy estimates coming up, he will move their reduction by the sum set apart for the working of the Acts.

This is a subject which the Church should not lose sight of. Every elector of Great Britain is personally responsible for these Acts so long as he does not use all the means in his power for their repeal, and he is directly responsible through his representative in Parliament for the enormous sum which is annually voted from the public funds for working them. The sums in the estimates for 1876-7 were—Navy, £15,000, Army, £16,386; together, £31,386. Upwards of thirty thousand pounds paid by this Christian country, not to put down prostitution, but to try to make the indulgence in this vice safe for soldiers and sailors; or, to use the very words of the Royal Commission appointed to investigate the subject, “to render the practice of prostitution [fornication] if not absolutely innocuous, at least much less dangerous.”* We use the word “try” advisedly, for the facts, when carefully examined, show that so far from the operation of these Acts reducing disease connected with this sin, such disease has notably increased since they came in force. For their *avowed* purpose the Acts have been a failure both here and abroad. M. Lecour, the head of the Paris Medical Police, says in his Report for 1871: “All these results prove that prostitution is increasing, and that it is now more dangerous than ever to the public health. Has the action of the police been relaxed? No! on the contrary, it has constantly more powerfully organised its means of repression by surveillance and sanitary control. It has never been more active than now. But the numbers of clandestine prostitutes are continually increasing and are a great danger to the public health, and the difficulties encountered by the police are insurmountable. The evil must be overcome not by legislative but by moral means.”

Again last year (1876) M. Lecour says: “In presence of these statistics proving so conclusively the progressive and considerable augmentation of the clandestine form of the vice, I persist in the opinion I have already expressed. I said then, and I say again now: this state of things reveals the existence of a social malady which no mere police measures are able to cope with and destroy.”

The proved consequences of the operations of the Bureau des Mœurs in Paris show that the whole effort has been a failure. An article in the Westminster Review for July 1876 treats the question on its sanitary results. “A more thorough exposure of the *blunder* in this matter which

* Another part of the Royal Report bears, “Every man in the protected districts who has commerce with the prostitutes *participates in the benefit of the Acts.*”

some consider worse than *crime* could scarcely be given." And it appears conclusive as to the inefficiency of every effort in this direction.

Your Committee last year called your attention to the statesmanlike paper prepared by Principal Rainy: and they would now direct attention to the following from the pen of the Rev. Dr. John Ker, Professor in the College of the United Presbyterian Church:—

"I may be considered extreme in saying that I consider this question one of the most important now before the country, if one can say that it is yet before the country; for these Acts have been passed in such a hasty and stealthy manner that it is only by degrees the nation is awaking to their meaning and tendency. If they are allowed to continue, and, as their promoters hope, to be gradually extended, they will form a new feature in the statute-book of Britain. In this lies the marked difference between them and all other questions. In others we are struggling to advance in the path of freedom and moral progress; here, under cover of sanitary considerations, we make a stride backward, the ultimate results of which are incalculable. For the first time in the history of our country, we shall have certified prostitution as legal, if it be only carried on under State supervision, so as to make it, if possible, physically innocuous. What this signifies to the whole moral tone of legislation, and how it is like to react on public sentiment, it is easy to see.

"I am aware, indeed, that a chaplain and a matron have been added to the Government establishments, and that very industrious efforts are being made to show the reformatory effects of the system. I am not going to set over against these the opposite testimony of men well entitled to be heard, and the indignant protest of the civil authorities of Devonport against the figures relied on by the Home Secretary. But I say that this superimposed patch in no way affects the original idea of the Acts. It has been added to still the rising cry of the country. It is in express conflict with the views of their leading promoters. Sir Henry Storks, one of the chief originators, is candid enough to say that 'very little benefit will result from the best-advised means of prevention until prostitution is recognised as a necessity.' Dr. Barr, of Aldershot, a stout defender, blames the 'paucity of women;' and Dr. Ross, of the 92d Regiment, orders more women to be sent in for his men. How the reclamation of these unfortunate beings consists with this, and how long it may be aimed at, let discerning men judge. In Bombay, in Hong Kong, in Yokohama, where the disguise is not so necessary, the houses are registered and marked to all comers as certified by our Government.

"The ostensible object of the thing, in its commencement, has been to preserve the health of the Army and Navy; and then, as its friends do not disguise, to extend the system over the country. It does not need much reflection to perceive what construction the soldiers and sailors will put upon this provision of a paternal Government. There has been nothing said yet about *their* reformation. How a nation can expect to draw to its army men of honour and principle, how we are to infuse into our soldiers the discipline and high courage which spring from a sense of duty, and how that old heathen watchword, 'for our hearths and altars,' is to be fitted into their Christian lips, we are ready to wonder! One of the most melancholy things about it is, that there is distinct parliamentary evidence that the health and morals of the army and navy were improving, year by year, before these Acts came into operation, and that the year after they were put in force, the rate of decrease stopped in a most marked degree, and was in some cases changed into an increase. As to the permanent working of these measures, France is before us, and the only way in which their advocates expect to ward off a like failure is by claiming in this country more stringent and despotic powers over the women. Other causes have been at work in that unhappy country, but very competent authorities agree that this system, which has existed there for sixty years, has had pernicious results not only morally but physically. Father Hyacinthe entreates us not to admit among us what has ruined the Latin nations. One gentleman, a friend of the Acts, who went out to distribute the bounty of the British public at Metz, entirely changed his views

when he saw the demoralised, diseased wreck of the French army with their vices more loathsome than their rags. How these men were powerless to break the line of the German *Landwehr*, nerved by the thought of wife and children, it is not hard to see. Let our Government give our soldiers something more ennobling to fight for than the promise of easy profligacy.

“Mr. Bruce has told us that he knows of good Christian men who are for the Acts, and that the opposition to them is ‘hysterical and ignorant.’ There are three names which we shall select from the Committee for Repeal as specimens of what he calls hysteria—John Stuart Mill, Herbert Spencer, and F. W. Newman. We name these because their authority has weight with some; and, for my own part, though every bishop and presbyter in the Christian Church were on the other side, I should say, ‘let my soul be with the philosophers.’ I honour in my heart their noble stand for constitutional right and the dignity of moral law. I shall mention three other representative names—Florence Nightingale, Mary Carpenter, and Josephine Butler—and I do feel that few things give me a poorer idea of a portion of our public press, and public men, than the abuse which has been poured on women of the purest moral nature, who have been compelled to come forth at a cost of feeling their maligners have no means of estimating, to defend the right of their sex to the shield of constitutional law, and to save it from the degradation of being made the licensed instrument of man’s vice. It is a bad sign of a nation if it can sink so far as to disregard such a cry of moral pain. They have uttered it by hundreds of thousands. It is to the shame of manhood that they should have had it extorted from them, and the unanimity of their expression is the most thorough condemnation of these laws. On such a question they have a right to be heard, and it will be a bitter day for us when there shall be left in the hearts of one sex the feeling that their rights have been trampled on for the gratification of the basest passions of the other.

“It is full time that Christian men and Churches should speak out more strongly than they have done. Let them not carelessly fancy that these Acts are doomed. They are, if the country speak out; otherwise the men in Parliament and Government, who have pushed them so far, are prepared to cling to them with pertinacity, and, when attention is withdrawn, to push them further. They know, as well as we do, that the majority of the country is against them (as I believe, the overwhelming majority), but they trust to having secured a lodgment, and to the distastefulness of the subject. The subject is distasteful, and many timid, well-meaning people are inclined to shut their eyes and ears to it, in the hope that, some way or other, it may be let drop. We have got too far for this. The promoters of the Acts feel that it is now or never with them, and it is only the uprising of the country that can compel them to desist. Let those who seek to shut their eyes remember—‘If thou sayest, Behold, I knew it not, will not He who pondereth the heart consider it?’ Let us be thankful that there are others more resolute, who will not let the thing sleep till these Acts go. But, for the sake of the comfort of all of us, and the delicacy of speech and feeling, in which we yield to no detractors, let it be a speedy and entire riddance of them. They do not belong to our soil; they profane it. We must drive them from the south shore of England, where they are seeking to entrench themselves like an invading army, and bury them in the sea, that, once for all, we may be in peace.

“While this was writing, there arrived the report of the past year’s criminal returns in Glasgow, shewing what can be done by an active local Magistracy for the repression of vice, and thereby of disease. It is prepared by the careful and active Chief-Constable, Captain M’Call, and we append a few facts for the sake of the practical men who think all moral reasons artificial, and for the wise men who fall back on their one argument in favour of the Acts—‘But we must do something.’

“During the past year in Glasgow the number of houses of ill-fame has been reduced by prosecution from 204 to 79, the plan being to prosecute whenever a complaint is lodged.

“ ‘Vigorous action,’ says the Report, ‘has also been taken for the suppression of solicitation. This moral clearance of the streets has considerably diminished the number of thefts from the person; but, more important even than the preservation of property, it has also, I trust, by removing seductive temptations, saved the youthful and thoughtless of both sexes from straying from the paths of virtue, and been a means towards the preservation of the happiness and joy of many a home. The number of unhappy women living in open vice in the city has, I have every reason to believe, declined much in the same ratio as the houses. Many have left the city, and are possibly following their vicious calling elsewhere. Some have gone back to their relatives, and not a few to lawful occupations. In these observations I am glad to find myself corroborated by the directors and officials of the Glasgow Magdalene Institution, dated 4th December last.’

“Then follows a most gratifying report from the Magdalene Institution telling of ‘the benefit of this repressive action—of the good accomplished through the instrumentality of the “Homes”—and of the experience of the past year, proving the desire on the part of many to be delivered from a life of evil.’

“The number of crimes has decreased from 8702 in 1870 to 7521 in 1871, being a decrease of 1181, and 3384 lower than in 1867.

“A separate report of the Glasgow Lock Hospital shows that there has been a decrease of patients from 534 in 1870 to 394 in 1871, being a decrease of 140. ‘This the Directors regarded as a gratifying feature, believing, as they did, that it arose from a diminution in the prevalence of the diseases for the cure of which the hospital existed, caused in great measure by the praiseworthy zeal of the magistracy of the city in vigorously applying the laws for the repression and suppression of the particular vice from which these diseases spring.’

“All this shows what can be done by wise and firm Magisterial action, but it is the direct reverse of the Government Acts, which legalise the vice, if it is carried on under their medical supervision, and which naturally lead to the increase of vice, and by consequence, and ere very long, to an ever-enlarging circle of disease. Whatever other measures Government may give us—and true statesmen might do much to frown upon vice, if they make the hand of the law felt on man as well as woman—yet whatever other measures they give, if the fatal principle of certified and legalised vice be included in them, we trust the nation will not merely deal with it as the fly in the pot of ointment, but as the grains of strychnine in the food, which poison all.”

We cannot conclude this Report without an allusion to the wonderful movement on the Continent of Europe on this subject. It is strange that all allusions to it and all information regarding it have been carefully excluded from almost the entire newspaper press of Britain. Notwithstanding this, the fact is that in Paris, and throughout France, Switzerland, and Italy the movement in favour of the abolition of the Acts has assumed a character almost revolutionary. Writing of the state of matters in Paris, Mrs. Butler says: “It is impossible to give an adequate idea of the position of Paris, or to appreciate the value and courage of the initiative now taken by the Parisians in favour of morality, without first giving a truthful picture of the dark side of things, and of the state of morals resulting from and fostered by the State organisation of vice. It would require the pen of a Tacitus to depict in its true colours the excess of corruption and the social anarchy which are the result in Paris of a long period of protracted vice and of violated justice.” Into this picture we cannot follow her. She adds: “The light which has dawned upon these horrors has been to a great extent the result of the direct attack recently made upon the Police des Mœurs which forced the head of this system, M. Lecours, into a course of action which he believed would be favourable to his views, but which has proved to

be the reverse. The Municipal Council of Paris has for more than a year past been meditating an attack on the Police des Mœurs, seeing in it a stronghold of tyranny which could not be allowed to exist in the midst of the Republic." The attack was made. "The officials of the Prefecture of Police being amazed and annoyed at the growth of the agitation, a solemn council was held by them as to the course which must be adopted. M. Lecour and his staff perceived that there were two principal indictments brought forward by the people against that system: first, that it deals only with women and not with men; second, that it attacks the poor only, and not the rich. They therefore agreed among themselves to take measures which would show to the public that their system is just and equal in attacking the immoralities of rich men as well as of poor women; and to select a victim from the upper classes, and pursue him without mercy."

They selected a man, the Count de Germiny, of notorious life. They watched him, and presently arrested him in an act of "flagrant délit." Evidence of the most fearful abominations were brought out on his trial, which lasted many days. He was condemned only on the strongest evidence given by four or five persons. "The sentence was a very light one. Here was a sufficient answer to M. Lecour's boast of equality of treatment of the sexes. Had the culprit been a woman, much less guilty than this man, the word of a single policeman would have destroyed her. No advocate would have pleaded *her* cause; no forms of trial would have been gone through. This case has aroused the indignation of the humbler classes of the people, while it has brought to light a number of cases of the same nature." It is stated that the police of Brussels have the names of 2000 gentlemen of the upper classes there who have committed the crime for which the Count de Germiny was condemned. In Paris the number is said greatly to exceed this, and the police in their evidence attested that they had witnessed similar crimes every night. "Why do I," says Mrs. Butler, "recount the abominations of this modern Babylon to English ears? I reply that it is necessary to do so in order to destroy for ever that false and common argument which we even now so often hear in favour of the regulation system, namely, that these regulations hedge in vice within certain limits, and secure a certain safety-valve for the bad passions of man, which would otherwise break out in hideous and unnatural forms. *The facts prove that in proportion as vice is organised and protected it bursts all barriers, and inundates society in its most hideous and abnormal phases. Regulation, in fact, opens wide all the flood-gates of fiendish passion.* These matters, so painful to speak of in England, are a common subject of conversation, and even pleasantries, in Paris."

We cannot enter at more length into a detail of the Committees and Confederations that have been formed all over the Continent. In Italy, in Switzerland, in France, in Germany, and in Belgium, as in Great Britain and Ireland, India, the Cape Colony, and the United States of America, there exists "the British, Continental, and General Federation for the Abolition of Government regulation of Prostitution." This Federation held an important series of meetings in London in May 1876, and in January last a deputation visited Paris and held eleven influential and useful meetings. A Commission of the Municipal Council of Paris has been constituted to examine into the whole question there.

In Italy the Minister of the Interior has appointed a Commission to inquire into the system in that country. In autumn a Congress was held at Genoa, representing 1600 societies of working men throughout Italy, and a resolution was passed unanimously adhering to the principles of the Federation. An International Congress under the auspices of the Federation is to be held (D.V.) at Geneva from 17th to 22d of September next, when, under five Presidents, the Hygiene, Morality, Social Economy, Reformatory Rescue, and Prevention Agencies, and legislation of the whole subject will be discussed. These discussions are to be public, yet of all this not a word has found its way into our English or Scottish newspapers!

There is no Bill before Parliament for Repeal during the present session, but your Committee recommend that the General Assembly should memorialise her Majesty's Government, and the House of Commons on the subject, and claim the immediate and total repeal of these obnoxious Acts, and they trust the Assembly will give such a deliverance as will strongly call the attention of ministers and office-bearers to the facts and arguments contained in this and previous Reports. Furthermore, they trust that members of Assembly will see it to be their duty to be present when this Report comes on for discussion, that they may be the more able to take needful action in their own spheres of influence. They recommend the reappointment of the Committee with powers to watch over the subject, memorialise or petition, and take any such steps as may seem advisable for the furtherance of the object in view. The Committee also trust the Assembly will urge on the Church the importance of supplying the Committee with funds to enable them to carry on their work.

WM. FERGUSON,
Convener.

Free Church of Scotland.

REPORT OF COMMITTEE

ON

GENERAL PRESBYTERIAN COUNCIL.

MAY 1877.

THE Committee would remind the Assembly that the successive Assemblies of 1874, 1875, and 1876 have approved of this object, and that the Assembly of 1875, in appointing members to attend a preliminary Conference in London, did so under the proviso "that the proposed Council shall have no authority or jurisdiction in the affairs of this Church, and that, in regard to any matters that it may suggest [to the several Churches] for consideration, it shall be competent to introduce them to the Assembly only in the usual constitutional way."

Nothing has occurred during the past year requiring to be specially reported on. The Assembly will have observed from the public prints that the movement has been most cordially welcomed on all sides, and that the American Churches especially have made arrangements showing their great sense of its importance.

The only thing to be especially brought before the Assembly is the election of representatives to the Council, which is to meet at Edinburgh on 3d July, and following days. In accordance with a scheme of representation agreed to at the Conference in London, this Church, as containing between 1000 and 1100 congregations (including presbyteries in India, Kaffraria, and Italy), is entitled to send 22 representatives, and, as far as practicable, these are to consist of an equal number of ministers and elders. It is for the Assembly to determine in what manner they are to be chosen.

The Committee observe with much satisfaction that an Invitation to Prayer on behalf of the Council, signed by Dr. Duff and others, is in the course of being circulated. They do not doubt that that call will be cordially responded to, and likewise that all due help will be afforded by the members of the Church in Edinburgh and throughout the country to forward a movement which, once it is thoroughly organised, may be productive of so much benefit to the cause of Evangelical Presbyterianism, and especially to those Churches, which through persecution in the past, and much discouragement even now, have to prosecute their work under disadvantages from which our own and other Churches are mercifully exempt.

W. G. BLAIKIE, *Convener.*

Free Church of Scotland.

REPORT OF COMMITTEE

ON

CHURCH EXTENSION BUILDING FUND.

MAY 1877.

THE General Assembly of 1875 adopted the following deliverance :—
 “The General Assembly having considered the overtures on the subject of a Church Extension Building Fund, and been also addressed on the subject, resolve that it is necessary that steps should be taken without delay for the creation of such a fund, and resolve to remit to a special Committee to consider more maturely the whole question, to frame regulations for the administration of the fund, which shall afterwards be submitted to the Assembly or the Commission, and to adopt measures for the ingathering of funds for the accomplishment of the object.” At a subsequent diet a large Committee was appointed. In accordance with the foregoing instructions they directed their best attention to the subject, and prepared a scheme with regulations, which they laid on the table of the Commission in March 1876. Last General Assembly took up this Report, and their finding was in these terms :—“It was moved, seconded, and unanimously agreed to, that the Assembly having received the Report, and heard a statement from the Convener thereanent, resolve that, in consideration of the special circumstances stated by the Convener, the final consideration of the Report, and the adoption of active measures for raising a Church Extension Building Fund, be postponed until next General Assembly.” The special circumstances to which regard was had in thus deferring a final decision and the practical steps which had been contemplated were chiefly these two—first, at the time large demands were being made, particularly in the west, on behalf of other objects of great importance, such as the Glasgow Free Church Building Society, and the Glasgow Free Church College Endowment Scheme; and secondly, severe mercantile depression prevailed throughout the country, and was weighing most heavily on those centres of industry and population to

which the promoters of any movement of the kind would have mainly to look for support. While most anxious to go forward without delay, the Committee felt that these barriers were too formidable to be easily surmounted, and hence they were constrained to make the recommendation which the Assembly gave effect to in the deliverance quoted.

Having been reappointed, the Committee returned to the consideration of the subject, and they resolved to give intimation at the Commission in March last that their former Report and the whole matter would come up for final disposal at the present Assembly, which was done by the Convener. They have met since then, and their conviction is in no way changed, that the Church is now called to face the question, and dispose of it in some definite and conclusive manner. In order that the Assembly may be able to do so satisfactorily, it may be desirable for the Committee to take some notice of various suggestions which have been made regarding the projected Fund, stating the views which, after the best consideration, they have been led to entertain.

It has been proposed that the object or scope of the Fund should be enlarged, that it should be one for Church-building generally, and even for debt extinction in addition. The Committee have to remark that this would be a complete departure from the original design, and it is hardly for them to say whether effect should be given to such an idea, as they were appointed simply with reference to the organisation of a Church *Extension* Building Fund. They may, however, observe that in recent years the Church has had two schemes for debt extinction, and that anything of the kind is scarcely called for at present, and if called for, is perfectly distinct in its nature, and should not be mixed up with an effort which of itself will make sufficiently heavy demands on the liberality of the people. As regards Church-building generally, it is very obvious that were there the prospect of getting large grants for such a purpose, the demands would be so numerous and so strongly pressed that soon any funds which might be raised would be completely exhausted. So many ecclesiastical structures are not what ministers and congregations wish them to be, that the prospect of much more liberal assistance than has hitherto been available would be followed by a rush of applications which would leave little or nothing for any other object. Clearly, if this enlargement is to take place, it can only be in the way of devoting a limited portion of the contributions, say one-third or one-fourth of the whole, to Church-building generally, and even this portion would require to be administered under stringent regulations as to the circumstances justifying grants, the amount of them, and other matters.

It has been doubted whether there is any great need for a fund of the kind contemplated. In some quarters it has been alleged that perhaps Church Extension has been carried too far, and that large resources might be a temptation to engage in schemes of rivalry, in enterprises of questionable necessity or utility, the effect of which would be not to strengthen but rather to weaken the Church. The Committee are fully satisfied that impressions and fears of this sort are wholly groundless. There must be growth, progress, if the Church is to be in a healthy vigorous state, and the moment she becomes stationary, not to speak of retrograding, and is contented to be so, there will be in the fact the surest evidence of decline and decay. An appeal may be made to recent cases of extension, and doubters may be confidently asked to point out which of them was not and is not

justified by the results. Even a failure here and there would prove nothing, for whatever has to be worked out by men is subject to a certain measure of such failure. What would have been the condition of Glasgow to-day had great and special efforts not been put forth by means of a local Church-building Fund, to meet the spiritual wants of the vast and ever increasing population? What is to be done with our cities and towns, several of which are growing with such rapidity? What is to be done with districts like that of Hamilton, where, in a very short time, several thousands will be added to the present inhabitants? All are well aware of the enormous expense of building in these days, and this is greatly aggravated in the cities by the heavy cost of sites. In Glasgow a decent church cannot be erected under a sum ranging from £7000 to £9000, including the purchase of the ground. Things are not quite so bad in other places, but in many they are not much better. And what assistance does the present Building Fund give in such cases? A grant of £60. Is not this something like mockery? It has the name and appearance of help, but it has little more. A congregation can get it only by having their property made over under the Model Trust Deed, and of the thousands which the erection of the property may have cost, the sum contributed from the fund for this purpose is perhaps a hundredth or a hundred-and-fiftieth part of the whole. What can be more inadequate or more unworthy? It is not the way in which other Churches both in England and Scotland are acting. It is not the way in which any communion having a due regard to its own interests, and sympathising with the desires and the difficulties of its people, would act. Enough has surely been said to meet the objection which some raise as to the necessity or the safety of a large fund for extension purposes. It is perhaps proper to add, that in speaking thus it is not intended to depreciate in the least the existing Building Fund and the measure of help which it furnishes. The Biennial Collection keeps the matter before the Church, and the present grants, however inadequate, are often of material service.

Others urge that, granting all this, there ought to be delay. The time is not propitious, it is said, for the mercantile depression which deterred the Committee and the Church last year still continues. It is readily admitted that there is much truth in such a representation; the difficulty is deeply felt and frankly acknowledged. The circumstances are not favourable, but should they be allowed absolutely to bar the way? Many are able to give largely for the object notwithstanding the unsatisfactory state of trade and business throughout the country. Other Churches not better situated than our own are going forward with similar enterprises, none of them on a larger and nobler scale than the sister Presbyterian Church of England. Indeed it is absolutely necessary that the scheme should either be at once taken up and carried forward, or abandoned altogether. It is talked about, expectations are entertained in consequence of it, and the sooner parties know what the result is to be the better. To go on postponing it from year to year is to destroy all enthusiasm, and meanwhile people form plans, they either defer or adopt measures under the influence of considerations connected with it, which may ultimately turn out entirely baseless, causing bitter disappointment and deep embarrassment. In these circumstances it is strongly felt by the Committee that a final decision is every way desirable, and indeed quite necessary.

It has been asked, How is the money to be raised—the £100,000 aimed

at? Is it to be by large contributions from the wealthier members of the Church, or by small ones from the great body of the people? The Committee reply, By both, but mainly by the former. And the reason is obvious. Any grants which the Committee will be able to make will leave sums several times larger still to be raised for the individual churches erected. These sums should be obtained as far as possible from other parties than those contributing to this fund. That, however, is not practicable on the supposition that the Church is exhaustively drawn on for subscriptions to the general scheme. It is believed that the appeal should be chiefly made to those able to give something considerable, and they should feel how loud and solemn is the call addressed to them at present. The wants of the country, the position in which the Free Church is placed by the efforts of adversaries, and the whole circumstances of the case, furnish the strongest possible reasons for putting forth a really great effort, and making it manifest to all men that the Disruption spirit still lives. This would be the best answer to those who allege that the Free Church has become indifferent to her principles, or weary of her sacrifices.

Some have desired to know more in detail what the extent of the want really is—what number of new churches is required. Now there are obvious reasons why any estimate formed can only be of a rough and general kind, and there are equally clear and strong reasons why particulars as to localities should not be given. But various parts of the country have been corresponded with, the best informed ministers and laymen have been consulted, and it is safe to say that if the Church is in circumstances to do her duty, within the next five years as many as 50 new churches ought to be erected; that is an annual average of 10.

Should the Assembly resolve to go forward in this enterprise, the scheme and regulations formerly submitted, and which are appended to this report, would require to be revised, and so far modified. This could be done by the Committee if so instructed, and the result laid before the Commission in August or November. With this suggestion they leave the whole matter in the hands of the Assembly, earnestly hoping that wise and liberal counsels will prevail.

JOHN ADAM, *Convener.*

APPENDIX.

CHURCH EXTENSION BUILDING FUND.

The object of this projected Fund is to furnish a reasonable amount of assistance to local parties in the erection of Churches in connection with new Charges. It is hoped that in many cases these parties would be enabled, by means of the assistance thus given, to complete their Churches without being under the necessity of soliciting subscriptions from the larger contributors to this fund. Such private applications are often felt to be disagreeable both by those making them and those to whom they are made, and it is eminently desirable that they should be superseded, so far as possible, by a more satisfactory way of giving and getting help. It may be some inducement to the wealthier members of the Church to support this scheme liberally, that their money will be administered with the utmost care, that every case will be thoroughly investigated, and grants voted only when and to the extent to which they are really required.

1. The Fund is to be distinctively a Church Extension Building Fund, and as such shall be applicable only to Charges and Stations sanctioned at and after the Assembly 1875.

(It is proposed to extend the provisions of the Scheme, so as to include the case of those previously sanctioned Congregations which have not yet been able to get Churches erected.)

2. The Fund shall be administered by a Committee appointed by the General Assembly, in which the Subscribers to the Fund shall be largely represented.

3. The sum proposed to be raised is £100,000; but the Fund shall be held to be constituted when the sum subscribed amounts to £50,000. Parties shall have the option of paying their Subscriptions at once, or in instalments, which may extend over five years.

4. Subscribers shall be permitted to appropriate the whole or a part of their contributions to localities or Congregations in which they are specially interested.

5. The maximum Grant shall be £1500; no Grant shall exceed one-fourth of the entire cost; and it shall be payable in the proportion of one-third at laying the foundation-stone, one-third at the roofing in, and one-third at the completion of the building.

6. No Grants shall be made except for Churches where Charges have been sanctioned by the Assembly, or Stations have been set up by Presbyteries, with a view to their becoming at an early period regular Ministerial Charges.

7. No Grants shall be made unless the Plans and Estimates have been submitted to the Committee, and it shall be satisfied that there is no extravagant or unnecessary expense incurred on the one hand, and that the structure is respectable and sufficient on the other.

8. No Grants shall be made but where the Committee is satisfied that a reasonable sum has been raised or subscribed by the local parties, and that the Church will be completed either altogether free from debt, or with such an amount of debt as will not unduly burden the Congregation.

9. Loans may be made for the same purpose either in addition to, or in place of, Grants. The amount of them shall be determined according to circumstances, but in no case shall they exceed £1500, and they shall be repayable within a fixed period not exceeding five years. Interest shall be charged at the rate of 2½ per cent., but when repayment is not made according to agreement, it shall be raised to 6 per cent. The Committee shall obtain, either from members of the Congregation or others acting in its behalf, satisfactory security that the terms on which the loans are given will be fulfilled.

10. All Churches built in connection with this Scheme shall have their Titles completed according to the Model Trust Deed, and where debt exists an obligation shall be taken to have them thus completed.

J. ADAM, *Convener*.

Free Church of Scotland.

STATES REPORTED BY THE GENERAL TRUSTEES TO THE ASSEMBLY.

MAY 1877.

No. I.

STATE showing the Sums received and paid by the GENERAL TRUSTEES
of the FREE CHURCH of SCOTLAND, during the year ending 31st
March 1877.

RECEIPTS.

1. Balance in Clydesdale Bank, at date of last account,	£110	3	9
Interest accrued thereon,		4	18 9
			<hr/>
	£115	2	6

PAYMENTS.

1. Paid Agent's Accounts, for two years,	£73	11	4
2. Paid Printing Report, two years, .	11	18	6
3. Sum in deposit-receipt of Clydesdale Bank, dated 29th March 1877, .	29	12	8
			<hr/>
	£115	2	6
			<hr/>

No. II.—STATE exhibiting the whole Funds vested in the General

Donors, etc.					Amount.
1.	Mrs. Coutts, deceased,	.	.	.	£600 0 0
2.	Mrs. Wright, Stirling,	.	.	.	£500 0 0
3.	Do.	.	.	.	500 0 0
4.	Various,	.	.	.	1,000 0 0
5.	Sustentation Committee,	.	.	.	1,800 0 0
6.	Donald M'Laren, Esq. of Callander,	.	.	.	700 0 0
					4,500 0 0
7.	John Allan Rankine, Esq., Banker,	.	.	.	500 0 0
					2,000 0 0
8.	Committee of Aberdeen Free Church Presbytery,	.	.	.	£2,500 0 0
9.	Committee on Evangelization of Glasgow,	.	.	.	3,500 0 0
10.	College Committee,	.	.	.	15,000 0 0
11.	The late James Harvey,	}	.	.	1,000 0 0
12.	Sustentation Committee,	}	.	.	1,000 0 0
13.	Do. do.	.	.	.	1,000 0 0
14.	George Buchan, Esq. of Kelloe,	.	.	.	1,000 0 0
15.	Trustees of Mr. Ferguson of Cairnbrock,	.	.	.	1,000 0 0
16.	J. Ewing, Esq.,	.	.	£562 10 0	
17.	Various,	.	.	837 10 0	
					900 0 0
18.	Friend,	.	.	.	100 0 0
					25,000 0 0
19.	Various,	.	.	.	£1,000 0 0
20.	Do.	.	.	.	500 0 0
					1,500 0 0
21.	Donald M'Laren, Esq. of Callander,	.	.	.	£9,000 0 0
22.	Sustentation Committee,	.	.	.	11,000 0 0
					20,000 0 0
23.	Sustentation Committee,	.	.	.	£1,000 0 0
24.	Do. do.	.	.	.	4,000 0 0
					5,000 0 0
25.	Highland Committee, £800 and £200,	.	.	.	1,000 0 0
					500 0 0
26.	J. Sievwright,	.	.	.	£5,000 0 0
27.	Aged and Infirm Ministers' Fund,	.	.	.	3,300 0 0
28.	College Committee,	.	.	.	1,700 0 0
29.	Bursary Committee,	.	.	.	10,000 0 0
30.	Highland Committee,	.	.	.	500 0 0
31.	Bursary Committee,	.	.	.	500 0 0
32.	George Buchan, Esq.,	.	.	.	£500 0 0
33.	Do.	.	.	.	500 0 0
34.	Dr. Smyttan,	.	.	.	500 0 0
35.	Various,	.	.	.	600 0 0
36.	Do.	.	.	.	500 0 0
37.	Do.	.	.	.	2,000 0 0
38.	Do.	.	.	.	600 0 0
39.	Do.	.	.	.	200 0 0
40.	Do.	.	.	.	600 0 0
					6,000 0 0
41.	W. Binny Webster, H.F.I.C.S.,	.	.	.	2,000 0 0
42.	Various,	.	.	.	£2,000 0 0
43.	Late Miss Mure,	.	.	.	2,000 0 0
					4,000 0 0
44.	Hugh Tennant, Esq.,	.	.	.	2,000 0 0
Carry forward,					£ 85,600 0 0

TRUSTEES of the FREE CHURCH OF SCOTLAND, as at 31st March 1877.

Objects for which Appropriated.	How Invested.
1. Bursaries,	In Feu-duties.
2. Bursaries,	} In Bond over Estate in Fifeshire.
3. Special Trust,	
4. College Endowment,	
5. Aged and Infirm Ministers' Fund,	
6. Lochearnhead Congregation,	
7. Bursaries,	In Stock of Stirling Midland Junction Railway Company.
8. Partial Endowment of Aberdeen Col.,	In Loan to Clyde Trust.
9. Chalmers Endowment,	} In Bond over Estate in Banffshire.
10. College Endowment,	
11. { Aged and Infirm Ministers' Fund,	
12. {	
13. Sustentation Capital Fund,	
14. Education,	
15. Do.	
16. Bursaries,	
17. Do.	
18. Lethendy Congregation,	} In Bond over Estate in Roxburghshire.
19. Chalmers Endowment,	
20. Various Congregations,	} In Bond over Estate in Inverness-shire.
21. Education and Bursary Fund,	
22. Aged and Infirm Ministers' Fund,	} Do. do.
23. Aged and Infirm Ministers' Fund,	
24. Sustentation Capital Fund,	} In Loan to North British Railway Co.
25. Endowment of Congregation of Kil-	
martine and Ford,	Do. do.
26. Bursaries,	} In Bond over Estate in Elginshire.
27. Aged and Infirm Ministers' Fund,	
28. Endowment of College,	
29. Bursaries,	
30. Endowment of Ardchattan Congre-	} In Loan to North British Railway Co.
gation,	
31. Bursaries,	Do.
32. Highland Endowment for Strath,	} In Bond over Estate in Perthshire.
33. Home Mission Endowment,	
34. Do.	
35. Bursaries,	
36. Schoolmasters' Widows' Fund,	
37. College Endowment,	
38. Missionaries' Widows' Fund,	
39. Special purposes,	
40. Aged and Infirm Ministers' Fund,	} In Stock of Scottish Midland Railway Company.
41. Cunningham Lectureship,	
42. Sustentation Capital Fund,	} In Bond over Estate in Inverness-shire.
43. Special purposes,	
44. Dornoch Congregation,	In Stock of Dundee, Perth, and Aberdeen Railway Company.

Donors, etc.						Amounts		
Brought forward, £						85,600	0	0
45. Various,					£1,000 0 0	.....	
46. Do.					2,000 0 0	.....	
47. Do.					600 0 0	.....	
48. Do.					1,400 0 0	.....	
						5,000	0	0
49. Various,					£1,500 0 0	.....	
50. Miss Macdougall,					1,500 0 0	.....	
51. Duchess of Gordon,					1,000 0 0	.....	
52. A Friend,					1,000 0 0	.....	
						5,000	0	0
53. Various,					£3,000 0 0	.....	
54. Do.					500 0 0	.....	
55. Do.					500 0 0	.....	
56. Do.					500 0 0	.....	
57. Do.					500 0 0	.....	
58. Do.					1,000 0 0	.....	
						6,000	0	0
59. Patrick Don Swan, Esquire,						1,000	0	0
60. Miss Ferguson,						500	0	0
61. Late Mr. Hog of Newliston,						500	0	0
62. Mrs. Hog of Newliston,						800	0	0
63. Various,					£500 0 0	.....	
64. A Friend,					1,000 0 0	.....	
65. Do.					200 0 0	.....	
						1,700	0	0
66. Various,					£3,000 0 0	.....	
67. Do.					1,000 0 0	.....	
						4,000	0	0
68. Friends,					£3,000 0 0	.....	
69. Friend,					1,400 0 0	.....	
70. Friend,					100 0 0	.....	
						4,500	0	0
71. Various,					£10,000 0 0	.....	
72. Do.					6,000 0 0	.....	
73. Do.					2,500 0 0	.....	
74. Do.					1,500 0 0	.....	
						20,000	0	0
75. The late Miss Sheddon,						800	0	0
76. The late Dr. Cheyne,						2,000	0	0
77. Friend,					£200 0 0	.....	
78. Do.					200 0 0	.....	
79. Do.					175 0 0	.....	
80. The late Mrs. Campbell,					25 0 0	.....	
81. Accumulation of Interest,					200 0 0	.....	
						800	0	0
82. Various,					£700 0 0	.....	
83. Do.					450 0 0	.....	
84. Friends,					150 0 0	.....	
						1,300	0	0
85. Various,					£150 0 0	.....	
86. Do.					220 0 0	.....	
87. Do.					80 0 0	.....	
88. Do.					100 0 0	.....	
						500	0	0
89. James Smieton, Esq.,						1,000	0	0
90. Do.						650	0	0
91. Do.						240	0	0
92. Do.						110	0	0
Carry forward, £						141,500	0	0

Objects for which appropriated.	How Invested.
45. Home Mission Endowment, .	} In Bond over Estate in Inverness-shire.
46. College Library Endowment, .	
47. Bursaries, .	
48. For behoof of various Congregations, .	
49. Aged and Infirm Ministers' Fund, .	} Do. do. in Ayrshire.
50. Makerston Congregation, .	
51. Huntly Congregation, .	
52. Aberdeen Principalship, .	
53. College Endowment, .	} Do. do. do.
54. St. Kilda Congregation, .	
55. Kilmuir Congregation, .	
56. Clackmannan Congregation, .	
57. Bursary Fund, .	
58. Sustentation Capital Fund, .	
59. College Endowment, .	In Mortgage by Kirkcaldy Harbour Trustees.
60. Minister of Doune, .	In Loan to North British Railway Co.
61. Minister of Kirkliston, .	Do. do.
62. Do. .	Do. do.
63. Sustentation Capital Fund, .	} In Bond over Estate in Fifeshire.
64. Minister of Langton, .	
65. Carnbee Congregation, .	
66. Sustentation Capital Fund, .	} In Bond over Estate in Perthshire.
67. College Endowment, .	
68. Second Professor at Aberdeen, .	} In Bond over Estate in Roxburghshire.
69. Principal of New College, Edinburgh, .	
70. Special, .	
71. Aged and Infirm Ministers' Fund, .	} In Bond over Estate in Caithness-shire.
72. Sustentation Capital Fund, .	
73. College Endowment, .	
74. Roseneath Congregation, .	
75. Beith Congregation, .	In Loan to North British Railway Co.
76. Foreign and Jewish Mission Fund, .	In Loan to Clyde Trust.
77. Borgue Congregation, .	} Do. Caledonian Railway Company.
78. Crathie do., .	
79. Dunoon do., .	
80. Sustentation Fund, .	
81. Special Purpose, .	
82. Foreign Missions Invalid Fund, .	} Do. do.
83. Fetlar Congregation, .	
84. Special Purpose, .	
85. Urray Catechist, .	} In Loan to North British Railway Co.
86. Kilberry Congregation, .	
87. Strathblane do., .	
88. Sanday do., .	
89. }	{ In 4½ Pref. Stock Cal. (S.N.E.) Ry. Co.
90. } Smieton Fund, .	
91. }	
92. }	
	In 5% do. do.
	In Guar. Stock of North British Ry. Co.
	In 4½% Debenture Stock, do.

Donors, etc.				Amounts		
Brought forward, £				141,500	0	0
93.	Committee for Endowment of Chair of Evangelistic Theology in New College, Edinburgh,			10,000	0	0
94.	R. Hannay, Esq., and J. G. Brown, Esq.,			475	0	0
95.	Do.	do.		32	0	0
96.	Various,	.	£3,500 0 0	.....	
97.	Friends,	.	1,000 0 0	.....	
98.	Various,	.	4,000 0 0	.....	
99.	Late D. Duncan, Esq.,	.	900 0 0	.....	
100.	Friends,	.	350 0 0	.....	
101.	Do.	.	150 0 0	.....	
102.	Do.	.	100 0 0	.....	
103.	Various,	.	2,000 0 0	.....	
				12,000	0	0
104.	Friends,	.	.	1,450	0	0
105.	The late Miss Elizabeth Logan,			1,380	0	0
106.	Various,	.	.	5,200	0	0
107.	A Friend,	.	£1,000 0 0	.....	
108.	Various,	.	500 0 0	.....	
109.	Do.,	.	500 0 0	.....	
				2,000	0	0
110.	The Late Dr. Cheyne,			300	0	0
111.	Bowmore Congregation,			260	0	0
112.	Legacy by K. Mackenzie, Esq.,			.....	
113.	Various,	.	£2,700 0 0	.....	
			800 0 0	.....	
				3,500	0	0
114.	The late Robert Kilgour, Esq.,			1,500	0	0
115.	Various,	.	£12,000 0 0	.....	
116.	Highland Committee,	.	1,000 0 0	.....	
117.	The late Hugh Fraser, Esq.,	.	500 0 0	.....	
118.	Various,	.	3,500 0 0	.....	
119.	Rev. Dr. Barclay,	.	4,000 0 0	.....	
120.	Various,	.	1,000 0 0	.....	
				22,000	0	0
121.	Sir David Baxter,			7,000	0	0
122.	The late Miss Campbell,			300	0	0
123.	Friends,	.	.	350	0	0
124.	Do.	.	.	200	0	0
125.	Friends,	.	.	200	0	0
126.	Sir David Baxter,			20,000	0	0
127.	Sir David Baxter,			.....	
128.	Special,	.	£15,500 0 0	.....	
			4,500 0 0	.....	
				20,000	0	0
129.	Sir David Baxter,			.....	
130.	Various,	.	£1,000 0 0	.....	
			1,000 0 0	.....	
				2,000	0	0
131.	Sir David Baxter,			.....	
132.	Various,	.	£6,000 0 0	.....	
			900 0 0	.....	
133.	Do.	.	500 0 0	.....	
134.	Do.	.	600 0 0	.....	
135.	Lady Effingham,			.....	
			1,000 0 0	.....	
				9,000	0	0
136.	Committee for Endowment of Glasgow College,			1,800	0	0
137.	Do.	do.	.	813	12	6
138.	Do.	do.	.	3,278	14	4
139.	Do.	do.	.	8,200	0	0
140.	Do.	do.	.	2,100	0	0
Carry forward, £				271,839	6	10

Objects for which appropriated.	How Invested.
93. Chair of Evangelistic Theology, .	In Loan to North British Railway Co.
94. Anwoth Schools,	In Great Eastern Railway Pref. Stock.
95. Do.	In Great Eastern Railway Deben. Stock.
96. College Endowment, . . .	} In Bond over Estate in Aberdeenshire.
97. For Aberdeen College, . .	
98. Missionaries' Widows' Fund, .	
99. Highland Mission Fund, . .	
100. South Uist Congregation, . .	
101. Shieldag Congregation, . .	
102. Scone Congregation, . . .	
103. Sustentation Capital Fund, .	
104. Special Purpose,	In Loan to Caledonian Railway Co.
105. Sustentation Capital Fund, .	Do. do.
106. College Endowment, . . .	Do. do.
107. Special purpose,	} Do. do.
108. Sustentation Capital Fund, .	
109. Aged and Infirm Ministers' Fund, .	
110. Jewish and Foreign Missions Fund,	Do. do.
111. Bowmore Congregation, . .	Do. do.
112. Fodderty Congregation, . .	} In Bond over Estate in Inverness-shire.
113. Sustentation Capital Fund, .	
114. Culross Congregation, . . .	In Bond over Estate in Argyleshire.
115. Aged and Infirm Ministers' Fund, .	} Do. do.
116. Raasay Congregation, . . .	
117. For Special Catechist, . . .	
118. Sustentation Capital Fund, . .	
119. Various Schemes,	
120. Missionaries' Widows' Fund, .	
121. Various Schemes,	In Bond over Estate in Forfarshire.
122. Torosay Congregation, . . .	In Loan to Caledonian Railway Com- pany.
123. Kinneff do.	Do. Do.
124. Kilninian and Kilmore Congregation,	Do. Do.
125. Grammar School Bursaries, . .	Do. Do.
126. Sustentation Capital Fund, . .	In Bond over Estate in Argyleshire.
127. Various Schemes,	} In Bond over Estate in Forfarshire.
128. Do.	
129. Sustentation Capital Fund, . .	} In Bond over Estate in Inverness-shire.
130. Do.	
131. Sustentation Capital Fund, . .	} In Bond over Estate in Perthshire.
132. Robertson Trust,	
133. Special Fund,	
134. College Endowment,	
135. Chalmers Book Bursaries, . .	
136. }	} In Bond over Heritable Property in Glasgow.
137. }	
138. } Glasgow College Endowment, .	
139. }	
140. }	
	In Ground-annuals, Lynedoch Terrace, Glasgow.
	Do. Barrowfield, Glasgow.
	In Bond over Heritable Property in Glasgow.
	Do. do.

Donors, etc.				Amounts.		
Brought forward,				£ 271,839	6	10
141.	Committee for Endowment of Glasgow College,	.	.	2,200	0	0
142.	Do.	do.	.	3,750	0	0
143.	Do.	do.	.	2,858	0	0
144.	Do.	do.	.	6,000	0	0
145.	Do.	do.	.	4,000	0	0
146.	John Robertson, Esq., Glasgow,	.	.	400	0	0
147.	Do.	do.,	.	1,400	0	0
148.	Do.	do.,	.	200	0	0
149.	Donald M'Laren, Esq. of Callander,	.	£7,000	0	0	.....
150.	Do.	do.	.	5,000	0	0
151.	Do.	do.	.	500	0	0
152.	The late Mrs. Peat,	.	.	4,000	0	0
153.	Sundries,	.	.	500	0	0
154.	The late Mr. White,	.	.	6,000	0	0
155.	William M'Fie, Esq. of Langhouse,	.	.	800	0	0
156.	Various,	.	.	4,000	0	0
157.	Various,	.	.	1,000	0	0
158.	John Robertson, Esq.,	.	.	600	0	0
159.	Do.,	.	.	600	0	0
				30,000	0	0
160.	The late W. Sparks, Esq.,	.	.	3,000	0	0
161.	Various,	.	£2,500	0	0	.....
162.	Donation,	.	1,000	0	0	.....
				3,500	0	0
163.	Legacy,	.	.	300	0	0
164.	Donation,	.	.	200	0	0
165.	Do.	.	.	200	0	0
166.	Do.	.	.	200	0	0
167.	The late R. Freeland, Esq.,	.	£4,500	0	0	.....
168.	Various,	.	5,500	0	0	.....
				10,000	0	0
169.	Miss Janet Gauldie,	.	.	2,000	0	0
170.	Donation,	.	.	1,000	0	0
171.	Legacy,	.	.	500	0	0
172.	Various,	.	.	340	0	0
173.	Legacy,	.	.	500	0	0
174.	Legacy,	.	.	500	0	0
175.	The late John Graham, Esq.,	.	.	1,000	0	0
176.	Rev. J. Wilson,	.	.	300	0	0
177.	Robertson Trust,	.	£5,500	0	0	.....
178.	Do.,	.	4,500	0	0	.....
179.	Do.,	.	4,500	0	0	.....
180.	Do.,	.	3,500	0	0	.....
181.	Private,	.	2,000	0	0	.....
182.	Mr. Sibbald, etc.,	.	4,700	0	0	.....
				24,700	0	0
183.	Legacy,	.	.	500	0	0
184.	Mr. Sibbald, etc.,	.	£6,500	0	0	.....
185.	Various,	.	900	0	0	.....
				7,400	0	0
Carry forward,				£ 378,737	6	10
				†		

Objects for which Appropriated.	How Invested.
141. } 142. } Glasgow College Endowment, . 143. } 144. } 145. }	{ In Bond over Heritable Property in Glasgow. { In Ground-annuals, Belmont Cres., Glasgow. { In Bond over Heritable Property in Glasgow. { Do. do. { Do. do.
146. Glasgow College, . . .	{ In Bond over Heritable Property in Glasgow.
147. Do.	{ Do. do.
148. Do.	{ In Loan to North British Railway Co.
149. Education Scheme, . . .	{
150. Bursaries,	{
151. College Endowment, . . .	{
152. Territorial Mission in Edinburgh, .	{
153. College Endowment, . . .	{
154. New College,	{ In Bond over Estate in Caithness-shire.
155. Bursaries,	{
156. Aged and Infirm Ministers' Fund, .	{
157. Missionaries' Widows' Fund, . . .	{
158. Colonial Mission,	{
159. Continental Mission,	{
160. For 7 Congregations in Aberdeen-shire, etc.,	{ In Bond over Estate in Fifeshire.
161. Sustentation Capital Fund, . . .	{
162. Portnahaven Congregation, . . .	{ In Bond over Estate in Perthshire.
163. Ellsridgehill Congregation, . . .	In Loan to North British Railway Com- pany.
164. Rothesay West do.	Do. do.
165. Scone Congregation,	Do. do.
166. Lethendy do.,	Do. do.
167. Foreign Mission Fund,	{
168. Aged and Infirm Ministers' Fund, .	{ In Bond over Estate in Perthshire.
169. Sustentation Capital Fund, . . .	In Bond over Estate in Caithness- shire.
170. Scone Congregation,	In Loan to North British Railway Com- pany.
171. Bridge of Weir Congregation, . . .	Do. do.
172. Bowmore Congregation,	Do. do.
173. Kilninian and Kilmore Congregation,	Do. do.
174. Ardnamurchan Congregation, . . .	Do. do.
175. Bursaries, Glasgow College, . . .	In Lien Stock of do.
176. Wilson Trust,	In Loan to Caledonian Railway Com- pany.
177. Sustentation Capital Fund, . . .	{
178. Home Mission,	{
179. Foreign Mission,	{ In Bond over Estate in Fifeshire and
180. Highland Mission,	{ Forfarshire.
181. Special Fund,	{
182. College Endowment,	{
183. Sustentation Supplementary Fund,	In Bond over Estate in Inverness- shire.
184. Aged and Infirm Ministers' Fund, .	{
185. Do. Do. Do.,	{ In Bond over Estate in Perthshire.

Donors, etc.					Amounts.		
Brought forward,					£	378,787	6 10
186.	Various, .	.	.	.	£2,000	0	0
187.	Do., .	.	.	.	500	0	0
188.	Miss Flyn's Trust,	.	.	.	500	0	0
189.	A Friend,	.	.	.	500	0	0
190.	Do., .	.	.	.	100	0	0
191.	Legacies, Dr. Barclay,	.	.	.	2,300	0	0
192.	Do., Do.,	.	.	.	1,700	0	0
193.	Do., Do.,	.	.	.	800	0	0
194.	Do., Jews,	.	.	.	500	0	0
195.	Various, .	.	.	.	300	0	0
196.	Mr. Willox Trust,	.	.	.	550	0	0
197.	Cheyne Trust, .	.	.	.	250	0	0
					10,000		
198.	The late Miss Arthur,	.	.	.	£1,000	0	0
199.	Do., .	.	.	.	1,500	0	0
					3,500		
200.	Legacy, Miss M'Farlane,	.	.	.	£7,000	0	0
201.	Mr. Alexander M'Gill,	.	.	.	1,400	0	0
202.	Do.	.	.	.	1,000	0	0
203.	Do.	.	.	.	250	0	0
204.	Do.	.	.	.	250	0	0
					9,900		
205.	Various, .	.	.	.	£14,000	0	0
206.	Sale of Property in Glasgow,	.	.	.	2,000	0	0
207.	Various, .	.	.	.	1,000	0	0
208.	Do., .	.	.	.	3,000	0	0
209.	Legacy, Mr. France,	.	.	.	1,500	0	0
210.	Private Donation,	.	.	.	1,000	0	0
211.	Legacy, Miss Duncan,	.	.	.	3,200	0	0
212.	Various, .	.	.	.	500	0	0
213.	Do., .	.	.	.	300	0	0
214.	Do., .	.	.	.	3,500	0	0
					30,000		
215.	Donation, Mr. Fulton,	.	.	.	£8,000	0	0
216.	Cheyne Trust, .	.	.	.	1,000	0	0
					9,000		
217.	Donation,	.	.	.	£500	0	0
218.	Various, .	.	.	.	600	0	0
219.	Do., .	.	.	.	2,000	0	0
220.	Miss Flyn's Trust,	.	.	.	700	0	0
221.	Rev. J. Wilson, .	.	.	.	200	0	0
					4,000		
222.	In Clydesdale Bank,	.	.	.	.	29	12 8
					£	444,216	19 6

Objects for which appropriated.	How invested.
186. Aged and Infirm Ministers' Fund, 187. Sustentation Supplementary Fund, 188. Do. Do., 189. Tealing Congregation, . . . 190. Boyndie Do., . . . 191. Foreign Mission, . . . 192. Home Mission, . . . 193. Colonies, . . . 194. Jews, . . . 195. Education, . . . 196. Schemes, . . . 197. Do., . . .	In Bond over Estate in Ayrshire.
198. Langton Congregation, . . . 199. Sustentation Capital Fund, . . .	In Loan to Glasgow and South Western Railway Company.
200. Jews, . . . 201. College Endowment, . . . 202. Foreign Mission, . . . 203. Bursary, . . . 204. Colonies, . . .	In Bond over Estate in Inverness-shire and Argyleshire.
205. Foreign Mission Buildings, . . . 206. Chalmers' Endowments, . . . 207. Sustentation Capital Fund, . . . 208. Aged and Infirm Ministers' Fund, . . . 209. Special Purpose, . . . 210. Private Donation, . . . 211. Bursary Fund, . . . 212. Missionaries' Widows' Fund, . . . 213. Foreign Invalid Fund, . . . 214. Various, . . .	In Bond over Estate in Renfrewshire and Lanarkshire.
215. College Endowment, . . . 216. Schemes, . . .	In Bond over Estate in Roxburghshire.
217. Eriboll Congregation, . . . 218. Sustentation Supplementary Fund, . . . 219. Aged and Infirm Ministers' Fund, . . . 220. Miss Flyn's Trust, . . . 221. Rev. J. Wilson's Trust, . . .	In Bond over Estate in Perthshire.

In addition to the above Investments various Heritable subjects belonging to the Church are vested in the names of the General Trustees.

For the Trustees,

N. C. CAMPBELL.

Free Church of Scotland.

SPECIAL REPORT

OF THE

HOME MISSION COMMITTEE

Relative to the Secretary's Salary.

MAY 1877.

THE COMMITTEE beg to submit to the General Assembly the following Minute:—

At Edinburgh, the 23d May 1877, the Committee met and was constituted by prayer. Sederunt,—Dr. Blaikie, *Convener*, etc. etc.

Inter alia,—

The Sub-Committee on the Salary of the Secretary, etc., appointed at last meeting, gave in a report. They proposed that the salary of Dr. Adam should be raised from £500 to £600 per annum. As the Miners' Mission Fund had never contributed anything to Dr. Adam's salary, while a large proportion of his time has been devoted to that department of the Committee's work, they suggested (with concurrence of Mining Mission Sub-Committees), that the additional £100 a year should be debited to that fund, the Eastern and Western Sub-Committees of the Mining Mission each contributing £50. The Sub-Committee drew attention to the fact that while the emoluments given up by Dr. Adam, before he became Secretary, were greater than the salary he has had from the Home Mission Committee, he has never, directly or indirectly, expressed dissatisfaction with its amount.

The Committee cordially and unanimously adopted the recommendations of the Sub-Committee, and resolved to transmit this Minute to the General Assembly, and to express their earnest desire that the Assembly would sanction the proposals contained in it.

By authority of the Committee,

W. G. BLAIKIE, *Convener*.

Free Church of Scotland.

REPORT OF THE COMMITTEE

ON

THE PRINCIPLES OF THE CHURCH.

MAY 1877.

IN following out the purposes of their appointment, the Committee prepared a Statement of Free Church Principles, the original design of which was to assist the Ministers in bringing the subject of those principles before their congregations. A copy was, in the first instance, sent to each Minister, with a suggestion that he might either read it from the pulpit or make such other use of it as might seem best to him for illustrating or enforcing his own endeavours to exhibit the fundamental grounds on which the Church takes her peculiar stand. Members of Assembly may, perhaps, have it in their power to report to what extent the document has served its purpose. A copy is now laid on the table of Assembly.

One result of its transmission to Ministers was, that applications were made to the Committee from many quarters for a supply of copies in such quantities as might admit of a general congregational circulation. These applications, along with information otherwise conveyed to them, induced the Committee to send copies to every congregation, to what seemed an adequate extent, for enabling the great body of our membership throughout the country to enjoy whatever advantages might be obtained from having the Statement in their hands.

The number of copies distributed has been over 115,000.

The Committee did not see their way to take any further step under their instructions during the past year. They venture respectfully to suggest that, whatever resolutions may be adopted by the present Assembly, having any relation to the subject of Free Church Principles, it will continue to be of consequence that a Committee should exist, with some effective instructions, whose duty it shall be to use all reasonable opportunities for enlightening our congregations and the community with respect to the real character of those principles.

H. WELLWOOD-MONCREIFF,
Convener.

No. XXXIX.

Free Church of Scotland.

REPORT

OF THE

TRUSTEES OF THE FREE CHURCH MINISTERS'

WIDOWS' AND ORPHANS' FUND

TO THE

GENERAL ASSEMBLY

TO BE HELD AT EDINBURGH THE 24TH MAY 1877.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,

PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.

1877.

OFFICE-BEARERS

1876-77.

TRUSTEES.

REV. ROBERT GORDON, *Convener.*

REV. W. G. BLAIKIE, D.D.

JOHN LOGAN.

REV. JAMES MACGREGOR, D.D.

REV. ROBERT GORDON.

DONALD BEITH.

DUNCAN W. PATERSON.

JAMES MYLNE.

HENRY TOD.

R. R. SIMPSON.

REV. T. SMITH, D.D.

REV. R. G. BALFOUR.

REV. WILLIAM H. GOOLD, D.D.

Treasurer—THOMAS MARTIN, ACCOUNTANT.

Auditor—WILLIAM WOOD, ACCOUNTANT.

*Communications to be addressed to Mr. MARTIN, at the Office of the Fund,
No. 49 Castle Street, Edinburgh.*

FORM OF BEQUEST TO THE FUND.

I leave and bequeath the sum of _____ pounds
(*the amount being written in words, not in figures*) to "THE FREE CHURCH
MINISTERS' WIDOWS' AND ORPHANS' FUND;" and I appoint the same to be
paid at the first term of Whitsunday or Martinmas after my death.

THIRTY-FIRST YEAR OF THE FUND,

ENDING 15TH MAY 1876.

REPORT of the TRUSTEES of the FREE CHURCH MINISTERS' WIDOWS' and ORPHANS' FUND to the GENERAL ASSEMBLY of the FREE CHURCH OF SCOTLAND, to be held at Edinburgh the 24th day of May 1877.

ON the state and progress of the Fund, the Trustees have to report as follows—referring for explanations to the more detailed view of particulars contained in the Lists and States subjoined :—

1. That during the year ending at Whitsunday 1876, 39 Ministers were admitted to a pastoral charge, and to a share of the Sustentation Fund, and 1 Professor was admitted to a Professor's office, and a share of the College Fund, for the first time.

2. That 16 Ministers connected with the Fund died, leaving 12 widows and also 21 children below eighteen years of age.

3. That 19 Ministers were translated, respectively, from one pastoral charge to another, and 1 minister was translated to a Professor's Office.

4. That 15 Ministers connected with the Fund ceased to have any share of the Sustentation Fund.

5. That 3 Ministers connected with the Fund were re-admitted to pastoral charges, and to a share of the Sustentation Fund.

6. That at Whitsunday 1876, 3 Ministers, through non-payment of their annual contributions, ceased to be connected with the Fund, in terms of the proviso in section 8th of the Act incorporating the Fund.

7. That at Whitsunday 1876, 30 pastoral charges were vacant, by the death or removal of Ministers connected with the Fund.

8. That giving effect to the changes before specified on the numbers

connected with the Fund at Whitsunday 1875, as stated in last year's Report, there were connected with the Fund at Whitsunday 1876—

		Corresponding number at Whitsunday 1875
Of Ministers,	911	900
Of vacant charges,	30	24
	<hr/> 941	<hr/> 924
Of Professors,	11	9
Of Ministers and Professor who have ceased to have any share of the Sustentation Fund and College Fund respectively,	89	81
	<hr/> 1041	<hr/> 1014

9. That during the year ending 11th August 1876, 31 Ministers and 1 Professor connected with the Fund married, or were married at their admission, of whom 28 were under, and 4 above, 45 years of age.

10. That during the year ending 15th May 1876, 12 widows and 21 children became entitled for the first time to annuities, and 1 widow, not reported in time for last year's list, became entitled to an annuity for the first time at 15th May 1875.

11. That 6 widows upon the Fund died during the year aforesaid.

12. That 15 children ceased to be entitled to annuities during the year aforesaid, 14 having attained the age of eighteen years complete, and 1 having died.

13. That giving effect to these changes, the number of annuitants on the Fund at Whitsunday 1876 was as under:—

		Corresponding number at Whitsunday 1875
Of Widows entitled to an annuity of £42,	125	118
Of Children under 18 years of age—		
Entitled to an annuity of £15,	116	112
Entitled to an annuity of £22, 10s., their mother also being dead,	29	27
	<hr/> 145	<hr/> 139

14. That at 31st March 1877, when the accounts for the bygone year were closed, the accumulated Funds were as under:—

Of the Widows' Scheme,	£172,426	12	0
Of the Orphans' Scheme,	48,212	3	2
Receipt from Reformed Presbyterian Church, on the occasion of the union of the two Churches,	3,750	0	0
	<hr/> £224,388	15	2

and that the amount was invested in the manner and at the rates of interest specified in the State of the Funds hereto appended. The increase on the Accumulated Funds during the year ending 31st March 1876 (exclusive of the above receipt from the Reformed Presbyterian Church) has been as under:—

Of the Widows' Scheme,	£7,199	15	10
Of the Orphans' Scheme,	1,732	6	3
	<hr/> £8,932	2	1

As will be seen on referring to the Accounts appended, the following Legacies and Donations have been received this year in aid of the Fund, viz :—

Legacy from the late Mrs. Ann Johnston, 31 East Claremont Street,	£200	0	0
Legacy from Mrs. Jessie Grieve or Henderson, West-fields, Shawlands, Pollockshaws,	100	0	0
Legacy from the late Miss Mary Robertson of Lunderston,	10	0	0
From Dr. Miller of Helensburgh, late of Kilmarnock and Madeira, donation of	10	0	0
From Dr. Fleming, 38 Manor Place, donation of	1	1	0
	<hr/>		
	£321	1	0

The Trustees regret that they are still unable to give in their report under the remit from the General Assembly renewed last year "to consider the possibility of admitting to the benefits of the Fund all Ministers of this Church labouring in foreign lands." This remit was made on an overture from the Presbytery of Italy with reference to Ministers holding charges on the Continent. By the present Act of Parliament the Fund is limited to Ministers holding pastoral charges in Scotland and participating in the Sustentation Fund; who, however, are entitled to keep up their connection with the Widows' and Orphans' Fund, although they shall cease to hold a pastoral charge in Scotland and to participate in the Sustentation Fund. Under these circumstances, an amended Act of Parliament would be required to accomplish the object now contemplated if considered desirable, the expense of which would outweigh any advantage which could accrue to the few Ministers labouring on the Continent. It was therefore deemed advisable first of all to ascertain whether or how far it is the desire of the Committees of the Foreign and Colonial Missions and of the Mission to the Jews, that their Missionaries should be admitted to the benefit of the Fund. With this view, communications were opened with the respective Committees last year, and are still in progress, but owing to the inquiries and investigations involved, the Committees are not yet in a position satisfactorily to answer the question put to them by the Trustees. In this position of matters it may be the mind of the Assembly to continue the remit for another year.

By the terms of the Union with the Reformed Presbyterian Church carried into effect at last General Assembly, the Ministers of that body holding pastoral charges in Scotland and participating in the Sustentation Fund are now entitled to the benefits of this Fund; and as will be seen from the annexed accounts the sum of £3750 has been received in connection therewith.

The Trustees understand that overtures are to be made to the General Assembly having for their object an increase on the amount of the annuities presently payable from the Fund. In anticipation of these overtures, the Trustees would remark that, by the Act of Parliament

incorporating the Fund, due provision is made, in accordance with the established practice in similar institutions, for regulating the amount of the annuities by means of periodical investigations into the amount of the assets and liabilities of the Fund. The following are the provisions of the Act referred to :—

“ Sect. 25. That the Affairs of the Fund shall be investigated periodically by the Actuary or Auditor for the Purpose of ascertaining whether the Sums accumulated at the Time, with the Value of the expected future Payments, be sufficient or more or less than sufficient, for the Payment of the Annuities charged upon the Widows' Scheme and Orphans' Scheme respectively, and such as may be expected to become chargeable thereon, at the Rates hereinafter specified, or at such other rates as may have been fixed under the Provisions of this Act, together with the necessary Expenses of Management.

“ Sect. 26. That the First Investigation shall be made as at the Fifteenth Day of *May* One thousand eight hundred and fifty-two, and every succeeding Investigation shall be made as at the Fifteenth Day of *May* not sooner than Seven nor later than Ten Years from the Date of the immediately preceding Investigation, unless Circumstances shall arise which in the Opinion of the Trustees render it desirable to make an earlier Investigation, in which Case they shall have Power to direct an Investigation to be made within an earlier Period than Seven Years.

“ Sect. 34. That if, after making any of the periodical Investigations hereinbefore provided for, it shall be reported by the Actuary that in his Opinion an Alteration should be made upon the Annuities then payable, the Trustees shall forthwith cause the Actuary's Report to that Effect to be printed, and their Convener, or in his Absence any Two of the Trustees, shall transmit a Copy thereof through the Post Office to each Member of the said Presbyteries of *Edinburgh* and *Glasgow*, with a Circular calling a Special Meeting of the Members of the said Presbyteries to be held at such Place as he or they may appoint on a Day not less than One Month and not more than Two Months after the Date of such Circular, for the Purpose of considering the said Report ; and the Members present at such Meeting or at any adjourned Special Meeting (of which at least Ten Days Notice shall be given by Circular transmitted as aforesaid to each Member of the said Presbyteries) shall have Power to increase or diminish the Rates of Annuity according to the Recommendation of the Actuary, or to do otherwise as may appear to them most advisable under the Circumstances : Provided always that no Increase of the Rates of Annuity hereinbefore specified shall be made previous to the Year One thousand eight hundred and sixty-six.”

It seems scarcely necessary to remind the Church that, in carrying out the above enactments, the result has been a progressive increase on the amount of the annuities afforded by the Fund ; the annuities to Widows having been increased from £27 to £42, and those to the children from £10 to £15. The next septennial period of investigation is at *Whitsunday* 1879 ; and as no exceptional circumstance has occurred to warrant the Trustees in incurring the very considerable expense of an earlier investigation, they do not think it proper to anticipate the usual period of investigation. The Trustees will be happy if the result of that investigation will justify a still further increase on the annuities.

Signed in name and by order of the Trustees,

ROBERT GORDON, *Convener*.

EDINBURGH, 11th *May* 1877.

N.B.—A Statement of Mrs. Mackay's Fund is annexed hereto, p. 26.

MINISTERS and PROFESSOR who were admitted to PASTORAL CHARGES or to a PROFESSOR'S OFFICE, and to a share of the SUSTENTATION and COLLEGE FUNDS respectively for the first time, during the year ending 15th May 1876, being the thirty-first year of the Fund.

No.	Ministers.	Congregations.	Presbyteries.	Dates of Admission.
1	William Binnie,	Professor, Church History,	Aberdeen,	Nov. 5, 1875.
2	Colin A. Bannatyne, C. & S.,	Culter,	Biggar and Peebles,	Jany. 4, 1876.
8	Donald Mowat,	Dunnet,	Caithness,	April 20, 1876.
4	David Barnetson,	Roalin,	Dalkeith,	Oct. 5, 1875.
5	Alexander Wright,	Musselburgh,	Do.,	April 4, 1876.
6	James Brodie,	Ormiston,	Do.,	Aug. 5, 1875.
7	William M'Robbie,	Aberdour,	Deer,	Dec. 9, 1875.
8	Donald Macfarlane,	Strathconnan,	Dingwall,	Jany. 6, 1876.
9	John Brechin,	Shandon,	Dumbarton,	July 22, 1875.
10	David D. Robertson,	Old Kilpatrick,	Do.,	Sept. 9, 1875.
11	John D. M'Kinnon,	Dumfries Territorial,	Dumfries,	Dec. 23, 1875.
12	James Calder,	Saline,	Dunfermline,	April 6, 1876.
13	Alexander Cameron, C. & S.,	Greenlaw,	Dunse,	Nov. 11, 1875.
14	R. M. Boyd,	Glenbervie,	Fordoun,	Dec. 15, 1875.
15	Hector Adam,	Marykirk,	Do.,	March 30, 1876.
16	John Forgan,	Cullen,	Fordyce,	Dec. 9, 1875.
17	John Baird,	Rafford,	Forres,	Jany. 6, 1876.
18	Robert Murdoch,	Blochairn,	Glasgow,	Aug. 19, 1875.
19	Lewis Davidson, C. & S.	Rutherglen,	Do.,	Sept. 16, 1875.

MINISTERS AND PROFESSOR WHO WERE ADMITTED TO PASTORAL CHARGES OR TO A PROFESSOR'S OFFICE, etc.—Continued.

No.	Ministers.	Congregations.	Presbyteries.	Dates of Admission.
20	William J. Fleck,	Fairlie,	Greenock,	Nov. 12, 1875.
21	Alexander Russel,	Gourock,	Do.,	Dec. 16, 1875.
22	James Barlea,	Salton and Bolton,	Haddington and Dunbar,	Dec. 16, 1875.
23	John White,	Baillieston,	Hamilton,	Aug. 12, 1875.
24	Thomas M. B. Paterson,	Burnbank,	Do.,	Aug. 19, 1875.
25	John A. Smith,	Newcastleton,	Jedburgh,	Feb. 10, 1876.
26	W. B. Alexander,	Crathie,	Kincardine O'Neil,	May 3, 1876.
27	Murdoch M'Queen,	Tarbert,	Kintyre,	Jan. 18, 1876.
28	William M'Ghie,	Buckhaven,	Kirkcaldy,	Oct. 29, 1875.
29	Andrew Davidson Donaldson,	Galatoun,	Do.,	Sept. 23, 1875.
30	Roderick M'Rae,	Carloway,	Lewis,	Feb. 23, 1876.
31	Adam C. Henderson,	Harthill,	Linlithgow,	Dec. 16, 1875.
32	Allan F. Murray,	Torphichen,	Do.,	June 22, 1875.
33	Robert Sanders,	Livingston,	Do.,	July 8, 1875.
34	D. S. Smith,	Langholm,	Lockerbie,	April 20, 1876.
35	Alexander M'Gregor Rose,	Evie and Rendall,	Orkney,	Sept. 9, 1875.
36	John Scott,	Houston,	Paigley,	Sept. 17, 1875.
37	George Clark,	Cunningburgh,	Shetland,	Sept. 16, 1875.
38	A. Thom,	Tullibody,	Stirling,	July 22, 1876.
39	James Wallace,	Allos East,	Do.,	Nov. 19, 1875.
40	Samuel K. Niven,	Bannockburn,	Do.,	Dec. 28, 1875.

Ministers connected with the Fund who died during the year aforesaid.

No.	Ministers.	Congregations.	Presbyteries.	Dates.	Leaving
1	William Macdonald,	Ballachulish, . . .	Abertarff, . . .	May 13, 1876, .	Widow.
2	Andrew Peebles,	Coliston, . . .	Arbroath, . . .	March 12, 1876, .	1 Child.
3	John Bain, . . .	Logiepert, . . .	Brechin, . . .	March 20, 1876, .	Widow.
4	David Campbell,	Dunnet, . . .	Caithness, . . .	Feb. 25, 1876, .	Widow.
5	John Renton, . .	Auchtermuchty, . .	Cupar, . . .	Sept. 8, 1875, .	Widow and 2 Children.
6	William Wilson,	Musselburgh, . . .	Dalkeith, . . .	Sept. 20, 1875, .	Widow and 8 Children.
7	William Arnot,	High Church, Edinburgh,	Edinburgh, . . .	June 3, 1875, .	Widow and 3 Children.
8	James Cameron,	Glenbervie, . . .	Fordoun, . . .	May 28, 1875, .	Widow and 3 Children.
9	James Gardner,	late of Dunnichen, . .	Forfar, . . .	Feb. 24, 1876, .	Widow.
10	Thomas M. Oatts,	Salton and Bolton, . .	Haddington, . . .	Aug. 5, 1875, .	Widow.
11	John Harper, . .	Bothwell, . . .	Hamilton, . . .	Oct. 17, 1875, .	Widow.
12	David Sutherland,	East Church, Inverness, .	Inverness, . . .	Oct. 18, 1875, .	Widow and 1 Child.
13	James Gillies, . .	Kilberry, . . .	Kintyre, . . .	July 6, 1875, .	Widow and 3 Children.
14	James M'Clelland,	Harthill, . . .	Linlithgow, . . .	Aug. 28, 1875, .	Widow.
15	Henry M'Leod,	Ardclach, . . .	Nairn, . . .	Feb. 19, 1876, .	Widow.
16	William Hutcheson,	Johnston, . . .	Paisley, . . .	March 25, 1876, .	Widow.

MINISTERS AND PROFESSOR WHO WERE ADMITTED TO PASTORAL CHARGES OR TO A PROFESSOR'S OFFICE, etc.—Continued.

No.	Ministers.	Congregations.	Presbyteries.	Dates of Admission.
20	William J. Fleck,	Fairlie,	Greenock,	Nov. 12, 1875.
21	Alexander Russel,	Gourock,	Do.,	Dec. 16, 1875.
22	James Barles,	Salton and Bolton,	Haddington and Dunbar,	Dec. 16, 1875.
23	John White,	Baillieston,	Hamilton,	Aug. 12, 1875.
24	Thomas M. B. Paterson,	Burnbank,	Do.,	Aug. 19, 1875.
25	John A. Smith,	Newcastleton,	Jedburgh,	Feb. 10, 1876.
26	W. B. Alexander,	Crathie,	Kincardine O'Neil,	May 8, 1876.
27	Murdoch M'Queen,	Tarbert,	Kintyre,	Jan. 18, 1876.
28	William M'Ghie,	Buckhaven,	Kirkcaldy,	Oct. 29, 1875.
29	Andrew Davidson Donaldson,	Galatoun,	Do.	Sept. 28, 1875.
30	Roderick M'Rae,	Carloway,	Lewis,	Feb. 28, 1876.
31	Adam C. Henderson,	Harthill,	Linlithgow,	Dec. 16, 1875.
32	Allan F. Murray,	Torphichen,	Do.,	June 22, 1875.
33	Robert Sanders,	Livingston,	Do.,	July 8, 1875.
34	D. S. Smith,	Langholm,	Lockerbie,	April 20, 1876.
35	Alexander M'Gregor Rose,	Evie and Rendall,	Orkney,	Sept. 9, 1875.
36	John Scott,	Houston,	Paisley,	Sept. 17, 1875.
37	George Clark,	Cunningburgh,	Shetland,	Sept. 16, 1875.
38	A. Thom,	Tullibody,	Stirling,	July 22, 1875.
39	James Wallace,	Alloa East,	Do.,	Nov. 19, 1875.
40	Samuel K. Niven,	Bannockburn,	Do.,	Dec. 28, 1876.

MINISTERS connected with the FUND who died during the year aforesaid.

No.	Ministers.	Congregations.	Presbyteries.	Dates.	Leaving
1	William Macdonald,	Ballachulish, . . .	Abertarf, . . .	May 13, 1876, .	Widow.
2	Andrew Peebles,	Coliston, . . .	Arbroath, . . .	March 12, 1876, .	1 Child.
3	John Bain, . . .	Logiepert, . . .	Brechin, . . .	March 20, 1876, .	Widow.
4	David Campbell,	Dunnet, . . .	Caithness, . . .	Feb. 25, 1876, .	Widow.
5	John Renton, . .	Auchtermuchty, . .	Cupar, . . .	Sept. 8, 1875, .	Widow and 2 Children.
6	William Wilson,	Musselburgh, . . .	Dalkeith, . . .	Sept. 20, 1875, .	Widow and 8 Children.
7	William Arnot,	High Church, Edinburgh,	Edinburgh, . . .	June 3, 1875, .	Widow and 3 Children.
8	James Cameron,	Glenbervie, . . .	Fordoun, . . .	May 28, 1875, .	Widow and 3 Children.
9	James Gardner,	late of Dunnichen, . .	Forfar, . . .	Feb. 24, 1876, .	Widow.
10	Thomas M. Oatta,	Salton and Bolton, . .	Haddington, . . .	Aug. 5, 1875, .	Widow.
11	John Harper, . .	Bothwell, . . .	Hamilton, . . .	Oct. 17, 1875, .	Widow.
12	David Sutherland,	East Church, Inverness, .	Inverness, . . .	Oct. 18, 1875, .	Widow and 1 Child.
13	James Gillies, . .	Kilberry, . . .	Kintyre, . . .	July 6, 1875, .	Widow and 3 Children.
14	James M'Clelland,	Harthill, . . .	Linlithgow, . . .	Aug. 28, 1875, .	Widow.
15	Henry M'Leod,	Ardclach, . . .	Nairn, . . .	Feb. 19, 1876, .	Widow.
16	William Hutcheson,	Johnston, . . .	Paisley, . . .	March 25, 1876, .	Widow.

MINISTERS connected with the FUND who were translated from one PASTORAL CHARGE to another or to a PROFESSOR'S OFFICE
during the year aforesaid.

No.	Ministers.	From		To		Dates.
		Congregations.	Presbyteries.	Congregations.	Presbyteries.	
1	John Rainnie, .	Strathdon, .	Abertarf, .	Knox Church, .	Perth, .	Jan. 27, 1876.
2	John Mackay, .	Glenlyon, .	Breadalbane, .	Oban, .	Lorn, .	Dec. 1, 1875.
3	David Imrie, .	Ceres, .	Cupar, .	St. Andrew's, .	Dunfermline, .	April 20, 1876.
4	Gilbert Laurie, .	Dumfries Territorial, .	Dumfries, .	Fairbairn Church, .	Glasgow, .	Oct. 6, 1875.
5	Duncan M'Gregor, .	St. Peter's, .	Dundee, .	Augustine Church, .	Do., .	March 23, 1876.
6	A. B. Bruce, .	Broughty Ferry East, .	Do., .	Professor Apologetics, .	Do., .	Nov. 2, 1875.
7	James Masson, .	Saline, .	Dunfermline, .	Melville, .	Aberdeen, .	Dec. 9, 1875.
8	Hector Cameron, .	Kilfinnan, .	Dunoon and Inverary, .	Lochs, .	Lewis, .	April 20, 1876.
9	John Riddell, .	Augustine Ch., .	Glasgow, .	Paisley Road, .	Glasgow, .	Oct. 6, 1875.
10	James Wells, .	Barony, .	Do. .	Pollockshields, .	Do., .	Nov. 3, 1875.
11	D. R. Kilpatrick, .	Lyon Street, .	Do. .	N. Woodside, .	Do., .	March 25, 1876.
12	W. C. Smith, .	Tron, .	Do., .	High, .	Edinburgh, .	April 20, 1876.
13	John Baillie, .	Moy, .	Inverness, .	Gareloch, .	Lochcarron, .	Oct. 6, 1875.
14	Alexander Lee, .	Kildalton, .	Islay, .	Lybster, .	Caithness, .	June 16, 1875.
15	Duncan M'Nicoll, .	Lochranza, .	Kintyre, .	Dunoon Gaelic, .	Dunoon & Inverary	April 4, 1876.
16	John T. M'Lean, .	Campbeltown, .	Do., .	North Bute, .	Do., .	Jan. 20, 1876.
17	James G. Somerville, .	Langholm, .	Lockerbie, .	East Broughty-Ferry, .	Dundee, .	Nov. 8, 1875.
18	James Dempster, .	Torossay, .	Mull, .	Renton Gaelic, .	Dumbarton, .	Sept. 2, 1875.
19	John Buchan, .	North Church, .	Perth, .	Pathhead, .	Kirkcaldy, .	Oct. 15, 1875.
20	W. E. W. Brown, .	Bannockburn, .	Stirling, .	Auchterarder, .	Auchterarder, .	July 15, 1875.

MINISTERS who ceased to have any share of the SUSTENTATION FUND, and to hold a PASTORAL CHARGE,
during the year aforesaid.

No.	Ministers.	Congregations.	Presbyteries.	How Ceasing.	Dates
1	James H. Collie,	Melville Church, Aberdeen,	Aberdeen,	Resigned,	June 17, 1875.
2	Robert Fraser, .	Knockando,	Aberlour,	Do.,	Aug. 15, 1875.
3	A. C. Fullerton, .	Grantown,	Abernethy,	Do.,	Sept. 15, 1875.
4	Robert Thomson.	Roslin,	Dalkeith,	Deprived,	June 15, 1875.
5		St. Andrew's, Dunfermline,	Dunfermline,	Resigned,	July 28, 1875.
6		Marykirk,	Fordoun,	Do.,	Sept. 19, 1875.
7	Angus M'iver, .	M'Donald Church,	Glasgow,	Do.,	Dec. 14, 1875.
8	John Lisper, .	Chapelton,	Hamilton,	Do.,	March 28, 1876.
9	Ivie M. M'Lachlan,	High Church, Kilmarnock,	Irvine,	Do.,	Oct. 5, 1875.
10	James Treadwell,	Stevenston,	Do.,	Do.,	May 2, 1876.
11	Nei	Newcastleton,	Jedburgh,	Deposed,	July 27, 1875.
12	Joh	Crathie,	Kincardine O'Neil,	Deprived,	* May 5, 1875.
13	Mu	Nairn,	Nairn,	Resigned,	Oct. 8, 1875.
14	Jar	Pitcairngreen,	Perth,	Do.,	Dec. 15, 1875.
15	Archibald Jolly, .	Walls,	Shetland,	Do.,	March 20, 1876.

* Not reported in time for last year's list.

MINISTERS connected with the FUND, re-admitted to a share of the SUSTENTATION FUND during the year aforesaid.

No.	Ministers.	Presbyteries.	Dates.	
1	R. R. M'Queen,	Knockando,	Aberlour,	Dec. 1, 1875.
2	William Tullo,	Rose Street,	Glasgow,	Sept. 4, 1875.
3	George Wallace,	St. John's, Hamilton,	Hamilton,	Oct. 14, 1875.

MINISTERS who ceased to be connected with the FUND, through Non-payment of their Contributions at Whitsunday 1876.

No.	Ministers.	Congregations.	Presbyteries.
1	Andrew Nicol,	Rhynie,	Alford.
2	Andrew Wallace,	Cockburnspath,	Haddington and Dunbar.
3	Alexander Pollock,	Paialey,	Paialey.

WIDOWS who DIED during the year aforesaid.

No	Widows' Names.	Late Husband.	Congregation.	Presbytery.	Annuities Drawn.
1	Maria Campbell,	Wm. Campbell, late of	Alexandria. . . .	Dumbarton,	2½ years.
2	Mary Ann Gray or Stewart,	Charles Stewart,	Kirkmichael,	Dunkeld,	23½ years.
3	Sarah Isabella Whyt or Glen,	John Glen,	Portobello,	Edinburgh,	21½ years.
4	Isabella Thomson or Douglas,	H. M. Douglas,	Kirkcaldy,	Kirkcaldy,	9½ years.
5	Jessie Grieve or Henderson,	Peter Henderson,	Pollockshaws,	Paialey,	14½ years.
6	Mary Brougham or Davidson,	Walter Davidson,	Knox Church,	Perth,	2 years.

PASTORAL CHARGES vacant at Whitenunday 1876 by the Death or Removal of Ministers connected with the Fund.

No.	Congregations.	Presbyteries.	Late Ministers.	How Vacant.	Dates.
1	Cromdale or Grantown,	Abernethy,	A. C. Fullarton.	Resigned,	Sept. 15, 1876.
2	Duthill,	Do.,	.	Translated,	Nov. 24, 1874.
3	Bellachulish,	Abertarf,	.	Died,	May 18, 1876.
4	Strathdon and Glenbucket,	Alford,	.	Translated,	Jan. 27, 1876.
5	Colliston,	Arbroath,	.	Died,	March 12, 1876.
6	Logiepert,	Brechin,	.	Do.,	March 20, 1876.
7	Glenlyon,	Breadalbane,	.	Translated,	Dec. 1, 1875.
8	Strathmillan,	Do.	.	Resigned,	Feb. 2, 1876.
9	Corea,	Cuper,	.	Translated,	April 20, 1876.
10	St. Peter's,	Dundee,	.	Do.,	March 23, 1876.
11	Kilfinnan,	Dunoon and Inverary,	.	Do.,	April 20, 1876.
12	Barony,	Glasgow,	.	Do.,	Nov. 3, 1876.
13	Lyon Street,	Do.,	.	Do.,	March 25, 1876.
14	M'Donald Church,	Do.,	.	Resigned,	Dec. 14, 1875.
15	Tron,	Do.,	.	Translated,	April 20, 1876.
16	Chapelton,	Hamilton,	.	Resigned,	March 28, 1876.
17	East Church,	Inverness,	.	Died,	Oct. 18, 1875.
18	Moy,	Do.,	.	Translated,	Oct. 6, 1875.
19	Elgh,	Kilmarnock,	.	Resigned,	Oct. 5, 1875.
20	Stevenston,	Do.,	.	Do.,	May 2, 1876.
21	Kildalton and Oa,	Islay,	.	Translated,	June 16, 1876.
22	Campbeltown,	Kintyre,	.	Do.,	Jan. 20, 1876.
23	Kilberry and South Knapdale,	Do.,	.	Died,	July 6, 1876.
24	Lochranza,	Do.,	.	Translated,	April 4, 1876.
25	Poolewe,	Lochcarron,	.	Died,	April 26, 1876.
26	Trossay and Salina,	Mull,	.	Translated,	Sept. 6, 1876.
27	Nairn,	Nairn,	.	Resigned,	Oct. 3, 1875.
28	Pitcairngreen,	Perth,	.	Do.,	Dec. 15, 1875.
29	Walla,	Shetland,	.	Do.,	March 20, 1876.
30	South Uist,	Skye and Uist,	Roderick Ross,	Translated,	July 23, 1874.

Craibie, Presbytery of Kincardine O'Neil, was vacant at Whitenunday 1876, but not reported in time for last year's list.

MINISTERS connected with the Fund who Married, or were Married at the date of their admission, during the year ending 11th August 1876.

No.	Ministers.	Congregations.	Presbyteries.	Dates.	Ages above or under 45.
1	William Binnie, .	Professor, Ch. History,	Aberdeen,	Ind. Nov. 5, 1875; Mar. Jan. 22, 1850,	Above.
2	William Nixon (2d mar.), .	St. John's, Montrose, .	Brechin, .	September 30, 1875, .	Do.
3	John Murray, .	Dairie, .	Caper, .	January 4, 1876, .	Under.
4	James Rennie, .	Ormeau, .	Dalkeith, .	* Ind. Aug. 5, 1875; Mar. July 5, 1864,	Do.
5	Do., .	Roslin, .	Do., .	November 30, 1875, .	Do.
6	Do., .	Maryburgh, .	Dingwall, .	June 22, 1875, .	Do.
7	Do., M.A., .	Old Kilpatrick, .	Dumbarton, .	Ind. Sept. 9, 1875; Mar. Sept. 25, 1866,	Do.
8	Do., .	South Church, Dumfries, .	Dumfries, .	Ind. Dec. 23, 1875; Mar. Oct. 30, 1873,	Do.
9	Do., .	Dunblane, .	Dunblane, .	November 4, 1875, .	Do.
10	Do., .	Do., .	Dundee, .	July 6, 1876, .	Above.
11	Do., .	Do., .	Dunkeld, .	December 7, 1875, .	Under.
12	Do., .	Do., .	Dunoon, .	September 16, 1875, .	Do.
13	Do., .	Do., .	Edinburgh, .	Do., .	Do.
14	William Alexander Gray, .	South Church, Elgin, .	Elgin, .	Do., .	Do.
15	Do., .	Blochairn, .	Glasgow, .	Do., .	Do.
16	Do., .	Kelvinside, .	Do., .	Do., .	Do.
17	Do., .	High Church, Partick, .	Do., .	Do., .	Do.
18	Do., .	Kairlie, .	Greenock, .	November 25, 1875, .	Do.
19	Do., .	Humbie, .	Haddington, .	December 21, 1875, .	Do.
20	Do., .	St. Andrew's, .	Irvine, .	August 17, 1875, .	Do.
21	Do., .	Bowmore, .	Islay, .	March 21, 1876, .	Do.
22	Do., .	Newcastle, .	Jedburgh, .	June 1, 1876, .	Do.
23	Andrew D. Donaldson, A.M., .	Galatoun, .	Kirkcaldy, .	Ind. Feb. 19, 1876; Mar. Dec. 4, 1873,	Do.
24	Hector Cameron, .	Loche, .	Lewis, .	January 20, 1876, .	Do.
25	Adam C. Henderson, .	Marthill, .	Linlithgow, .	Ind. April 20, 1876; Mar. Nov. 1, 1872,	Do.
26	Nicol Campbell, .	Arduin, .	Mull, .	Ind. Dec. 19, 1875; Mar. Aug. 24, 1871,	Do.
27	Alexander Paterson, .	Kilbinnie, .	Do., .	February 28, 1876, .	Do.
28	Alexander MacGregor Rose, .	Evie and Rendall, .	Orkney, .	June 8, 1876, .	Do.
29	John Scott, .	Houston, .	Paigley, .	November 18, 1875, .	Do.
30	Andrew Thom, M.A., .	Tullibody, .	Stirling, .	Ind. Sept. 19, 1875; Mar. Oct. 26, 1875,	Do.
31	James Wallace, .	East Church, Alloa, .	Do., .	September 7, 1875, .	Do.
32	Joseph Gardner, .	Macduff, .	Turriff, .	Ind. Nov. 19, 1875; Mar. July 5, 1865,	Do.
				April 11, 1876, .	Do.

* Not reported in time for last year's List.

ABSTRACT of the Accounts of the Free Church Ministers' Widows'**RECEIPTS.****I—ON ACCOUNT OF THE "WIDOWS' SCHEME"****FROM THE SUSTENTATION COMMITTEE:—**

Sums payable on the admission of Ministers to a pastoral charge:—

2d half of £10, payable at Whitsunday 1876, in respect of 53 Ministers, at £5 each (2 Ministers having died before the 2d half became due),	£265 0 0
1st half of £10, in respect of 39 Ministers admitted during the year to Whitsunday 1876,	195 0 0
	<hr/> £460 0 0

Ordinary Annual Contributions due at Whitsunday 1876:—

In respect of 911 Ministers, at £5 each,	£4,555 0 0
In respect of 30 vacant Congregations at £5 each,	150 0 0
	<hr/> 4,705 0 0
	<hr/> £5,165 0 0

Sums payable at the Marriage of Ministers:—

In respect of 31 Ministers who married, or were married at the date of their admission, during the year ending 11th August 1876:—

28 under 45 years of age, £5 each,	£140 0 0
3 above 45 years of age, 1st half of £10,	15 0 0
	<hr/> £155 0 0
2d half of £10, in respect of 5 Ministers,	25 0 0
	<hr/> 180 0 0

FROM THE COLLEGE COMMITTEE:—

1st half of £10 payable at Whitsunday 1876 in respect of 1 Professor admitted to a Professor's Office, £5 0 0 |

Ordinary Annual Contributions due at Whitsunday 1876, in respect of 11 Professors, at £5 each, 55 0 0 |

1st half of £10 in respect of 1 Professor who was married at the date of his admission during the year ending 11th August 1876, 5 0 0 |

65 0 0

FROM MINISTERS AND PROFESSOR who have ceased to have any share of the Sustentation Fund and College Fund:—

Ordinary Annual Contributions due at Whitsunday 1876, by 74 Ministers and 1 Professor, £375 0 0 |

Received on account of Arrears outstanding at 31st March 1876, from 6 Ministers, 30 0 0 |

Received in advance Annual Payment due at Whitsunday 1877, by 1 Minister, 5 0 0 |

410 0 0

Carry forward,

£5,820 0 0

and Orphans' Fund for the year ending 31st March 1877.

PAYMENTS.

I.—ON ACCOUNT OF THE "WIDOWS' SCHEME."

ANNUITIES TO WIDOWS :—

Due at Whitsunday 1876, to 125 Widows, for half a year, at £21 each,	£2,625	0	0
Due at Martinmas 1876, to 130 Widows, for half a year, at £21 each,	2,730	0	0
Due at Whitsunday and Martiumas 1875 to 1 Widow, whose husband's death was not reported in time for last year's account,	42	0	0
	£5,397	0	0
Less Income-Tax,	58	8	8
	£5,338	11	4
SUM payable at the marriage of Minister repaid, the same having been received in error,	5	0	0
EXPENSES connected with the Management of the Fund :—			
Printing, Advertising, and Stationery,	£33	15	0
Law Agent's Business Account,	9	2	6
Auditor's fee for auditing Accounts, year 1875-76,	26	5	0
Treasurer's Salary, one year to 1st March 1877,	150	0	0
Postages, Stamps, and Incidents,	10	19	2
	230	1	8
Carry forward,	£5,573	13	0

ABSTRACT of the ACCOUNTS of the Free Church Ministers' Widows'

RECEIPTS.

I.—ON ACCOUNT OF THE "WIDOWS' SCHEME"—*continued.*

	Brought forward,	£5,820 0 0
LEGACIES AND DONATIONS:—		
The late Mrs. Ann Johnston, 31 East Claremont Street (Legacy),	£200 0 0	
Mrs. Jessie Grieve or Henderson, Westfields, Shawlands, Pollockshaws (Legacy),	100 0 0	
Miss Mary Robertson, of Lunderston, (Legacy),	10 0 0	
Dr. Miller of Helensburgh, late of Kilmarnock and Madeira (Donation),	10 0 0	
Dr. Fleming, 38 Manor Place (Donation),	1 1 0	
	£321 1 0	
Whereof effeiring to the Orphans' Scheme,	91 14 7	
		229 6 5
INTEREST received on the <i>cumulo</i> Capital, exclusive of current Interest,	£8,615 13 8	
Whereof effeiring to the Orphans' Scheme,	1,891 11 3	
		6,724 2 5
TOTAL for the Widows' Scheme,		£12,773 8 10

II.—ON ACCOUNT OF THE "ORPHANS' SCHEME"

FROM THE SUSTENTATION FUND:—

Ordinary Annual Contributions due at Whitsunday 1876:—

In respect of 911 Ministers, at £2 each,	£1,822 0 0
In respect of 30 vacant Congregations, at £2 each,	60 0 0
	£1,882 0 0

FROM THE COLLEGE COMMITTEE:—

Ordinary Annual Contributions due at Whitsunday 1876, in respect of 11 Professors, at £2 each,

22 0 0

FROM MINISTERS AND PROFESSOR who have ceased to have any share of the Sustentation Fund and College Fund:—

Ordinary Annual Contributions due at Whitsunday 1876, in respect of 74 Ministers and 1 Professor,

£150 0 0

Received on account of Arrears outstanding at 31st March 1876, from 6 Ministers,

12 0 0

Carry forward,	£162 0 0	£1,904 0 0	£12,773 8 10
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and Orphans' Fund for the Year ending 31st March 1877—*continued*.

PAYMENTS.

I.—ON ACCOUNT OF THE "WIDOWS' SCHEME"—*continued*.

Brought forward, £5,573 13 0

TOTAL for the Widows' Scheme, . . £5,573 13 0

II.—ON ACCOUNT OF THE "ORPHANS' SCHEME."

ANNUITIES TO CHILDREN :—

Due at Whitsunday 1876 :—

To 116 Children at £7, 10s. each, being for half a year,	£870	0	0
To 29 Children at £11, 5s. each (their mothers also being dead), for half a year,	326	5	0
	£1,196	5	0

Due at Martinmas 1876 :—

To 109 Children at £7, 10s. each, being for half a year,	£817	10	0
To 29 children at £11, 5s. each (their mothers also being dead), for half a year,	326	5	0
	1,143	15	0

Carry forward, £2,340 0 0 £5,573 13 0

ABSTRACT of the ACCOUNTS of the Free Church Ministers' Widows' RECEIPTS.

		Brought forward,	£12,773	8	10
II.—ON ACCOUNT OF "ORPHANS' SCHEME"—<i>continued</i>.					
Brought forward,		£162	0	0	£1,904 0 0
Received in advance Annual Payment due at Whitsun- day 1877, by 1 Minister, .		2	0	0	
					164 0 0
					£2,068 0 0
LEGACIES AND DONATIONS:—					
Proportion of £321, 1s. received for both Schemes as before stated, effeiring to the Orphans' Scheme,					91 14 7
INTEREST received on the <i>cumulo</i> capital, propor- tion effeiring to Orphans' Scheme as be- fore stated,					1,891 11 3
TOTAL for "Orphans' Scheme,"					4,051 5 10
III. RECEIPT FROM REFORMED PRESBYTERIAN CHURCH.					
Amount received from Thomas Binnie, Esq., on the occasion of the union of the two Churches,					3,750 0 0
The allocation of this Fund between the Widows' Scheme and Orphans' Scheme falls to be made in next year's accounts.					
IV.—MONEYS INVESTED REPAID.					
On BOND and DISPOSITION in Security over Lands in Perthshire,					£3,600 0 0
On BOND and DISPOSITION in Security over Lands in Elginshire,					1,000 0 0
					4,600 0 0
V.—INTERIM ADVANCE RECEIVED.					
Received from the Sustentation Committee on account of rates, due at Whitsunday 1877,					2,000 0 0
BALANCE at 31st March 1876, as stated in last year's Abstract brought forward,					44 3 0
					£27,218 17 8

EDINBURGH, 27th April 1877.—The Accounts, of which the foregoing is an instructions thereof, and found to be correct; the Balance thereon being Ninety-the Commercial Bank, on Account Current, less £4, 3s. 8d. due to the Treasurer).

and Orphans' Fund for the year ending 31st March 1877—continued.

PAYMENTS.

		Brought forward,	£5,573 13 0
II.—ON ACCOUNT OF THE "ORPHANS' SCHEME"—continued.			
		Brought forward,	£2,340 0 0
Less Income Tax,	.	21 0 5	
		£2,318 19 7	
TOTAL for "Orphans' Scheme,"			2,318 19 7
			7,892 12 7
III.—MONEYS INVESTED.			
On BOND and DISPOSITION in Security over lands			
in Lanarkshire,		£8,000 0 0	
On BOND and DISPOSITION in Security over lands			
in Ayrshire,		7,000 0 0	
			15,000 0 0
IV.—INTERIM ADVANCES REPAID.			
To Mrs. Mackay's Fund Trustees, repaid to account of interim			
advance,		£35 0 0	
To Sustentation Committee, interim advance			
received prior to 31st March 1876,		4,200 0 0	
			4,235 0 0
BALANCE at 31st March 1877 :—			
Due by Commercial Bank of Scotland—			
On Account-Current,		£95 8 9	
Due to Treasurer,		4 3 8	
			91 5 1
			£27,218 17 8

Abstract, have been examined by me and compared with the Vouchers and one Pounds, Five Shillings, and One Penny Sterling (whereof £95, 8s. 9d. due by in favour of the Fund.

WILLIAM WOOD, Auditor.

STATE of the FUNDS at 31st March 1877.

I.—OF THE "WIDOWS' SCHEME."

Accumulated Funds realised at 31st March 1876,	£165,226 16 2
Receipts during the year to 31st March 1877, £12,773 8 10	
Payments during said year, 5,573 13 0	
	<hr/> 7,199 15 10
	£172,426 12 0
Arrears at 31st March 1877 :—	
Due by 12 Ministers who have ceased to have any share of the Sustentation Fund, £60 0 0	
Due by Sustentation Committee in respect of 1 vacant Charge, 5 0 0	
	<hr/> 65 0 0
	£172,491 12 0

II.—OF THE "ORPHANS' SCHEME."

Accumulated Funds realised at 31st March 1876, £46,479 16 11	
Receipts during the year to 31st March 1877, £4,051 5 10	
Payments during said year, 2,318 19 7	
	<hr/> 1,732 6 3
	£48,212 3 2

Arrears at 31st March 1877 :—

Due by 12 Ministers who have ceased to have any Share of the Sustentation Fund, £24 0 0	
Due by Sustentation Committee in respect of 1 vacant Charge, 2 0 0	
	<hr/> 26 0 0
	48,238 3 2

III.—RECEIPT FROM REFORMED PRESBYTERIAN CHURCH.

Amount received per Thomas Binnie, Esq.,	3,750 0 0
The Allocation of this Fund between the Widows' Scheme and the Orphans' Scheme falls to be made in next year's accounts.	
TOTAL AMOUNT of the FUNDS at 31st March 1877, exclusive of current interest,	<hr/> £224,479 15 2

WHEREOF—

Invested on approved Heritable Securities of the following
amounts :—

Bearing Interest at 4½ per cent.,	£5,200 0 0
	1,000 0 0
	3,000 0 0
	<hr/>
Carry forward,	£9,200 0 0
	£224,479 15 2

TOTAL FUNDS brought forward,				£224,479	15	2
INVESTMENTS brought forward,	£9,200	0	0			
Bearing interest at 4½ per cent.,	10,000	0	0			
Bearing Interest at 4 per cent.,	4,000	0	0			
	7,809	13	1			
	14,000	0	0			
	9,000	0	0			
	2,000	0	0			
	500	0	0			
	6,000	0	0			
	20,000	0	0			
	6,000	0	0			
	8,000	0	0			
	8,000	0	0			
	2,652	17	0			
	1,000	0	0			
	5,000	0	0			
	3,000	0	0			
	10,000	0	0			
	5,000	0	0			
	10,000	0	0			
	10,900	0	0			
	5,500	0	0			
	8,000	0	0			
	3,000	0	0			
	8,000	0	0			
	10,000	0	0			
	10,000	0	0			
	15,000	0	0			
Bearing Interest at 3½ per cent.,	8,000	0	0			
	7,000	0	0			
	£226,562	10	1			
Deduct Interim advances—						
From Mrs. Mackay's Fund, .	£265	0	0			
From Sustentation Committee, 2,000	0	0	0			
	2,265	0	0			
	£224,297	10	1			
Balance due by Commercial Bank of Scotland—						
On Account Current, .	£95	8	9			
Balance due to Treasurer, .	4	3	8			
	91	5	1			
	£224,388	15	2			
Arrears at 31st March 1877—						
Due to the Widows' Scheme,	£65	0	0			
Due to the Orphans' Scheme,	26	0	0			
	91	0	0			
	£224,479	15	2			

EDINBURGH, 27th April 1877.—Certified by

WILLIAM WOOD, Auditor.

MRS. MACKAY'S FUND.

In appending an Account of the Intromissions with Mrs. Mackay's Fund for the year ending 31st March 1877, and a state of the Trust-Funds as at that date, the Trustees have anew to repeat part of a former year's statement :—

“The Church is aware that this Fund was left by the late Mrs. Mackay of Rockfield, for the purpose of providing annuities to children of deceased Ministers connected with the Ministers' Widows' and Orphans' Fund of the Free Church, these children being above eighteen years of age, and a preference being given to ‘such child or children as shall be blind or otherwise disabled or incapacitated in body or mind.’”

The Trust Capital amounts to £1190, 6s. 11d., and the annual interest thereof is available for the purposes of the Trust. The Fund being limited to children of deceased Ministers who were connected with the Widows' and Orphans' Fund of the Free Church, the applicants for the benefit of the Fund were, for many years, necessarily few in number, and an accumulation of revenue has taken place, amounting to £273, 18s. 5d. The sum at the disposal of the Trustees thus amounts at present, on an average, to about £60 per annum. At present there are six annuitants on the Fund, whose annuities amount collectively to £87. 10s. per annum.

ROBT. GORDON, *Convener*.

EDINBURGH, 11th May 1877.

ABSTRACT OF INTROMISSIONS WITH MRS. MACKAY'S FUND FOR THE YEAR ENDING 31ST MARCH 1877.

RECEIPTS.

BALANCE of Account ending 31st March 1876,	£303 12 7
INTEREST received—	
On Capital sum of £1190, 6s. 11d. invested on Heritable Security—	
Due at Whitsunday 1876, at 4% ^o , less In-	
come-Tax,	£23 11 9
Due at Martinmas 1876, at 4% ^o ,	
less do.,	23 10 2
	£47 1 11
On Interim advance of £300 to Ministers' Widows' and Orphans' Fund :—	
Due at Whitsunday 1876, at	
4% ^o , less Income-Tax,	£5 18 11
Due at Martinmas 1876, at	
4% ^o , less do.,	5 18 6
	11 17 5
	58 19 4
Sum of Receipts,	£362 11 11

MRS. MACKAY'S FUND—Continued.

PAYMENTS.

Paid for advertising the Fund, Stamps, and Incidents,	£1 3 6
Paid one year's allowance to six Annuitants,	87 10 0
	<hr/>
	£88 13 6
BALANCE at 31st March 1877—	
Due by Commercial Bank,	£2 6 7
Due by Free Church Ministers' Widows' and Orphans' Fund Trustees, being balance of interim advance to meet loan,	265 0 0
Due by the Treasurer,	6 11 10
	<hr/>
	273 18 5
	<hr/>
Sum of Payments,	£362 11 11
	<hr/>

EDINBURGH, 27th April 1877.—The Account, of which the foregoing is an Abstract, has been examined by me and compared with the Vouchers, and found to be correct—the Bank and Cash balances being Two Hundred and Seventy-three Pounds, Eighteen Shillings, and Five Pence sterling, due to the Fund at 31st March 1877, as above stated.

WILLIAM WOOD, Auditor.

STATE OF MRS. MACKAY'S FUND AT 31st MARCH 1877.

CAPITAL—

Sum invested on Heritable Security over an Estate in Perthshire and Forfarshire,	£1,190 6 11
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ACCUMULATIONS FROM REVENUE—

Cash in Commercial Bank of Scotland,	£2 6 7
Interim advance to Trustees of Free Church Ministers' Widows' and Orphans' Fund,	265 0 0
Balance due by Treasurer,	6 11 10
	<hr/>
	273 18 5
	<hr/>
Amount, exclusive of current interest,	£1,464 5 4
	<hr/>

EDINBURGH, 27th April 1877.—Examined, and found to be correct.

WILLIAM WOOD, Auditor.

APPENDIX.

DIRECTIONS TO ANNUITANTS.

THE first half-year's payment of the Annuities becomes due on the 15th of May or 11th November immediately following the death of the Minister or Professor, and the Annuities are payable half-yearly thereafter at the above terms,—the last term's payment of the Widows' Annuity being due and payable at the term of Whitsunday or Martinmas immediately preceding her re-marriage or death,—and the last term's payment of the Children's Annuities being due and payable at the term of Whitsunday or Martinmas immediately preceding the date at which each Child shall attain the age of eighteen years complete, or immediately preceding the date of each Child's death before attaining that age.

Annuitants, before obtaining their Annuities, are required to produce the following Certificates, viz. :—

1. Certificate by the Presbytery Clerk of the bounds certifying the Minister's death, and the date thereof.
2. Certificate attesting that the Widow is alive, and remains unmarried.
3. Certificate of the existence of the children, under eighteen years of age, if there be such.
4. Extract from the Parish Register, of the date of such Children's birth, signed by the Keeper of said Register (or, failing this, other legal evidence of the date of the births).

Where a Widow only is left, the Certificates to be produced are Nos. 1 and 2 on the first occasion of drawing her Annuity, and thereafter it will only be necessary to produce the Certificate No. 2 half-yearly, when drawing the Annuity. Where Children only are left, the Certificates required are Nos. 1, 3, and 4, on the first occasion ; and after being enrolled, the Certificate No. 3 only is required half-yearly before drawing the Annuity.

The Certificates 1, 2, and 3, must be according to the following forms, and there must be *no figures*, but everything written in words at length :—

No. 1.—Certificate of Death of Minister.

FREE CHURCH MINISTERS' WIDOWS' AND ORPHANS' FUND.

I, Clerk of the Free Church Presbytery of	do hereby certify
that the Reverend	Minister of
within the said Presbytery, died on the	day of
Eighteen hundred and	years. In testimony whereof, I have
subscribed this Certificate at	within the Presbytery aforesaid,
this	Eighteen hundred and
day of	
years.	
(Signed)_____	P. C.

When there is no Presbytery Clerk, or when he is absent or unwell, a Certificate by the Minister of the Congregation next adjacent will suffice. A form of the Certificate, in this case, will be furnished by the Treasurer of the Fund, on applying to him and explaining the Cause of a Certificate by the Presbytery Clerk not being forthcoming.

No. 2.—Certificate of Existence of Widow.

FREE CHURCH MINISTERS' WIDOWS' AND ORPHANS' FUND.

At the day of One thousand eight hundred and years,¹ which day (*Insert Maiden Name*) Widow of , late Minister of the Congregation of , within the Presbytery of , presently residing at in the Parish of and County of , did compear before me,² , and declared that she has continued a Widow since the death of the said , her husband. I therefore hereby certify that the said is alive, and to the best of my knowledge has remained unmarried since the death of her said husband. In testimony whereof, I have subscribed this Certificate, place and date aforesaid.

³ _____

No. 3.—Certificate of Existence of Children.

FREE CHURCH MINISTERS' WIDOWS' AND ORPHANS' FUND.

At the day of One thousand eight hundred and years,⁴ I,⁵ , do hereby certify that (*Insert their names*) Child (or Children) of the deceased , Minister of in the Presbytery of is (or are) now alive, and residing at in the Parish of and County of .⁶ In witness whereof, I have subscribed this Certificate, place and date aforesaid.

⁷ _____

¹ The Annuities are payable half-yearly, on 15th May and 11th November, and the Certificate must be dated on or after that day. If the Certificate is dated on 15th May or 11th November, it must be expressed thus :—" At the fifteenth day of May (or eleventh day of November, as the case may be) One thousand eight hundred and years, *after twelve o'clock noon*, which day," etc., as above.

² The Certificate may be granted either by a Minister or a Justice of the Peace. If by a Minister, this blank should be filled up thus :—" the Minister of ;" and if by a Justice of the Peace, the blank will be filled up thus :—" one of Her Majesty's Justices of the Peace for the County (or City, as the case may be) of "

³ The Minister or Justice of Peace will sign here.

⁴ As in the case of the Certificate No. 2, if the Certificate is dated on 15th May or 11th November, it must be expressed thus :—" At the fifteenth day of May (or eleventh day of November, as the case may be) One thousand eight hundred and years, *after twelve o'clock noon*, I," etc., as above.

⁵ See Note No. 2, which applies here also.

⁶ If the Widow of the Minister shall have died during the preceding half-year, here add :—" And I further certify that (*Insert Maiden Name*) Widow of the said died on the day of last."

⁷ The Minister or Justice of Peace will sign here.

Free Church of Scotland.

REPORT OF COMMITTEE

ON THE

JUDICIAL FUNCTIONS OF THE CHURCH

MAY 1877.

THE Committee have had before them the remit of last Assembly, which empowers them "to consider the whole subject of the Judicial Functions of the Church, and to report to next Assembly," and they resolve to limit their attention in the meantime to the consideration of the Judicial Functions of the Assembly.

In connection with this part of the subject, the Committee have considered two questions: *First*, Whether any change is desirable in the manner in which cases of discipline coming up to the Assembly by appeal or complaint are now conducted and decided; *Second*, Whether it is desirable that all such cases be referred in the first instance to a Special Committee of the Assembly, appointed in such a manner as shall seem best to the Church.

I. On the *first* of these questions the Committee find that some change is eminently desirable. It is desirable to relieve the Assembly, as far as possible, from the pressure of business, and the consequent danger of hasty decisions. The Church has guarded, in the most careful manner, against the danger of hurried legislation, and it is of importance that some safeguard should exist against the similar danger in the exercise of her judicial function. A judicial sentence by the Assembly is practically irrevocable, and it touches both the honour and the welfare of the Church to guard against too hurried judgments.

The desirability of some change has been recognised by the Church for many years, and since 1786, when an entirely new form of process was

proposed by Lord Robertson, then Procurator of the Church, repeated attempts have been made to accomplish it. But from whatever cause practical success has not yet been attained.

II.—In considering the second question, whether it is desirable or not that all the cases of appeal or complaint, or reference in cases of discipline, should be considered in the first instance by a Special Committee, the Committee have had to consider whether and how such a proposal can be harmonised with the Ecclesiastical Constitution. They think this harmony may be accomplished by the following arrangements:—

(1.) That a Special Committee for considering cases of discipline be appointed by the Assembly, to consist of ministers and elders, recommended by Presbyteries in the manner in which recommendations are sent up to the Committee on the Election of Professors; that this Committee shall consist of thirty members, fifteen to be a quorum; that the legal adviser of the Church, and the senior principal clerk of the Assembly (whom failing, the junior principal clerk) shall be *ex officio* members of the Committee, along with a convener specially named by the Assembly.

(2.) That each Assembly shall appoint the said Committee to consider and report upon all appeals, complaints, and references in cases of discipline which may come up for the decision of the ensuing Assembly; that the convener shall summon this Committee to meet on some convenient day within the fortnight immediately preceding the meeting of the Assembly, and that all parties in such cases shall be required to lodge the requisite papers with the clerks of Assembly not later than the day immediately preceding that fortnight.

(3.) That the Convener shall summon the Committee to meet on some convenient day for the purpose of issuing intimations to the aforesaid parties, at a date not later than four weeks previously to the meeting of Assembly, and that the parties be required to attend and state their cases to the Committee, when invited by them to do so, at the meeting for that purpose; that the Committee, after hearing the papers read and hearing the statements of the parties, shall in presence of the parties agree upon a report to the Assembly.

(4.) That the Report of the Committee shall be handed to the Assembly's Committee on Business immediately after its appointment; who, immediately after the Report from the Committee on Bills has been received, shall report as to each case of discipline whether or not they judge that the Assembly should with consent of parties take into consideration the Report of the Committee regarding it, or should resolve to deal with it in the ordinary manner.

(5.) That if all the parties in a case do not acquiesce in the proposal that the Assembly should pronounce judgment after hearing the Committee's Report and without further hearing of parties, the Assembly shall hear the parties in regular order, and proceed according to use and wont.

(6.) That whether the parties acquiesce in the Report or not, the Assembly shall, if it see cause, proceed to hear them according to use and wont.

(7.) That with acquiescence of parties the Assembly shall, if it see cause, simply approve of the Committee's Report, and pronounce judgment accordingly.

